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AMERICAN ECCLESIASTICAL REVIEW.

543

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. XXIX.

"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



PHILADELPHIA AND NEW YORK
AMERICAN ECCLESIASTICAL REVIEW
1903.

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—JULY, 1903.—No. 1

THE SYMBOL IN THE SECOND CENTURY.

A FLIMSY THEORY.

IT may be well, at this stage,¹ to take some notice of Professor McGiffert's theory of the origin of the Symbol. On his theory, the Church might still have been without her Creed, had not Marcion, driven from Pontus, sought an asylum in Rome, some time after the middle of the second century, and there set himself to teach a form of heresy, which was not, however, original with him. (*Cf. Irenæus, Adv. Haer.*, bk. 3; c. 4; n. 3.) McGiffert maintains that the Symbol was drawn up to meet the errors of Marcion. The work in which he essays to make good his contention was noticed in the January number of the REVIEW. It shows the author to be a man of well-trained mind; a man, too, who has learned to think for himself. He neither takes his data at second hand, nor lets others draw the conclusions for him.

It must in fairness be granted that Professor McGiffert pleads his case with not a little skill. But, given a bad case, the cleverest of pleaders can do no more than make it plausible; he cannot make it good. The theory that the Symbol was framed to head off the heresy of Marcion, however much labor and skill may be employed in setting it up, is but a house of cards, which a very slight puff of wind would blow down. A gust or two from North Africa will sweep it clean into the Adriatic.

¹ See previous articles on the Apostolic Authorship of the Symbol in issues for January, February, March, April, and May, of this year.

DEMOLISHED BY TERTULLIAN.

In *De Praescript.* 36, as was pointed out in the March number of the REVIEW, Tertullian testifies that the Roman Church got her Symbol from the Apostles Peter and Paul, and afterwards gave it to proconsular Africa (*cum Africanis quoque ecclesiis contesserarit*). He proceeds, in the very next paragraph (37), to confute, after his own strenuous fashion, the heretics of his day :

"If these things be so, that the truth may be adjudged to us, as many as walk according to that Rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our position is plain, that heretics are not to be allowed to appeal to the Scriptures, seeing that we prove them without the Scriptures to have nothing to do with the Scriptures . . . To such it may be justly said: Who are you? When and whence came ye? Not being mine, what do ye in that which is mine? In short, by what right dost thou, Marcion, cut down my wood? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Appelles, remove my landmarks? This is my property. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have sound title-deeds from the first owners whose property it was. As they bequeathed it to me by will, as they left it in trust, as they solemnly charged me ('adjuraverunt,' gave under oath), so I hold it; you certainly they have ever disinherited and disowned as aliens, as enemies. But whence are heretics aliens and enemies to the Apostles, if not from the diversity of doctrine, which they either fashion according to their own caprices, or receive, in opposition to the Apostles?"

"THE SKIPPER FROM PONTUS."

Thus does the man trained in the law-schools of Carthage confute "Marcion, the skipper² from Pontus" (*Ib.*, c. 30), by the argument of prescription. He finds this argument on the possession by the Roman Church of the Apostolic Symbol long before the "skipper" in question crossed the Black Sea. He disallows the appeal to Scripture. The Church is in possession of the truth, of "the Faith once delivered to the saints." She can point to "sound title-deeds from the first owners whose property it

² This is the meaning of "nauclerus" in Acts 27: 11, and seems to fit the context of this passage better than "ship-owner."

was." She produces her Apostolic Symbol. This is the "rule" and "tessera" of the orthodox Faith, which the Apostles committed to her. This, as St. Ambrose bears witness, some two centuries after, she "ever preserves inviolate." And this, in the words of Leo the Great, is "a weapon so cunningly forged in the workshop of heaven that it cuts off all heretical opinions at one stroke." (*Ad. Pulch.*, c. 4.) McGiffert would make the Roman Church wait till Marcion had come and was spreading his heresy, before she cast about for a means of defending the Faith—as if there were no doctrinal error before Marcion, and no use for a Baptismal Creed but to fight heresy withal! Tertullian, skilled in the law and familiar at first hand with the facts of the case, represents the Church to us as wiser, more far-seeing, and more faithful in guarding the deposit. When she finds Marcion cutting down her wood, felling the trees that had been planted by the Apostles, she warns him off, she bids him begone. And her Apostolic Symbol is, Tertullian tells us, at once the weapon with which she drives away the intruder and the deed of trust whereby she makes good her claim to the property.

In *Adv. Marc.* v. 1, Tertullian, addressing directly and by name this same "skipper from Pontus," (he was a "skipper" from Pontus in more than one sense), says to him: "If thou hast never received stolen or contraband goods into thy schooners, if thou hast never appropriated any of the cargo to thy own uses or adulterated it, more careful forsooth and faithful in the things of God, tell us, pray, by what symbol thou hast taken the teaching of the Apostle Paul on board, who stamped the label on it, who handed it over to thee, who put it on board, that thou mayest be able fearlessly to land it." Marcion held that the God revealed by Christ and in Christ was not the God of the Old Testament, and maintained that St. Paul was with him in holding this. Tertullian intimates that "the skipper from Pontus," who, he insinuates, had been a smuggler, and had been in the habit of tampering with the goods that he carried for others, is no more to be trusted in handling the wares of God than in the handling of worldly wares. He challenges him, therefore, to produce his bill of lading as a guarantee that he has not smuggled the doctrine of the Apostle aboard his ship, or adulterated it. The teachings of St.

Paul were spiritual wares which belonged to the Church, as the Apostle himself belonged to her. If, therefore, Marcion had these wares on board his ship, he should be able to show that the Church had put her label on them and consigned them to him. The bill of lading would show this; he therefore bids him exhibit it. Need it be pointed out that the bill of lading (*symbolum*) in question is no other than the Apostolic Symbol?

The passage runs thus in the original Latin:

“Quamobrem, Pontice nauclere, si nunquam furtivas merces vel illicitas in acatos tuas recepisti; si nullum omnino onus averteristi vel adulterasti, cautior utique et fidelior in Dei rebus, edas velim nobis quo symbolo suscepereis Apostolum Paulum, quis illum tituli charactere percusserit, quis transmiserit tibi, quis imposuerit, ut possis eum constanter exponere.”

It is true that the context shows it to have been the God of the Old Testament, who, according to Tertullian, would have to consign St. Paul and his teaching to “the skipper from Pontus.” But as Tertullian everywhere insists that, in controverted questions, the appeal does not lie to Scripture, and that the Church alone has the office of guarding the Scripture, and guaranteeing it to men as the word of God, it is only through the Church that the God of the Old Testament could make the consignment, and the “bill of lading” would be the Symbol just the same. It was with the “Father Almighty” of the Symbol that the “skipper” had entered into the “agreement.” But he had tampered with the goods, interpolating the Epistles of St. Paul and taking liberties with the text. He had, therefore, violated the terms of his “agreement” or “covenant” (symbol) with the Church, and would not venture to produce it on demand because it would bear witness against him. In other words, he could not land the adulterated goods “constanter,” that is, fearlessly.

THE PRE-MARCIONITE CONFESSION.

Irenæus, too, bears direct testimony to the pre-Marcionite existence of the Symbol, over and above the indirect testimony that is implied in his witnessing to its Apostolic origin. “As for Cerdon,” he writes (Bk. 3; c. 4; n. 3), “who was before Marcion, he, too, under Hyginus, who was ninth Bishop, came to the

Church, made his confession, and so continued, sometimes teaching privily, sometimes again doing penance, and sometimes under censure for the evil he was teaching, and separated from the assembly of the brethren. And Marcion succeeding him flourished under Anicetus, who occupied the tenth (eleventh?) place in the Episcopate." The form of words, "made his confession," does not, at least in the formal and first intention of Irenæus, bear the sense here that it has in current Catholic use. It means to make a profession of Faith, and such a profession supposes a fixed formula already existing in Rome before the man from Pontus ever set foot there.

This is more evident from the words of the Greek original, a fragment of which fortunately remains at this point. *Εκκλησίαν ἐλθων, καὶ ἔξομολογούμενος, οὕτως διετέλεσε, ποτὲ μὲν λαθροδιδάσκαλῶν, ποτὲ δὲ πάλιν ἔξομολογούμενος.* The verb *ἔξομολογεῖν* means to "make a full confession," whether of sins of the Faith, or what not, is to be gathered from the context. The context here shows that Cerdon made at least a confession of the Faith. "He came to the [Roman] Church [from the East], made a profession of Faith, and so continued, now teaching [his heretical doctrine] secretly, now making anew a profession of faith." It is with Cerdon's doctrinal standing, not with his moral status otherwise that Irenæus is concerned, for his whole work, as the title itself makes plain, is directed against heresy. His *πάλιν ἔξομολογούμενος* is therefore to be rendered "making again a profession of the Faith," or "recanting his errors," and not simply "again doing penance," as Keble has it. The second *ἔξομολογούμενος* is to be taken to mean the same as the first. So *πάλιν* attests. But the whole drift and purpose of Irenæus indicates that the first has to do with the Faith, at least primarily, not with sin as such. Besides, the "confession" that Cerdon made the second time was called for by reason of his having taught heresy secretly after making his first "confession." Now, the very first thing that would be required of one who taught false doctrine, before he could be reconciled to the Church, would be a recantation of his errors and a profession of the true Faith. It would be interesting, by the way, to know what Harnack would make of *ἔξομολογούμενος* in this passage. The matter-of-course way in which Irenæus uses the

expression implies that the people of Gaul were familiar with the ὁμολογία in question, since it is particularly for them that he is writing.

OATH OF ALLEGIANCE.

In his great work, *De Praescriptionibus*, Tertullian rests his whole case against heresy upon the prior possession by the Church of "the Faith once delivered to the saints." And this prior possession he proves by her Symbol, which is the deed of trust she got from the Apostles. The whole argument of the book assumes the existence of the Symbol from the beginning. By the Apostolic Symbol men were known to be in communion with the Church of the Apostles, which was one. And the Symbol was guarded by the Discipline of the Secret, whence it got the name of "sacramentum," that is, "oath," "mystery," "secret." Let me cite one or two passages in point. "Thus," he writes (*Ib. c., 20*), "so many Churches and so great are that one primitive Church from the Apostles, whence all have sprung. All by one prove their unity. Between all there is the communication of peace, and the greeting by one another as brethren, and the interchange of hospitality through the Symbol (*contesseratio hospitalitatis*). And no other principle governs these privileges but the one (common) tradition of the same mystery (*eiusdem sacramenti una traditio*)."¹ In military language "sacramentum" meant, in the olden time, "the preliminary engagement entered into by newly enlisted troops;" also "the military oath of allegiance." (*Cf.* Harper's Freund's Latin Dictionary). No word could better express the purposes of the Symbol, which was the preliminary engagement entered into by the neophyte or newly enlisted soldier of Christ in the Church militant, and was professed, as we have seen, in baptism with an oath of fealty to Christ and to His Church. It was also "sacramentum" in three of the four meanings which the word bears in ecclesiastical Latin. It came within the Discipline of the Secret, and was therefore a "secret." For "to hide the secret of a king" (Tob. 12: 7) the Vulgate has "sacramentum regis abscondere." It enshrined the mysteries of the Faith, and therefore was itself, by a common figure of speech, a "mystery." "And evidently great is the mystery of

godliness," says St. Paul (1 Tim. 3: 16), where the Vulgate reads, "sacramentum pietatis." Once more, the Symbol was the whole revelation of God in a compendious form, and was therefore fittingly called "the gospel revelation," which is the meaning of "sacramentum" in a passage in Prudentius. (*Cf.* the Dictionary above cited.)

THE CHRISTIAN PASSWORD.

The expression "eiusdem sacramenti una traditio," in the passage cited above, may be rendered "the exchange of the same password." When the little army of Christ, sworn to make war on sin and error only, moved out from Jerusalem to subdue the world, its password was the Symbol. "We are called to the warfare of the living God," says Tertullian (*Ad. Marty.* 3), "from the moment that we return the password (*cum in sacramenti verba respondimus*)."³ This password it was that "governed" the "privileges" specified by him, namely, "the communication of peace, the greeting of one another as brethren, and the interchange of hospitality," in the early Church. The pilgrim from afar gave the Symbol, and got in return the salutation of peace, the name of brother, the privileges of the welcome guest. So we read further on (*De Praesc.*, c. 32) that heretics "are not received into peace and communion by the Churches that are in any way Apostolic [*i. e.*, as having been founded by an Apostle or mothered by such as were so founded], precisely because of the diversity of their Symbol in no wise Apostolic (*ob diversitatem nullo modo sacramenti apostolici*)."⁴ When heresy unfurled its banner of revolt, it corrupted the Symbol of the Faith. This is what Irenæus implies when he tells us that "by no Rule of the heretics was the Word of God made flesh" (Bk. 3; c. 11; n. 3). Or, if heretics kept the Symbol, they kept the letter and not the spirit of it. "When you tempt them [the Valentinians] subtly," says Tertullian (*Adv. Valent.*, 1), "by double-tongued ambiguity they affirm the common Faith."⁵ St. Cyprian says of the partisans of

³ Marcion appears to have openly "innovated upon the Rule of Faith," as Tertullian puts it in a passage to be cited later on, while Valentinus kept it to the ear of the Church but broke it to her hopes. Irenæus, in fact, attests this very thing (*Adv. Haer.*, bk. 4, c. 33; nn. 2, 3). Marcion, he tells us, held that "there are two Gods, by an infinite distance separated one from the other" (n. 2). On the other

Novatian that they had indeed the same Symbol, but not "the same law of the Symbol," as Catholics (Ep. 69, 7).

THE FUNDAMENTAL LAW.

To Tertullian the Symbol is "lex fidei," the law and norm of Faith. "When we enter the water," he says, "and profess the Christian Faith in the words of its Law (*christianam fidem in verba suae legis profitemur*), we testify with our lips that we have renounced the devil, his pomp, and his angels" (*De Spect.* 4). He can no more conceive of the Church without her Symbol than he can conceive of civil society without its fundamental law. And as Christ Himself is the Founder of the Church, which rests on Faith as her fundamental law, so, according to Tertullian, Christ, the Author and Finisher of the Faith, is the Author of the Symbol also. This does not prevent him from holding at the same time and affirming that the Apostles are the authors of the Symbol. Christ is the Founder of the Church, yet the Apostles also are her founders. Christ laid the foundation; the Apostles built upon it; "For no one can lay another foundation but that which is laid, which is Christ Jesus" (1 Cor. 3: 11). So Christ laid the foundation of the Symbol, the Trinitarian Formula, and the Apostles built upon it. In short, we may say of the Church, her Symbol, and her Sacraments, that Christ laid the foundations and gave specific directions how the work should be done; the Apostles did but build upon the foundations laid by Him, and faithfully carry out His directions.

EVIDENCE SUBJECTIVE AND OBJECTIVE.

Any one who keeps these distinctions in view will see how Tertullian can say that "this Rule," *i. e.* the Symbol, "was instituted hand, "those who belong to Valentinus . . . while with tongue they confess one God the Father, and all things of Him, they nevertheless say that this Maker of all things is Himself the fruit of defection or decay; and in like manner, confessing with their tongue One Lord Jesus Christ the Son of God, while yet in their doctrine they allow one special emanation to the Only Begotten, another to the Word, one to the Christ, another to the Saviour . . . their tongues alone tend toward unity. . . . But they shall be accused by a prophet of their own, even Homer, . . . whose words are, 'For he is hateful to me even as the gates of hell who hides one thing in his heart and utters another' (n. 3).

by Christ" (*De Praescript. c. 14*), while affirming also that the Apostles were "the authors"⁴ of it (*Adv. Marcionem*, IV, 2). McGiffert (p. 64) says that in this latter passage "the word *regula* evidently refers, not to any definite creed or Symbol, but to the gospel preached by both" the Twelve and St. Paul. The adverb "evidently" is used here in a purely subjective sense. The objective evidence is all the other way. Here is a literal translation of the passage.

"Even if Marcion had brought in his Gospel in Paul's own name, the document by itself alone (*singularitas Instrumenti*) would not be enough to win our belief, without the support of those going before. For there would be required the Gospel which Paul found, in which he believed, and (that) with which he presently rejoiced to find his own in agreement. And in fact, for this reason he went up to Jerusalem to make the acquaintance of the Apostles and to consult with them, lest perhaps he had run in vain (Gal. 2: 1), that is, lest his faith and his preaching should not be in accordance with theirs. In fine, he conferred and agreed as with its authors about the Rule of Faith; they gave him the right hand of fellowship, and thereupon apportioned the task of preaching, they going unto the Jews and Paul going unto the Jews and Gentiles."

RULE OF FAITH.

Marcion rejected the Gospel of Matthew, of Mark, and of John. He received the Gospel of Luke, but only to mutilate it. Tertullian argues that, as St. Paul had to get the Gospel which he preached accredited by the older Apostles, much more would the Gospel written by Paul's disciple, Luke, need to be accredited by them. There are several reasons why *regula fidei* in this passage can mean only the Symbol.

I. The context seems to exclude any other meaning. In the preceding sentence Tertullian says that St. Paul consulted with the Apostles about "his faith and his preaching," *i.e.* the Gospel that he preached. Is it at all likely that a writer who is scarce less

⁴ At page 49, Burn says: "He (Tertullian) traces its (the Symbol's) origin in the teaching of Christ, without showing any acquaintance with the later legend (sic) of its composition by the Apostles." This does not indicate any wide or careful reading of Tertullian on the author's part.

niggard of his words than Tacitus would repeat the same thing in the very next sentence? But this is just what he did if we understand *regula fidei*, with McGiffert, to mean "gospel." The fact seems to be that Tertullian wants Marcion (or rather his disciples) to understand that St. Paul, and therefore St. Luke, too, not only preached the same Gospel as the Twelve, but also followed the Symbol of Faith which the Twelve had delivered to the Church, "every clause" of it, as he says elsewhere.⁵

MEANING OF "REGULA."

2. The Gospel is not a Rule of Faith, and is not therefore the *regula fidei* spoken of by Tertullian in this passage. The Gospel is the whole revelation of God in Christ, the *res credenda*, or body of truths to be believed, not the *lex credendi*, or rule of belief. The Symbol, on the other hand, is a *lex credendi* or *regula fidei*, first because it embodies just such and so many Gospel truths as the law of Christ, promulgated by the Apostles, makes it obligatory on all Christians to believe explicitly and profess; secondly; because it serves as the "rule" or standard of orthodoxy in the Christian Church.

3. McGiffert makes it abundantly evident that "regula" is not always used by Tertullian of a definite creed. In the passage that we are now dealing with, however, the expression is, not "regula," but "regula fidei." Now, I make bold to affirm two things: first, that Tertullian nowhere else speaks of the Gospel as "regula fidei;" and second, that wherever else he uses "regula fidei" it denotes, if not the Creed (which it does in every case but one), at least a creed or formulary of faith. The proof of this latter statement involves, as is obvious, the proof of the former. The expression "regula fidei" occurs twice in *De Praesc.* (chaps. 12 and 13), once in *De Virg. Vel.* (c. 1), once in *De Monogamia* (c. 2), once in *Adv. Marcionem* (IV, c. 36), once in *De Jejunio* (c. 1), and lastly in the passage under consideration (*Adv. Marc.*, IV, 2). If it occurs anywhere else, I at least have been unable to find it. Well, in the first

⁵ *De Praesc.*, c. 27.

five cases it stands for the Symbol; in the sixth, for a symbol or creed. In the fifth place (*Adv. Marc.*, IV, 2), "reward" is coupled with "rule" of the faith. But the allusion to the "Virgin" and her descent from David (whence our Lord is the "Son of David"), in the very next sentence, suggests at once the "Virgin" of the Creed. In the sixth place (*De Jejunio*), the words are, "rule of faith or hope." He says that Montanus and Priscilla and Maximilla do not "preach another God (as Marcion did), nor divide Jesus Christ (1 John 4: 3), nor overturn any rule of faith or hope, but teach forsooth that we should fast oftener than marry." (This is sarcastic; Tertullian is by this time a Montanist, and here defends their tenets.) The reference is to "a symbol" (*aliquam regulam*), not to the Symbol. But even here "regula fidei" denotes at least a creed or formulary of faith; it certainly does not denote the Gospel. Our conclusion, therefore, stands that "regula fidei" in *Adv. Marcionem*, IV, 2, means the Symbol, and that Tertullian ascribes the authorship of it to the Twelve.

With Tertullian "regula fidei" is the Creed. He often calls it "regula" for short. But "regula" has also other meanings. Whether it signifies the Creed in a given case, therefore, is to be gathered from the text of the passage and the context.

There is a passage in *Adv. Marc.*, I, 20, which Kattenbusch cites in support of his thesis that the Old Roman Creed was drawn up before Marcion's time. It runs: "They [his disciples] say that Marcion did not so much innovate upon the Rule by his severance of the Gospel from the Law, as restore the Rule that had been adulterated in the time going before." McGiffert takes issue with Kattenbusch here; he has to prove the latter's reading of the passage wrong, or the theory that he has been at so much pains to prop up collapses utterly. He succeeds, indeed, in showing that "regulam," of itself, need not mean the Symbol here, but he fails completely to find any other meaning for it that will fit. He tells us that "an examination of the context makes it evident that he [Tertullian] is thinking not of a creed, but rather of the Canon of Scripture." Here, again, the word "evident" has no objective value. On the contrary, it is evident, or rather clearly demonstrable, that Tertullian is thinking of the Creed, not of the

Canon of Scripture. The Canon of Scripture embraced, first of all, the books of the Old Testament, and these Marcion rejected every one. How, then, could his disciples say that he had not so much innovated upon this Rule as restored it to its pristine form, when all the world knew that the books of the Old Testament were in the Canon centuries before a word of the First Gospel was written? On the other hand, there was, properly speaking, no Canon of the New Testament in Tertullian's time, which could be appealed to as a "regula." Nor would Tertullian, in any case, admit the Scripture, or any part of it, as his "regula."

A GUESS.

The context shows that "regula," in this passage, means the Gospel. But it does not mean the Gospel as preached by the Apostles, for thus the Gospel, instead of being a "rule," is itself, as has been already pointed out, subject-matter of the "rule." "Faith," says Tertullian himself, "is set in a Rule—*Fides in regula posita est*" (*De Praesc.*, c. 14). Moreover, a rule, from the nature of the case, must be something that is available for everyday use. But how could the preaching of the Apostles be made use of in this way, or even be known to the faithful of the post-apostolic age? There was only one way in which they could know it—aside from the New Testament, which Tertullian does not acknowledge as his "regula"—and that was Apostolic Tradition. Now the whole preaching of the Apostles did not come down through this channel, at least in a fixed and compact form that would serve as a Rule of Faith. But the gist of it, set forth in terms of the Apostles' own choosing, came down in the "summary of sound words" (2 Tim. 2: 13) known as the Symbol. This it is that St. Clement of Alexandria describes as "the knowledge, in a brief and compendious form, of those things that are necessary to be known." *Paed.* 1, 6; c. 10. "For this," says Irenæus, and his words are wholly to our purpose, "is the essence (*ἐπιλογὴ*) of the Apostolic doctrine and of the most holy Faith which was delivered to us, which the unlettered receive, and men of small learning taught, who give not heed to endless genealogies, but rather give diligence for the amendment of their life, lest they, deprived of the Divine Spirit, miss of the kingdom of

Heaven.”⁶ This, then, as Kattenbusch rightly inferred, is that “regulam” which Marcion innovated upon,—the “regulam” which proclaims one “God the Father Almighty, and Christ Jesus, His only Son, our Lord.” For this was the head and front of Marcion’s offending against the Faith, that he declared Christ was not the Son of the Father Almighty—“shamelessly blaspheming,” says Irenæus (*Ib.*, bk. 1; c. 27; n. 2), “Him who is declared God by the Law and the Prophets; affirming Him to be an evil-doer, and fond of wars, and inconstant also in His judgment, and contrary to Himself; and as for Jesus, that He came from that Father who is above the God who made the world, into Judæa in the time of Pontius Pilate, the Governor, Tiberius Cæsar’s Procurator, and was manifest in human form to the inhabitants of Judæa, to do away the Prophets and the Law and all the works of that God who made the world, whom he also calls Ruler of the world (*Cosmocratorem*).” The Marcionites seemed to have affirmed (*aiunt*) what historical criticism affirms to-day, though for a different reason, that the primitive Creed was the simplest of simple formulae, being but a profession of belief in the Father, Son, and Holy Spirit, in the very words of the commission given by our Lord to the Apostles (Matt. 28: 28), without addition of any sort. Such a Creed would have lent itself admirably to Marcion’s purpose, who might have maintained with some degree of plausibility that it was Christ’s own Creed, that *παντοκράτορα* of the first article was an unwarranted addition, and therefore—that he did not so much innovate upon the Rule of Faith as restore it to its simple and pristine form. This guess (it purports to be no more) is strongly supported by the context. For Tertullian goes on to say that the disciples of Marcion “point to the fact that Peter and the other pillars of the Apostolate were brought to book by Paul (Gal. 2) because they did not walk the straight way of truth in the Gospel.” For Marcion, be it borne in mind, maintained that St. Paul was with him in severing the Gospel from the Law, and, with a view of making good his

⁶ Works (translation by Keble) Frag. xxxv, p. 554. Apropos of ἐπιλογή rendered “essence,” Keble says: “As the verb is used of picked men, I have ventured to translate the noun thus, as though the very choice part.” And certainly the “medulla Fidei,” the very marrow of the Faith, is contained in the Symbol.

contention, mutilated Paul's Epistles, as Irenæus bears witness, "by taking out whatever is plainly spoken by the Apostle of the God who made the world, how that He is the Father of our Lord Jesus Christ ; and whatsoever out of the prophetic writings the Apostle hath quoted in his teaching as predictive of the coming of the Lord" (bk. 1; c. 27; n. 2).

CONVERTED INTO A CERTAINTY.

Tertullian shows that the passage in Gal. 2, cited by the Marcionites, does not bear them out. The issue between Paul and the other Apostles, he observes, turned on a point of discipline merely ; "the faith in the Creator and His Christ was never in question. For, had this been in question, it would figure prominently in the writings of the Apostle (Paul)."—*Adv. Marc.* I, 1; c. 21. He then clinches his case with an argument that converts the guess with which we have started out into a certainty, and once more reveals the firm persuasion of the Christians of that day that the Symbol had been handed down from the Apostles. Here are his words :

"Now, if after the time of the Apostles the truth got adulterated in respect of the Rule of God, then Apostolic tradition in the time of the Apostles themselves was still incorrupt touching this Rule ; and no other tradition can be admitted as Apostolic save that which is set forth to-day in the Apostolic Churches. But you will find no Church of Apostolic rating that does not christen in the Creator (*quae non in Creatore christianizet*). Or, if the Apostolic Churches were corrupt from the beginning, where shall sound ones be found ? Those opposed to the Creator, forsooth ? Produce, then, a Church of yours that is rated as Apostolic, and you will have made out your case. [This, of course, the Marcionite could not do.] Since, then, it is in every way clear that there was no other God but the Creator in the Rule of that sacrament (*in regula sacramenti istius*) from the time of Christ to the time of Marcion, our position is now made secure enough : we have shown that the belief in the God of the heretic [Marcion] dates from the severance [by Marcion] of the Gospel from the Law."

How could it be shown that no Church of Apostolic rating, as Tertullian words it, was to be found which did not christen in the Creator ? Not by the *πατρὸς* of the Baptismal Formula, which Marcion could interpret in his own sense, but by the *πατέρα*

παντοκράτορα of what Tertullian here calls the “Rule of the Sacrament”—*i. e.*, the Baptismal Creed. And this Rule Tertullian proves by the tradition of the Apostolic Churches to have existed, speaking broadly, “from the time of Christ.”

AN INSTRUCTIVE PARALLEL.

It is instructive to note how Protestants stand to-day where the Marcionites stood in the second century, and have the same watchword. “Back to Christ!” cried the disciples of Marcion; “Back to Christ!” is the cry that is echoed in our own day. “Marcion introduced no new Rule of Faith, made no innovations,” said his disciples; “he did but restore the Faith of Christ in its pristine purity.” Put Luther for Marcion, and how strangely familiar the words sound. Luther, forsooth, was not an innovator, but a reformer; and the word “Reformation” is made to confer immortality on the unblushing falsehood. It was the Apostles themselves, according to Marcion, who perverted the truth; according to Luther, it was the Church founded by the Apostles. But the falsehood is fundamentally the same; for is it not written, “*and lo I am with you always, even to the consummation of the world?*” If there are to-day—and we have no less an authority than Professor Harnack for saying that there are—“numerous members of the Evangelic churches who, being sincere Christians [forsooth], feel themselves oppressed in conscience by many clauses of the Apostles’ Creed,”⁷ and would fain be rid of the formulæry, this does but attest once more the tendency of history to repeat itself. So felt Marcion and his followers, “oppressed in conscience by many clauses of the Apostles’ Creed,” and made all haste to cast them away. But the Church of the living God still stands where she stood, still holds fast the “Symbol of our Faith and Hope,”⁸ still walks in the way of that Tradition which she has “received from the Apostles; which Tradition proclaims one God Almighty, Maker of Heaven and Earth.”⁹

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⁷ *The Nineteenth Century*, July, 1893, p. 154.

⁸ St. Jerome, *Contra Joann. Heir.*, n. 28.

⁹ St. Irenæus, *Adv. Haer.*, bk. 3, c. 3, n. 3.

IN FATHER MARTIN'S LIBRARY.

MONDAY was *the* day of rest in St. Bridget's Rectory—at least for the clergy. There were, as a rule, no visitors; and it being wash-day in the back part of the house, we prolonged the noonday leisure by taking an early luncheon, and deferring dinner, as on Sundays, to the evening. In the morning we were of course busy. After the children's Mass at eight, Father Martin would invariably go over to the school and remain there for two hours or more. This duty he maintained as a sort of privilege for himself. The children, he would say, are apt to be restless after the recess of Saturday and Sunday when they have been out of school; the teachers, on the other hand, whose Sundays, like those of the priest, are frequently taken up with sodality and catechetical work, are often weary and irritable. This makes the management of the school on the first day of the week more than ordinarily difficult, and the presence of the pastor thus supplies a needful influence. It gives sanction to discipline, and by impressing the children from the very beginning of the week with the idea that they are under strict control, eases the work of the teacher, who feels the benefit of a supporting authority.

But when the morning was passed, luncheon over, we would retire to the library and chat and plan the next Sunday's sermon. For it was a standing rule in Father Martin's parish that we should both preach, one for the "Sunday workers," and another for the "Sunday sleepers," as he termed the two classes of people who attended respectively the early and the late Masses. At the children's Mass, which came between, there was no instruction, not even the reading of the Gospel; but it was customary to recite alternately certain prayers in common and to sing some of the beautiful English hymns taught in school. Religious instruction was given for two hours every day on week-days. Sometimes the separate classes were brought into the church during school hours, and there the different parts of the liturgical service, which had been shortly before explained by the teacher, were reverently rehearsed. At a certain hour the priest would meet the children in church and there would be some kind of devotion corresponding to the lesson taught them in class, so that they might realize

the immediate purpose of the instruction. This method bore wonderful fruit, and accustomed the children to a uniform method of public devotion. It was pleasant often to notice some of them go into the church by themselves, after school hours, and lay their little needs intelligently and reverently before our Lord in the Tabernacle, or at the feet of our Blessed Lady, or upon the altar-step of some favorite shrine, thereby exemplifying the lesson of devotion they had previously learnt. These things required much more preparation on our part than one would have thought; but as a result there was always a perfect understanding between the priest and the teacher as to the precise order and manner of the devotion. Punctuality to the minute was a condition of rigor, and the services were expected to begin without the slightest delay. The children, above all, were not to be kept waiting; and Father Martin used to say that he would feel less scruple in letting a Bishop stand for an hour with wet feet in the graveyard wanting a ritual, than in allowing the children to be unattended five minutes when they were brought into church for prayer. The real harm of neglect in the latter case he considered far greater than if his Lordship were disgruntled for a week.

These things we used to discuss in the library, and, as I mentioned before, the subject of the next Sunday's sermon was regularly considered on Monday. Father Martin believed in systematic work and in the advantages of coöperation. Hence he urged that we should take the same subject for the instructions or sermons at the two principal Masses on Sunday. "We must drive home a single lesson at a time," was his maxim. When at one time it had been suggested that in this case it might be a saving of labor to use the same sermon at both Masses, since the bulk of the congregation was different in each, he answered: "No! If the sermon is well prepared, the very fact of its treating the same topic, aiming at some definite practical lesson, but presented in different form, will induce the people to exchange observations upon the subject. Those who attend both services will not grow weary of the repetition, whilst those who can attend only one Mass are apt to be curious about what has been said at the other. Besides this we can always in our daily intercourse with the people point to some common precept or observance in-

culcated as a sort of weekly practice by which the spirit and order of the parish are improved, since that is the main idea of our preaching."

The topic of the sermon having been determined, Father Martin would suggest some sources for its elaboration from his own excellent library, with every volume of which he was thoroughly familiar. Indeed, as regarded himself, he had no need of writing his sermons, for his mind was well stored and he had an easy habit of arranging his ideas at short notice whenever he was required to speak in public. But he took pains about everything that he said in church, and the ordinary parish announcements were, as a rule, so carefully and aptly worded as to require neither emphasis nor repetition. He had written his sermons for perhaps ten or twelve years during his earlier ministry, and still continued to jot down under certain headings some pertinent Scripture texts and examples by which he was in the habit of illustrating his instructions.

"You will have no sermon next Sunday," he said, as I took up the Gospel book in order to find the topic. "The Bishop is sure to address the children and we can induce him to say something at the late Mass; I shall have a word to the parents at the early Mass."

That was welcome news. I was likely to be busy enough during the week, since it devolved on me to see to the ceremonies at the approaching Confirmation. Rising up from my chair with a sense of relief natural under the circumstances, I turned to the large book-case in the room, and looked wistfully up at the volumes as though I were really sorry that I could not disturb those grave old sermon writers and theologians from their inactive and mute position. Presently my eye lit upon a small paper-covered folio, the back of which bore the title of *The Church Porch*.

"What is this, Father?" I queried as I took down the book.

"*The Church Porch*, by Herbert. O, the original title is really *The Holy Water Font, or Perirranterium*. That is the name which the author himself gave it, who, though a Welsh parson of what was said to be in his day the smallest country parish in Wiltshire, was, I fancy, Catholic at heart; in sooth, with his fine sense of pastoral duty he might have been canonized as a parish priest

had he been so called. The book is not so rare ; perhaps it is too much lost sight of in popular literature. When I was a young priest, I chanced upon a copy of it once during a visit at a Benedictine monastery in the States, and it attracted my fancy. So I borrowed it, and during the leisure hours of a Retreat copied the entire poem."

"I am sorry to confess," I said, "my absolute ignorance of the writer." In truth I was anxious to draw out Father Martin, who could convey more knowledge to a man during half an hour's conversation than the average reader could have gathered in a week's close application to books.

"George Herbert—why, he belongs to the school of Crashaw. They were both Cambridge men and much of the same temper. Crashaw travelled and became a Catholic. *His Steps to the Temple* was published about twelve years after Herbert's Poems called *The Temple*, part of which you have there. The latter was printed in 1633, the year of Herbert's death. He had bequeathed the MS. to his brother Edward, Lord Herbert of Cherbury, the author of a work entitled *De Veritate*. He lived in one of the most interesting periods of our English literary history. His biographer associates him with Ben Johnson and Shakespeare, although the latter died when Herbert was only eighteen years of age. Yes, he was a brother to the Lord Herbert of Cherbury, who was something of a statesman, a soldier, and quite a genius, yet George remained to the end of his life a country parson of the little church of Bemerton. You may wonder at the fact of a man of such family and so gifted remaining in so small a benefice, especially in the days of Charles I. But the poor parish was practically a matter of choice with him. He was fond of solitude and study. In the earlier days of his career he had indeed been ambitious for preferment, and his connection with the Duke of Richmond promised him an honorable post at Court whilst King James was still living. But matters of state changing, our young divine betook himself to reflection, and so he altered his plans much to the peace and profit of his soul. In the poem you have there he gives wise rules of life. His verses, addressed alike to clerics and people of the world, abound in sound principles, not without a seasoning of shrewd

and practical observations such as you might find in Ecclesiasticus or Proverbs. Let me have the copy to illustrate what I say.” He turned over the leaves in a familiar way; and then began to read, interrupting himself here and there to explain some motive or other of the writer. “Is there anything better to be found, for example,” he began, “on the art of conversation, than these quaint lines :

In thy discourse, if thou desire to please,
Be by turns courteous, useful, new or wittie :
Usefulness comes by labour, wit by ease ;
Courtesie grows in court ; news in the citie.
Get a good stock of these, then draw the card
That suits him best of whom thy speech is heard.

Entice all neatly to what they know best :
For so thou dost thyself and him a pleasure.
(But a proud ignorance will lose his rest,
Rather than show his cards) ; steal from his treasure
What to ask further. Doubts well-raised do lock
The speaker to thee, and preserve thy stock.

If thou be Master-gunner, spend not all
That thou canst speak, at once ; but husband it,
And give men turns of speech ; do not forestall
By lavishnesse thine own and others' wit,
As if thou mad'st thy will. A civil guest
Will no more talk all, than eat all at the feast.

“Here is a similar precept given by way of annotation from Bacon (thirty-second essay), who writes: ‘Let him be sure to leave other men their turns to speak. Nay, if there be any that would reign, and take up all the time, let him find means to take them off, and bring others on; as musicians use to do with those who dance too long Galliards.’

“Speaking of persons engaged in argument, friend Herbert gives this advice :

Be calm in arguing : for fiercenesse makes
Errour a fault, and truth discourtesie.
Why should I feel another man's mistakes
More than his sicknesses or povertie ?

In love—I should ; but anger is not love,
Nor wisdome neither ; therefore gently move.

Calmnesse is great advantage : he that lets
Another chafe may warm him at his fire ;
Mark all his wandrings, and enjoy his frets,
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds ; the bow that's there
Doth often aim at, never hits the sphere.

Mark what another sayes ; for many are
Full of themselves and answer their own notion.
Take all unto thee ; then with equal care
Ballance each dramme of reason, like a potion,
If truth be with thy friend be with them both ;
Share in the conquest, and confess a troth.

“ Again, note this passage in another part of the poem, on the same topic :

Catch not at quarrels. He that dares not speak
Plainly and home, is coward of the two.
Think not thy fame at ev'ry twitch will break ;
By great deeds show that thou canst little do ;
And do them not ; that shall thy wisdom be,
And change thy temperance into braverie.

Laugh not too much ; the wittie man laughs least ;
For wit is newes only to ignorance.
Lesse at thine own things laugh, lest in a jest
Thy person share, and the conceit advance.
Make not thy sport abuses, for the fly
That feeds on dung is colouréd thereby.

Pick out of mirth, like stones out of the ground,
Profanenesse, filthinesse, abusivenesse ;
These are the scumme with which coarse wits abound ;
The fine may spare these well, yet not go lesse.
All things are bigge with jest ; nothing that's plain ;
But may be wittie if thou have the vein.

Wit's an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer :

Hast thou the knack ? pamper it not with liking ;
But if thou want it, buy it not too deare.

Many affecting wit beyond their power,
Have got to be a deare fool for an houre.

When thou dost tell another's jest, therein
Omit the oathes, which true wit cannot need :
Pick out of tales the mirth, but not the sinne.
He pares his apple, that will cleanly feed.

"Herbert knew the value of solitude and reflection as he showed by his conduct ; and good Isaac Walton, the fisherman who wrote his life, seems to think that this love of solitariness made him withdraw too much from the lawful enjoyments of life so as to impair his health. He himself advises :

By all means use sometimes to be alone ;
Salute thyself, see what thy soul doth wear.

But for all that he is no extremist, as he proves in his counsels about conventionality, and the use of wine and games. In the matter of drinking he bids his friends observe fixed rules :

Drink not the third glasse, which thou canst not tame
When once it is within thee ; but before
Mayst rule it as thou list, and pour the shame
Which it would poure on thee, upon the floore.
It is most just to throw that on the ground
Which would throw me there if I keep the round.

Shall I, to please another's wine-sprung minde,
Lose all mine own ? He that hath lost the reins
Is outlawed by himselfe ; must I finde
The ill that courses through his veins ?
Stay at the third glasse : if thou lose thy hold,
Then thou art modest and the wine grows bold.

If reason move not gallants, quit the room ;
(All in a shipwreck shift their severall way)
Let not a common ruine thee intombe :
Be not a beast in courtesie, but stay,
Stay at the third cup, or forego the place ;
Wine above all things doth God's stamp deface.

"Similarly wise is his warning about the diversion of cards or the like pastime.

Play not for gain, but sport. Who plays for more
Than he can lose with pleasure, stakes his heart.

"And again, a little further on :

If yet thou love game at so deere a rate,
Learn this, that hath old gamesters deerely cost :
Dost lose? Rise up. Dost winne? Rise in that state.
Who strive to sit out losing hands, are lost.
Game is a civil gunpowder, in peace
Blowing up houses with their whole increase.

"It must not be forgotten that Herbert lived in an age when the drinking habit was considered a common and becoming diversion of hospitable folk, and when license of speech had its full sway. Henry Vaughan, 'the Silurist,' who lived in that day, says of our poet that he was the first who, with effectual success, attempted a diversion of the foul and overflowing stream of vulgar verse-making. Vaughan attributes his own conversion toward a saner life to the pious example and writings of Herbert, whose saintly conversation gained many others to God. That must have been the general impression of all who knew him. Indeed, I remember, when visiting Cambridge some years after I had become enamored of Herbert's writing, a fine painted window in one of the chapels at Trinity College, in which the figure of George Herbert is represented as belonging to the household of Lazarus in Bethany, where our Divine Lord loved to abide. If his principles are any indication of his acts, the poet-parson must have been the model of his little flock, as for many others who chanced to know him.

When thou dost purpose ought (within thy power),
Be sure to doe it, though it be but small :
Constancie knits the bones, and makes us stowre,
When wanton pleasures beckon us to thrall.
Who breaks his own bond, forfeiteth himself,
What nature made a ship, he makes a shelf.
Do all things like a man, not sneakingly :
Think the king sees thee still ; for *his King* does.

Art thou a magistrate ? then be severe :
If studious, copie fair what time hath blurred ;
Redeem truth from his jawes : if souldier,
Chase brave employments with a naked sword
Throughout the world. Fool not ; for all may have
If they dare try, a glorious life, or grave.

Who keeps no guard upon himself, is slack
And rots to nothing at the next great thaw.
Man is a shop of rules, a well truss'd pack
Whose every parcel underwrites a law.
Lose not thyself, nor give thy humours way,
God gave them to thee under lock and key."

Here we were interrupted by the dinner-bell. Both of us were sorry to part company with the wisdom of this little volume of whom Crashaw wrote to a friend two hundred and fifty years ago :

Know you, Faire, on what you look ;
Divinest love lies in this book :
Expecting fire from your eyes,
To kindle this his sacrifice.

But we promised ourselves another treat from its pages as soon as possible.

ARTHUR WALDON.

EDUCATIONAL CONVOYS TO EUROPE IN THE OLDEN TIME.

IT will probably interest the readers of the REVIEW at this season of the year, and by way of taking a summer holiday, to follow a convoy or two of school boys and school girls, who went to school across the ocean in the good days of old. There was no room for them in Maryland ; because there was no school—not such at least as they prized highly. Their opportunities were not like ours. To-day, he were a clever lad who could escape education, particularly such as a modern State lets loose at his door to seek him. It was otherwise in America then, at a retrospective distance from us of not more than Leo XIII's life and half a life

besides. So, without being laggards crawling to the school door, our Catholic boys and girls performed the journey from home to the class-room in the limited space of less than three months. If they were taken by French privateers on the way, their trip was somewhat longer and more circuitous, with a bonus thrown in for the kidnappers.

In the history of the old colonies, and indeed of the new States also, we do not think a parallel can be found to the liberality with which Maryland Catholics provided an expensive education for their children, simply because they wished that education to be Catholic. Nor was there any time, during more than a century previous to the American Revolution, when good parents were not sending their children to the continental colleges and convents of Europe. It was chiefly the boys, however, that they trusted to the perils of a long voyage and journey by land and sea, from the banks of the Potomac to St. Omer's College in French Flanders. As far back as the Orange Revolution, St. Omer's was a beam in the eye and a thorn in the side of sensitive and scrupulous rebels like Jack Coode. But it was after the middle of the eighteenth century that the practice became quite a system, entailing an amount of administration. Father George Hunter, the Superior of the Jesuit missions in Maryland and Pennsylvania, had just been transacting business personally in England ; and in 1760, when he sends off a new batch of children, he refers to the work as "a branch of trade we are so deeply engaged in." This was in connection with the "Factory," of which he was local manager. He says, the sums of money remitted in "ye space of 13 months" amount to "upwards of two thousand pounds sterl'g"; and "so many are concern'd in ye sums remitted." Hence he gives expression to his own great concern on the subject of accounts and vouchers. Not only were ships reported to have foundered, but says he : "That packet & accounts by Captain Howse I have allready signify'd to you were intercepted by a Privateer, so that whatever was sent then of importance must be repeated." But "the box of flowers recommended to the care of Mr. Russel is come safe to hand."

Let us introduce the *dramatis personae* of the winter convoy, October—December, 1760.

I.

The year is 1760. The time of year is October 1st. Beginning on that day, the busy Superior drafts eighteen letters handrunning. These he corrects carefully, as to the form of expression and the temper of them; but, as to the precise filling up of sentences, that he does not mind; for the grammar will straighten itself out in the clean copies. Here the persons who figure in the drama all stand out, for the first act thereof. There are the twelve children, though one or other of them is rather old. There are the parents, the aunts and uncles and relatives of so many children; and these, particularly the parents, are going to be "great sufferers until such news does arrive" of their dear children's safe passage, many long weary months ahead. There are the French privateers careering over the high seas, with a capacious appetite for anything they can get, these precious children not excluded. In Great Britain, there is Mr. Perkins, proprietor of Captain Kelty's ship; there is Father Corbie, Provincial, and Father Tichborne, who seems to be procurator in London. On the Continent, we have the Fathers Scarisbrick, Rector of St. Omer's College; Poyntz, procurator of the same; besides Father Crookshanks, procurator in the direction of Paris. Then there are the Superioresses of the convents or monasteries to which the young ladies are bound; who, it appears, are not going to school, but are aspiring to the religious life. Thus Father Hunter writes to the Carmelite Superioress Poole, at Lierre in Brabant; to a similar convent at Hoogstraet, in the same Province; to the Benedictine nuns at Cambrai and to those at Paris; to the Augustinian canonesses at "Bridges," by which name is probably meant Bruges; to the Poor Clares at Aire, and to those at Gravelines. He says in his note to [Prioress?] Petre of the last-named monastery: "This returns due thanks for your obliging present of the sett of most handsome flowers, which are at length got safe to this far distant Country, where they [are] admired exceedingly. I wish it were in my power to make a suitable return." This is an item for which we find in the books the following entry: "1761, Aug. 15. To John Edwards for clearing a Box of Flowers from the Custom House [London] in 1759: 10 sh. 6d." There are besides some other

letters of Hunter's to business people; and, in the last place, a paper of instructions to the young folks themselves, under the heading: "Directions to ye Passengers on ye board ye Chippenham, Captn Kelty."

Nothing could be clearer than the papers before us; and we shall allow them to speak for themselves. They and the other documents, ledgers, correspondence, are all original. But we fear it would be considered somewhat intrusive to burden a light mid-summer article with ponderous citations of all sorts of heavy manuscripts, stowed away in all kinds of gloomy holes about creation. So, just for this once, we will grant our readers the indulgence, and we will take it ourselves, of not being pedantic: *petimusque damusque viciissim.*

We begin with the procurators, who control the sinews of war —those ways and means without which there is no living or moving in this nether world:—

" * *Tichborne* [London]:

These come by twelve passengers, of which four are young Ladys, viz. two Sisters Ann & Martha Boon bound for Liere, Martha Hagan bound for Aire, & Marianne Hagan bound for Cambray. They have each of 'em letters of recommendation to their proper homes, but they must present those themselves; &, in the mean time, notice be given to each house, on their arrival with you, by other letters. You have Bills inclosed for each of them together with many others. Item, you have seven youths by this occasion, & a young man by name Ch: Brooke. I have wrote to Mr. Scarisbrick & Mr. Poyntz concerning the young Man. There's one of the youths by name Henry Gardiner, who not knowing how to write is to go to Mr. Chamberlains at Watten for a twelvemonth, in order to be fitted for Blandike [i. e. St. Omer's]. As Mr. Poyntz is Factor for that place, I have wrote to him particularly about him, though his Bills, as well [as] for all the others, are inclosed to you. I have drawn on you for the passages of all the twelve, payable to Captⁿ Kelty commander of the Chippenham in Mr. Perkins's service, who brings 'em over. The Bill is for £126 at Sixty days sight, which you must divide among 'em at the rate of ten Guineas a head."

" * *Poyntz* [Procurator at St. Omer's] :

You have inclosed, 1st. copy, a few Bills to be disposed of as the within List specify's. There is some little matter of money more [?], order'd by Bills into Mr. Tichborne's hand, for Liere, Antwerp &c., which places being under your care, you may get the money for 'em. I begg you will not fail to write by the very first Falmouth packett after the arrival of the travellers, for the sake of the Parents, of whom many are generally great sufferers, untill such news do's arrive. I am "

" * *Crookshanks* [Procurator at Paris, or at least in France] :

This recommends to you 12 passengers from this part of the world, of which four are young Ladys bound for Monasterys in France & Flanders, seven young youths & a young man of 21 years of age, bound for St. Omers. If it be their misfortune to be taken prisoners, I hope you will lett nothing be wanting towards setting 'em at liberty as soon as may be, & supplying 'em with what cash they may stand in need of, as I send plentifull Bills for all of 'em to Messrs. Tichborne & Poyntz. My respects to all friends with you. I am "

" * *Scarisbrick* [Rector at St. Omer's] :

I thank [you] for your favour, containing a full account of the progress of our Countrymen under your care. A like account I shall be glad to have from you annually, and hope you will give proper orders, that each of the children write to their Parents at least once a year without fail. I send you seven packs [*sic*] by this occasion. I hope good stuff. One of 'em is somewhat old being 21, by name C. Brooke, but a good youth, and determined, of some years, to take the course he now do's, thō had it not in his power sooner. He will, I reckon, be Master of 120£ at least, at his journeys end, and is willing to give at the rate of £20 per An^m, during his time of tryal with you. I hope, in order to save him the confusion of being ranck'd with the very little ones, that you'l be pleas'd to order him to G: P: [Watten ?], as has been done for several, for the same reason of late years. I'm desired to acquaint you, that Jno Boarman, by his Frs [Father's] orders, must stay his time out, whatever way his thoughts may turn as to a state of life, the money being all payd & the Fr. having none to throw away. Besides, he must by no means learn to dance, nor indeed any of his Countrymen, without express orders."

Here follow instructions with regard to Mary Ann Semmes, whose health seems to have failed in one convent, that at Aire; and whose father will provide whatever further dowry may be called for, up to a certain limit.

II.

The question of a dowry is the main topic of discussion with the Superioresses of nuns. And we shall now give a specimen or two of the letters which Father Hunter writes to them. In the first, he asks for hospitality on the part of the Augustinian canonesses of Bruges, when the young lady travellers come that way :

" * Darell, Bridges [Bruges] :

I make bold to recommend to you two young Ladys bound for Liere, Sisters of the famous Mary Boon, that dy'd there a few years ago. Whatever charity & good will you are pleas'd to shew, in order to make all easy with 'em on their journey I shall be truely grateful & thankful for."

He proceeds to inquire whether this convent is open to accessions from Maryland. It would appear that he has more vocations on hand at times than he can dispose of in Europe.

The following letter will serve to show his manner of negotiating in the case of a religious vocation, and also the terms of a dowry, on which a religious candidate was accepted. We must observe that there is a remarkable discrepancy here, between the £200, or the £100 sterling, on which his candidates are accepted in the latter half of the eighteenth century, and what Panzani, a Papal envoy of 130 years before, had set down as the amount of dowry required, in some of these same convents. It ranged then from £200 to £500 sterling. Considering the difference in the value of money, between 1637 and 1760, there is a large discrepancy to be accounted for ; which, however, may be explained by the decline in temporal means of the English nobility and gentry, and the consequent diminution of the portion that could be spared for the settlement of a nun. Father Hunter writes thus to the Abbess Poole of the Carmelites at Lierre :

" * *Liere*, Pool :

This comes by your two favourite Boons and indeed most deservedly, as most deserving young Ladys, universally esteem'd & admired for their extraordinary noted virtue & piety. You do but accept of the elder; but the younger has been so pressing & urging with me, to allow her to go & see what she can of the Dear remains of her Dear Sister Mary, & present herself to you in hopes she may be admitted & receiv'd into that Blessed house & family where her Dear Sister was sanctify'd, that I knew not how to refuse her. She says, she has but to go to Cambray [Benedictine convent] at last, thō her heart has always been with you; and her friends are willing to gratify her as to the expences of travelling—if you can be so hard hearted as to reject her & still insist on her going to Cambray, notwithstanding all her pressing tender intreatys to stay with you."

Father Hunter goes on to say that, if necessary, the friends of the young lady will raise her dowry, to give her the satisfaction which she craves. What the dowry in question was, does not stand out quite clearly: "I have their Brothers bond," he says, "for £200 sterling, to be paid you next summer, without fail, on account of the two above young Ladys; so you will be sure of that sum." Then follow other points of business and kindly charity; and he mentions the destination of the two Miss Hagans, who accompany the Boones.

He writes accordingly two letters, one to the Superioress of the Benedictine nuns at Cambray, introducing Mary Ann Hagan, whom they have already accepted, and whom they know of as "Sister to her at ye Benedictines at Paris"; the other to the community [of Poor Clares] at Aire, in Artois, making known to them the bearer, Miss Martha Hagan, whom they have accepted by name. The "dot" of the latter is £150. As well as we can infer, it is the same for the other, though the writing of the draft seems to say only "£50." To Aire, Miss—or as all these young ladies are called—"Mrs." Mary Pye is promised for the next year, if they are willing to accept her on the same terms as Martha Hagan.

To the Benedictines at Paris, who already had a Hagan in the community, he sends his excuses for not being able to

favor them this year ; but, if they are complaisant, he can assure them of two accessions next year, in the person, first, of a younger sister to the " Mrs " Semmes at the Benedictine convent of Pontoise, and, secondly, of another whom he does not name, but commends highly. " They will each of 'em have their one hundred pound a piece."

People may think that women are expensive ornaments. Possibly they are till they become good mothers or nuns. Then the ratio of comparison changes ; and it is the men who are expensive, and a trifle ornamental. A missionary's allowance at this time was put down at £20 sterling a year. A nun's dowry, at £150 sterling, would yield at the best rate of five per cent., only £7.10 a year. Women are not only more thrifty, but also more uncomplainingly patient, than their ornamental big brothers.

III.

Now let us look more closely at the equipment of the naval convoy. It is only four months since Father Hunter has despatched a party of boys for St. Omer's, as he mentions to the Hoogstraet Carmelite Sisters. Speaking of Blandike, he says, there are eight now bound thither, " besides 3 that went off from hence for that place in June last."

This is how the naval armament looks. He is writing to Mr. Perkins, owner of the ship which he has chosen for his precious consignment. He begins with settling some other matters of business, and speaking of other merchants, Buchanan, etc.; and he continues :—

" * Perkins :

Item, you have per the Chippenham, commanded by Captn. Kelty, 12 passengers. As the Ship is not extraordinary, I shou'd not have putt 'em on board of her, had not the Captn. been a person of that character, that I could safely rely on their meeting with all good usage from him. Amongst the great number of ships that trade to this Country, you are very sensible I have a great choice, but that a Captn. must also be a main article with me ; otherwise thō a good ship & a bad Captn., they may be as ill or worse off than if they had a very sorry indifferent ship. I must therefore desire you will con-

cur on your side, by due encouragement to a Captn., who at the same time is agreeable to me. I mean that he be allow'd such a gain or perquisite as that he may find it entirely to his interest to take a proper care of 'em. Otherwise, if they gain nothing by their care, I can never expect they will take that care they shou'd; and, if your Captn. has not the same advantage, as I know others have, I shall be inclined to apply to such as find their advantage & interest in it, persuaded he, that can gain most by it, will be most careful to acquire a good name by his good behaviour, for the sake & advantage of so very beneficial a business. I know not how matters are to be betwixt you & your Captn. in this point; but I only mention this, as I think it proper & necessary to carry on this business with your ships, whilst commanded by Captn. Kelty, to the mutual satisfaction of each of us. I wish you all success, prosperity & happiness, and remain as ever Sr Yr oblig'd humble Servt."

The order of the day for the young folks themselves runs thus:—

" * Directions to the Passengers on the board the Chippenham, Captn. Kelty.

" You have inclosed two passes, the one in French, the other in Latin. If taken by a Privateer, you must present your passes to the French Captn., which will prevent all bad treatment. The inclosed letter is a letter of credit, which, if [you are] taken, [then] after opening it & signifying to the Gentleman [named therein, Father Crookshanks] what town you are at & what house, that he may know how to direct to you, the [said] letter must be sent to the Post-Office: this will procure your liberty, money and all necessaries, for getting on your journey as quick as may be.

" If you gett safe to London (as I hope in God you will), you must gett the Captain to conduct you to Mr. Bird's Great Weild street, near Lincolns-Inn Fields, London, where, on telling 'em you come from me, and producing your letters for Mr. Tichborne, all proper care will be taken of you. I wish you a happy voyage, all health, prosperity & happiness.

Yrs

G: Hunter."

Business man as Father Hunter was, it is clear that the parents were not going to be the only " sufferers," till news should come back of the young people's safe arrival.

Now, silence for three months. Then the London procurator's books begin to tell their tale :—

Drs. [Debtors] to Cash.

1761. Jan: 3.	Marylanders 12. To their Bill at y ^e Bull & Gate ; 4 sh. 5 [?]—each . .	£2. 13. 4
10.	Maryland, to Henry Gardeners Pocket .	6. 6
13.	To Marylanders, their Charge by Captn. Kelty, sh: 17: 5 each	10. 9. 0
	N. B. received back of Captn. Kelty sh: 17: 4d. for Nanny Boone, & sh: 10: 6 for Charles Brooke.	
	To each of the Misses Hagan, Martha & Marianne, 1 [1]	2. 2. 0
16.	Maryland. Paid Miss Mary Boon . . .	5. 5. 0
	D°. Miss Martha Hagan . . .	4. 4. 0
	D°. Miss Marianne Hagan . .	5. 5. 0
	D° Ch: Brooke 3: 13: 6. Leonard Neale 3: 13: 6. Hen: Gardner 3: 13: 6. James Cole 3: 13: 6. Augustin Jenkins 3: 13: 6. Ign. Boone 3: 13: 6. Augustin Jenkins [<i>sic, bis</i>] 3: 13: 6. Bennet Heard 3: 13: 6. Ralph Boar- man, D°. [that is, 3 + ½ guineas : each:]	29. 8. 0

Having paid London the tribute, as travellers usually do, of staying there some little while, these young folks must have moved on about January 17th, for their incidental expenses disappear at this point from the London books.

If one inquires how the large remittances were made from America to England, the list of bills, which this party seems to have brought with them, will show the system perfectly well. There are twenty-one bills, summing up together about £550. They begin in this wise :—

By And. Buchanan on Messrs. Buchanan & Simson Glas-

gow	£39. 5. 3
By Jno Heard [Hoard?] on Wm. Perkins	3. 0. 7

By Thos. Francis on Messrs. Pagan & Alex. Brown &c.	
Glasgow	15. 0. 0
By Ditto on Ditto, Ditto &c. Ditto	8. 4. 2
By Charles Caroll on Wm. Perkins London	60. 0. 0
By order on Wm Perkins for the net produce of 4 hhgds [hogsheads] of Tobacco per Capt. Ward's Ship . . .	21. 0. 0
Etc. etc.	

As to the subsequent career of all these children, we can follow their steps pretty well. The younger Miss Boone [Martha?] became a Benedictine nun at Cambray, her elder sister remained a Teresian Carmelite at Lierre. Of the two Hagans, as we saw from the introduction, Mary Ann became a Benedictine at Cambray, and Martha a Poor Clare at Aire. Father Hunter, in his letter to Cambray, referred to a Sister of Mary Ann's, "at the Benedictines in Paris." Now we know by correspondence of ten and twenty years later, that two more Hagans are Poor Clare Collettines at Rouen, with Sister Spalding as Rev. Mother Vicar, & Sister Edelin, as dispenser in the same community. Thus, if we made an excursion through some twenty-two English convents abroad, we should find, with the help of the correspondence or ledgers and account-books on hand, that the American Catholic life of Maryland was extremely well represented in the variety of orders, some of them, like the Poor Clares, being among the austerest in the Catholic Church; all of them cloistered, and most of them contemplative.

As to the boys, a fair proportion of them became Jesuits, only to have their career cut short by the suppression of the Society, some thirteen years later. But we leave them to one side. And as, on beginning this article, we merely intended to follow in the wake of a single convoy across the ocean to Europe, so we may close it, by looking at a convoy preparing to go back. They are American boys, just let out of school. So we shall see lively times.

IV.

The characters who appear in this act are nine young Marylanders, four in one batch and five in another, but all meant

for the same voyage. The correspondence is conducted between the two procurators, Father Thomas More in London, and Father John Darell at Bruges, in Belgium, whither the College of St. Omer's has been transferred after its violent dissolution by the French Parliament. Father More traces the features of current events, writing from London in the early months of 1764, just three years after the date of the convoy described above. We give a series of extracts:—

London, More to Darell, Bruges; January 10, 1764: "No more news as yet from Mr. Hunter; and I may venture to tell you that some of the bills he has sent will be protested, either in whole or in part. I shall give you timely notice of a ship for that part of the world."

London, Feb. 10, 1764: "A second letter is come from Mr. Hunter, with a £20 bill for Hen: Gardiner. He promises to write again soon, & send more bills."

London, Feb. 14; Postscript: "How many of the Sewells & other Marylandians return home this spring?"

London, Mar. 2: "Please to pay half a guinea to Mr. Adams, which I received from Mr. Hen: Diggs for him; £1. 9. 6 to Ign: Boone; & £3.—.—to Edw. Boone at Liege, which I have received for 'em from Mr. Hunter, & which have been accepted & paid."

London, Mar. 9: "Edw. Semmes, Cole, Boarman & Spalding arrived here on Monday. They came post from Dover in a coach & four, drove by two postilions; which cost 'em sauce. I hope the others will travel cheaper. Boarman brought me a french piece of gold, which he said you gave him by mistake; and accordingly I changed it for one. I have some hopes of getting quit of three of 'em, on Monday next. I shall go into the City myself to-morrow morning, in order to get 'em a passage, if possible, in the ship that sails on that day. If I miscarry, I shall have 'em for some time on my hands, that is, till towards the end of the month, or beginning of next. I shall also take proper precautions & measures to get a passage in the same vessel for the two that are to come with the Sewells, who are not as yet arrived; but hope to see them either to-night or to-morrow. Cole is to go in Mr. Buchanan's ship, being recommended to that gentleman by his Mr. [Master], & who is to pay all his expences here, as the boy tells me."

London, Mar. 16: "I hope you have got my last, & that you will send off the Marylandians with all speed. It is a great misfortune that Capt. Kelty has not a ship; because he is the only Capt. to be met with that would take those boys over without passage money paid here. No one else will take 'em without ready cost, which will distress me much. Patience is the only remedy in the present circumstances. . . . Kelty returns [as] passenger in the same vessel, in which I have engaged to send the Marylandians."

London, Mar. 20: "Hon^d. Sir: Yours of the 14th. Inst. with the Marylandian accts. came to hand. . . . I am this moment returned home from dinner, & find upon my table a scrawl of paper in Mr. Poyntz's hand-writing, wherein he gives an account of several bills recd. by him from Maryland for different persons: viz. about £30: for James Cole; £27: for Edw. Queen; £49: 13: 9: for Walter & Edw. Boarman; etc. etc., for I have not time to-night to examine the whole with accuracy. Did he never give you any account of this money? Strange confusion in accounts: would to God they were settled.

"I have myself received bills which prove good, & either are, or will be paid, viz. £23: 11: 5 for Jac. Cole; £25: for Raph. Boarman; £30: for Edw. Semmes; so that they are not quite so much behindhand as you imagined."

London, Mar. 24: "Hon^d. Sir. I told you in my last of the 20. Inst., that the 5 Marylandians arrived safe & much cheaper than their four countrymen; whence you may conclude that your reprimand had its desired effect on Morgan. I hope to get rid of the whole expensive crew to-morrow or Monday." . . . [Here follow statements of money accounts and difficulties; and then Father More continues.] "Yours of the 21st. is just come in. The 5 Marylandians had not any money left when they got to London; so shall charge the guinea & a half to their account. What I wrote above will satisfy your longing to draw upon me. You may do it for Bakers money, but for no more, unless you send me orders to dispose of some E. I: [East India] bonds. These Marylandians are a very great expence to me, & I cant get any money in. I approve much of your scheme of sending boys by Traders [i.e. trading vessels], and will take an opportunity of promoting it."

London, Mar. 27 : "I shan't, I fear, get rid of my Marylands this 6, or 7 days, & perhaps not so soon. Patience, now my Dear Sir, is the only remedy. I am, Dear Sir, Your most humble Servant, Thos. More."

With this the episode of the "whole expensive crew" ends in the correspondence. A week or so later Mr. Russell pays Father More "for the Sewells rigging out and expences hither ; and £4 4sh. for Charles' vacancy [*i. e.* vacation]."

V.

The large remittances thus constantly made by these Catholic parents of Maryland, might convey the impression that money was abounding with them, and they did not know what to do with it. Father Hunter, however, in the correspondence first quoted, makes a remark or two that will rectify such an impression. And indeed it may occur to any one who knows the moneyed world, that, if they had been rolling in wealth, these Catholic planters would neither have been as punctual as they were in paying their debts, nor would they have minded much a good Catholic education at all. The touch of affluence is quite a power in emancipating the mind from punctuality, scrupulosity, and any religious ideals. So the world goes.

Let us finish then with Father Hunter's remarks on the temporal resources of the Marylanders. And, not to leave the affluent and really rich under too dark a cloud, we may add a little account of a man so temporally favored as Charles Carroll of Carrollton.

Says Father Hunter to Father Poyntz : "I cou'd wish indeed you wou'd transact all business with me from these parts, as I cou'd depend on your accuracy & exactness in accounts ; but this I must leave to you & higher powers. Mr. Galloway was very accurate, so that I was entirely at ease in corresponding with him. Our people here are poor, and, as they must dig all out of the earth, they count every farthing ; therefore, if not very accurate in accounts, be assured from me it will hurt our Factory here, and that to that degree as to prevent the chief of the fruits [*i. e.* the spiritual fruit] we might otherways expect from our labours."

Similarly, in the letter introducing "Mrs." Martha Hagan to the community at Aire, and that with the highest commendations, he proceeds to speak of their desire for more postulants there: "As to sending you a young one or two at this time, as you ask more than other houses do, & money is very scarce in this Country, I am obliged to inform 'em [the parents, etc.] where the easiest terms are to be had, which they readily accept of. However, I can let you have one next year, about the age of this [one, Miss Hagan], and same fortune, namely £150; she is known to Mrs. Neale, it being Mrs. Mary Pye, who has many years been a Postulant, but, having lost Father, Mother & Brother, cou'd never make out money till now. Please to let me have your answer concerning her."

In his letter to Father Poyntz, the good manager treats of the "£100 promised by Lady Stourton" to Mrs. Mary Pye, on the strength of which the devout postulant is looking forward to next year for carrying out her vocation.

Charles Carroll of Carrollton was a rich young man. He returned to America from his studies and travels in 1765, one year after that merry troop had given Father More so much trouble. Carroll seems to have availed himself of Father Crookshanks' friendship, for the conduct of his temporal affairs. But, after his return, we see that he or his father, Charles Carroll of Annapolis, used on occasions the services of the London procurator; and we shall copy an entry or two:

Cash paid	
1767. Mar. 23. To a gilt leather antependium & gilt frame etc. for Cha: Carroll Esq. in Maryld. & wharfage 6d.	£4. 19. 6
Cash received	
1767. July 30. By Cha: Carroll Esq.: per Messrs. Perkins, Brown & C°, towards Mr. Ashton's journey and expences to Maryland	£50. 0. 0
Aug. 6. [A full list of Father Ashton's expences, the passage to Virginia alone being £21; all amounting to] . .	£58. 4. 11

Cash received	
1768. Feb. 24. By Mr. Anth. Carroll per bill (Chas.	
Carroll senr. on Perkins & Co., Nov.	
9, 1767) payable at 60 days sight . £400. 0. 0	
July 10. By Messrs. Perkins & Co., the full bal-	
ance of this account [referring to	
Ashton's] £8. 4. 11	

Two years later, piety and the needs of divine worship, probably in a private chapel, give occasion to the following account:—

Cash paid	
1769. Mar. 10. Charles Carroll Esq. Dr.	
To suit of black Vestments & antependium	D°
To purple Ditto	D°
To black Ditto	D°
To lace for D° broad	
To D° for D° small	
To 2 altar stones	£ 1. 2. 0
To books [?] from [?] M: J [ohn?] Carroll	
& freight	£ 4. 1. 6
To D° bought in London	4.
To Chalice & Ciborium	£ 12. . 3
To box & package	2. 11
<hr/>	
	£ 53. 10. 8

We should have been glad to put on record the names of so many Maryland families, which appear in these books; the number of young people whose accounts are registered; and the final statements of the large and small colleges at Bruges, which were violently seized in 1773, as their predecessor, the College at St. Omer's, had been expropriated eleven years before. But we must stop without more ado.

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DOCTRINAL DEVELOPMENT AND SACRED SCRIPTURE.

IT is too soon, perhaps, to speak of definite results derived from the revival, within recent times, of the study of early Christian literature, but it is satisfactory to note that the ideas of non-Catholic writers as to the form of primitive Christianity have undergone considerable modification. Even the militant Protestant now can find the germ of Romanist corruptions, as they are styled, as far back as the first ages of the Church. Sacerdotalism, Ceremonialism, and such like, are discovered to have had a home in her from the very beginning ; and though they still maintain that these are, as it were, by-products, yet they acknowledge them, if not by any means essential to Christian life, yet as having a certain value of their own. On the other hand, Catholic apologists have recognized that it is a mistake to look for fully developed forms of Catholic practice, as we know them now, in those early times ; and that the life of the first disciples, while wanting nothing that makes it identical with ours in all essentials, was yet in many things very different from it.

There is, however, one result which seems to have been clearly established by this study of early Christian literature, and it is this : a wide gulf separates the Sacred Scriptures from all the uninspired writings of that epoch. The Canonical Books share in an especial manner those features which we know to be a characteristic of the Church, and which may be termed the marks of adaptability to every age and people. This is in a sense the characteristic of any work of genius, as we find it in writings such as those of Dante or Homer, who belong to the world of all ages. In the Sacred Scriptures there may be found a sort of harmony which corresponds exactly to the mind of the Spouse of Christ. There never was a period in the history of the Church when the Scriptures were not felt to be the most fitting expression for all that is to be found in the inner life of her children. And during her long sojourning on this earth those who have been best able to speak for her, those who have been her noblest representatives, her Fathers and her Doctors, have all drawn inspiration from and found utterance for their thoughts through the words of Holy Writ. The Church has grown and expanded, has entered more and more fully into the

possession of her rich inheritance of truth, and with this expansion and growth she has grown and strengthened her hold upon the inner and deeper meaning of the Sacred Text.

The proper use and realization of this essential power or quality of Scripture is frequently found wanting in the arguments of theologians who base their proofs upon an exegesis of particular passages, into which they read the later developments of the mind of the Church; the words mean more to them than they did to earlier writers. This produces upon the opponent a sense of unfairness through the uncritical use of Scripture. In reality, however, the error is not in the theologians who read into the words what is not there, but in the earlier writers who did not penetrate into the full signification of what the words contained. The wisdom of using such interpretations, however true, may be questioned, at least in controversy, so long as both sides do not admit the estimated and argumentative force of the words or passages adduced. Take, for example, the use by Catholic writers of the Proto-Evangelium in the question of the Immaculate Conception. A critical examination of the text (Gen. 3: 15) would possibly lead an outsider to the conclusion that it had nothing to do with the Blessed Mother of God at all. Yet we find that theologians have repeatedly made use of it as a proof that she was exempt from all stain of original sin; nay more, this interpretation of the oracle of Genesis is confirmed by the Bull of definition, "Ineffabilis Deus." I am not arguing the question whether the Church is committed to this view or not; I am only pointing out that this very striking exegetical development has received a certain sanction, while yet in the opinion of critical scholars the text did not, in the beginning, carry with it any such meaning.

There is then in the words of Holy Writ an esoteric power or force which makes it correspond, or, as it were, keep pace with the ever-growing doctrinal development, as a necessary manifestation of the living, energizing Church of God. This property of the Scriptures is, moreover, valuable principally to her to whom the written deposit of truth has been entrusted; others find in it one reason for wresting "the Scriptures to their own destruction." But this opens up an interesting question as to the early stages of doctrinal development, and its connection with the state of reli-

gious thought, as it is contained in the apostolical writings. Where did this development take its rise? In what position with regard to it are we to place the authors of those writings? What did they know of this fuller meaning which we attribute to their work? There are some who would have us believe that the process began in the mind of our Lord Himself; that He, like other men, was subject to limitations of knowledge; that the future was all a mystery to Him, so that He did but dimly forecast the course of the religion which He had founded. It is needless to dwell upon this view. To those who believe in the Divinity of Christ, and in His human nature as the most perfect instrument ever fashioned for the communication of knowledge from God to man, it is impossible to restrict the knowledge of the Son of God, even in His human nature. He grew in wisdom and grace before God and man, inasmuch as in purely experimental knowledge He made and manifested progress in His intercourse with this world; but on His innermost soul there must have ever shone the full radiance of the Beatific Vision, in which He uninterruptedly enjoyed the possession of the fullest measure of truth of which the created intellect in any state is capable. There was nothing pertaining to the mission of the Incarnation, to its adequate and perfect fulfilment, even to the end of time, which we believe was not seen and understood by our Lord.

We cannot therefore put back the first stages of the process which has marked the progress of Christianity so as to include its Divine Author. He was not subject to any law of development in thought, no matter how universal may be its application or widespread its influence. Rather He is ever before the Church as the type of perfection, to the realization of which, in herself, all her efforts are directed. As under her care her doctrine develops day by day to a fuller expansion as a manifestation of her innate energy, as she imparts to her children, in ever increasing numbers, her ideal of sanctity, she knows that she thus reaches to a more and more perfect reproduction within herself of His knowledge, that she is drawing nearer and nearer to His transcendent holiness.

Thus doctrinal development did not begin in Christ Himself, but is ever working up to the acquirement of a perfection which He already possessed. There is in this development of the spirit-

ual order a striking analogy with that evolution in nature which is one of the most important hypotheses that science has adopted in these days. It is one of the defects of this latter hypothesis, that it occasionally loses sight of the fundamental truth that "evolution" must proceed according to a preconceived plan; and that therefore the perfection to which nature tends must first exist in the mind of the Creator. It is not a blind striving after an unknown ideal, the unconscious tendency of things to their perfection; but the ordered arrangement of all creation to a definite assignable end. Similarly we cannot regard the development of Christianity as a blind tendency towards ethical good, as a part of a larger unconscious evolution of all things along lines of fatalistic necessity. As in the case of "Evolution," the assumption of a Creator renders the theory from a dangerous hypothesis to a tenable one; so in the case of doctrinal development, if you postulate the creative, all-precontaining mind of our Lord, you change a rationalistic explanation of the origin of Christianity into a proof of its divinity.

But if we are brought by unquestionable evidence to recognize the presence of this momentous factor in the history of the Christian religion, we come back to the question: Where are we to place its first stages? I urged above that there was a very remarkable difference between the scanty remains of early Christian literature and the canonical books of what is practically the same age. This fact has its bearing on the point at issue. It seems to exhibit a contrast in the grasp of Christian principles between the authors of the New Testament and those who came just after them, which must be carefully considered in any attempt to deal with the general question of the development of Christian Dogma. For it is to be borne in mind that the inspired writers gave of their own in the delivery of their message. It would imply a very imperfect notion of the idea of Inspiration to suppose that the inspired author was nothing more than the channel through which the message passed; that it was in no way colored by his individuality. In fact it is quite clear that, even as in the case of other books, so in the inspired word of God, the personality of the human author entered into the writing. We cannot therefore separate the Scriptures from their authors. We must

suppose that there existed for the Apostles and other immediate disciples of our Lord a fuller knowledge and understanding of the Christian revelation than was possessed by those who came immediately after them. It will not be out of place in this matter to cite the opinion of a recent theologian who can scarcely be regarded as in sympathy with the Catholic view of the subject. Principal Rainy, of New College, Edinburgh, thus writes in *The Ancient Catholic Church* (p. 67) :

“ Perhaps the most needful preparation for appreciating the beliefs of the early Church, is to get rid of the assumption or impression that the post-apostolic Church started with the fulness of apostolic teaching, as that is embodied, for instance, in the New Testament. That is a natural assumption, and it is often made without a thought, but it is entirely opposed to facts. What the Apostles and some others of their generation taught is one thing ; what the Church proved able to receive is quite another. The tradition of the apostolic ministry was vivid ; the writings embodying its message, which we still possess, were circulating, and they were soon collected and set apart as a special deposit. But the Church, which had a glowing sense of the worth of Christianity, had as yet laid but feeble and partial hold on its treasures of wisdom and knowledge. Elementariness is the signature of all the early literature. It is not that it is less Christian ; and anything else would be non-natural ; but the fact must be emphasized. The Church had waded as yet but a little way into this wide sea. Great elements of apostolic teaching had hardly become at all audible. But, especially, much that did float round Christian minds, and that is rehearsed at times in the writings, has not revealed its significance. Its meaning is caught faintly ; the thoughts that it awakens are indefinite. The Apostles speak with power and certainty of great spiritual facts and forces whose being and whose laws are clear to them. But to their disciples the meaning is often dim and the impression dubious, so that the range of principles remains hidden. All this was inevitable ; it would have been so with the wisest and best of us in their place. Ages of study, of meditation, of controversies, of obedience, of devotion, of discipline, were to work the meaning of the New Testament into the mind of Christendom. It was enough for the early Church that some bright central certainties held them fast, filled and fixed their souls with full assurance. Under the influence of these, it was easy for them to believe that the great inheritance of truth and grace stretched much farther than their eyes could see.”

The process of "germination and maturation" of Christian truth had its beginnings in the sub-apostolic age. From the seeds of doctrine which the Apostles, indeed, planted and watered, but which they necessarily left to fructify without their fostering care, took its rise that majestic system of truth which has its home in the Catholic Church. It would, however, be a mistake, though not an unnatural one, not to recognize a development in the Apostles themselves, even after the day of Pentecost. The process of assimilation in them was undoubtedly gradual, but it was also personal in them and immediately supernatural in its character. Consequently, it must not be confounded with the more general development of the whole body of the Church in the assimilation of divine truth.

It is an acknowledged fact in Catholic theology that the Apostles had special "charismata" or gifts, which were designed to fit them for their arduous task; and that these "charismata" were extraordinary in their nature, and it cannot be taken for granted that they were transmitted to their successors. These successors had not to meet the particular difficulties which beset, in their office, the founders of a new religious system. Among "charismata" is numbered, for instance, direct communication with the fount of revelation itself. The sacred writers were the depositaries of the very words of our Lord; they were the "testes Domini;" they were those who had seen the Lord. Furthermore they were aided in an especial manner by the Holy Spirit, so that they were individually *infallible*. So far also as they were inspired to write, they were the recipients of a gift which has not been bestowed in the same way since that age. Inspiration, as directed to the whole Church, ceased with them. They were then on a different plane in regard to dogmatic truth from any of those who succeeded to their office as teachers in the Christian Church. This is true, even if we compare them to the supreme Pastor of Christendom; since they received, while he merely transmits doctrine, they were men inspired, but he is without that gift, and their gift of infallibility was not restricted in the way in which we do restrict that charisma in the Pope. The exercise of these prerogatives in them was a matter of their everyday ministry; but the infallible "magisterium" of the Pope is not from the nature of the case the usual means of teaching the faithful.

It may be presumed that the “testes Domini” must, at least so far as central truths are concerned, be regarded as possessing a much fuller knowledge of revealed doctrine, a much wider outlook into the far-reaching character of Christian principles, than was given to the sub-apostolic Church, which yet was the recipient of their teaching. In the matter of dogmatic development they stand by the side of our Lord; they are to sit on thrones judging the tribes of Israel; they are co-founders with Him of the Church, “which is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.” They were not the disciples of men like themselves; they had the inestimable privilege of sitting at the feet of our Lord, and hearing from Him what they were to convey to others. The Holy Spirit recalled to their minds all that He taught them. “The Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your minds, whatsoever I shall have said to you.” (John 14: 26.) The Apostles, therefore, in their understanding of divine things, in their penetration into the mysteries of revelation, were far in advance of those who for centuries to come were to carry on their mission. As, therefore, we have said of the Sacred Scriptures, so we say of them, that their knowledge and their doctrine were for all time.

A very special illustration of the apostolic powers and gifts is to be found in St. Paul, who, though “born out of due time,” was called to the Apostolate by an extraordinary revelation from our Lord. This instance serves our purpose the better, because the bent of the critical school is to attribute to St. Paul the development of the rudimentary form of the “historical Christ of the Synoptic Gospels”—to use the phraseology which is current among them—into the “theological Christ of the Fourth Gospel.” If we accept his own testimony, there can be no doubt as to where he looked for the sanction of his teaching. What he preached was not a development of ideas, communicated, so to speak, in embryo, but the announcement of a gospel received. Nay, more, he felt the full utterance of all that he had received to be beyond the power of the human tongue to declare. The “theological Christ” does not emerge as a result of his speculations to be perfected by the author of the Fourth Gospel, but is that very Christ whose

voice he had heard, who had chosen and instructed and sent him to preach the gospel, not the Gospel of Peter, or Paul, or Apollo, but the Gospel of Christ crucified.

How different from the condition of these privileged companions and disciples was the state of those who succeeded them! It is difficult to understand the limited view which, in the earlier ages, was taken of certain doctrines. We, as the children of a much fuller Christian life, are so familiar with our own rich inheritance that we do not appreciate the limitations which were a necessary consequence of the first introduction of these novel and sublime principles and ideas into a world hitherto totally unacquainted with them. That they whom we justly regard as models of all that the Christian should be, did not really possess that full insight into revelation which has been the fruit of long centuries of meditation on its truths, is, though paradoxical, quite true. The infant Church, when the "testes Domini" had passed away, felt the deprivation keenly. Though, as we may see from the epistles of St. Ignatius, which are acknowledged by all to be genuine, the regular hierarchy, almost as we know it now, had taken over the administration of the Church; there was a sense of desolation, nearly akin to that of the disciples after the Ascension. The insistence with which they, the Fathers of the early Church, dwell upon the privilege of those who had known even the disciples of the Apostles, shows the value which they attached to the links which bound them to the founders of their religion. The Church, having lost its special guides and protectors, was now learning to walk, to feel its way, as it were, to the realization of its destiny. It was only awaking, and gradually awaking, to the sense of its own intrinsic power: to know that it had in itself the principle of life, the energy by which it was able to develop from within. As time went on, it proved by experience to itself that it was, moreover, capable of throwing off alien growths, of resisting encroachments and of preserving the purity of its own life intact; it came to understand that it had the security of the unseen presence of the Holy Spirit to guide it on its way; that this presence more than compensated for the loss of the personal guidance of the Apostles; that if it had been expedient for *them* that our Lord should leave them, so also it was expedient for the Church that the

extraordinary economy of the Apostolic "charismata" should cease, and the ordinary hierarchical government and ministration take its place.

Hence there exists a greater contrast between the sub-apostolic age and our own than between the Apostolic age and ours. The world, for example, of the "Pastor of Hermas," of the early penitential discipline, seems to us now so different from the world of to-day, that we feel somewhat out of touch with it. But when we take up the Scriptures of the New Testament, we find nothing that is strange, nothing that repels; we feel, in a word, quite at home. The theory, therefore, of doctrinal development is not required so much to explain our origin from, and consequent identity with, the Church of the Apostles and of the New Testament: but it is needed for the connection of the Church of to-day with that of the sub-apostolic times. We do not feel that we have outgrown the presentation of the truths in the Scriptures, and in the minds of the Apostles, but we do realize that a great development has taken place between the Christianity of the early Church, which was founded by the Apostles, and the Christianity of the Catholic Church of our time. We see, for instance, the Blessed Trinity, the Divinity of our Lord, the Primacy of St. Peter, the Sacramental System, the Power of the Keys over all post-baptismal sin, the Unity of the Church, stand out much more clearly in Holy Writ than in the early history of the Church. It is natural, in consequence, to exaggerate the impression which those truths made on the minds of those early Christians, and to suppose that the glimpses that we get of that period only give us a very partial and incorrect view. Catholic apologists have thus been led to build up for that age a complete structure of life and practice, which, to say the least, has little historical evidence to support it, and is largely based on *a priori* arguments of what should be, according to the present state of Catholicity. For it cannot be denied that there has been a tendency to throw back into those first days views of doctrine, which, though true and valuable in their time and place, only create difficulties when transferred to a time and place not their own. Hence have arisen many accusations of want of scholarship, of evasive methods in controversy, which have been brought against

our theologians. It is, however, to be noted that this is not an aspect of theological study which is to be found among Catholics alone; it is a phase which is, or was, common to all schools. We shall be wise if we consider in time whether some modification of old attitudes be not imperatively required. Prudence counsels that we should cautiously prepare ourselves to meet the results of the new school of critical inquirers into the history of Christian Origins, by seeing how far their conclusions will square with our position. To obstinately adhere to ideas which are manifestly based upon insufficient, or rather incomplete, evidence, will not serve any useful purpose, and is not unlikely to prove harmful. There are those who still wish to construct a picture of Christian life in the first centuries after the fashion of the nineteenth, but they can scarcely expect to meet with serious consideration at the present day. On the other hand, rashness, or an over-eagerness to accept every transient hypothesis which comes temporarily into favor, is just as mischievous. It would be deplorable, were we to sacrifice one iota of truth for the sake of winning over even one of those who differ from us. But between these two extremes there is room for much explanation and concession, which might make it clearer than it is at present to those outside the Church that our great Catholic body, with its complex organization, with its highly-developed doctrinal system, with its ornate and elaborate ritual, is the only true heir to the simple primitive Christianity of the first centuries of our era.

We who are members of that body have an intimate conviction of the legitimate nature of our claim, which has a supernatural source in our faith. We have what might almost be described as a sense of personal identity of belief with our forefathers of every age; indeed, the corporate consciousness of the Church, if it be allowable to speak in such a way, is so strong in this sense of identity with the Christian Church of all times that it seems as idle to attempt to overthrow it, as it would be to persuade any normally sane man that he was any one else but himself. But nevertheless this identity is not so manifest to those who approach the question from the point of view of outsiders. There is not much that can be urged against the Catholic view on *a priori* grounds. It must be granted that, if we consider the

matter from the side of the antecedently probable, the presumption is in favor of the development of a highly complex system and organization out of the comparatively simple elements of the first stages of Christian life and practice.

The circumstances and conditions which govern growth in any order of being would lead us to presume that the Church would not only grow in size, but likewise in the efficiency of its organism and in elaborateness of doctrine. Otherwise it could scarcely claim to be a living body. But the outsider will not realize this truth with the same ease. The differences strike him rather than the points of resemblance. The grown-up man knows that he is that very child whose picture is there on the wall before him; but the stranger may be excused if he, at first sight, fails to trace the likeness. The rationalist historian is at a loss the more completely, because he is not conscious of the perpetual presence of one supreme, supernatural, directive power, which maintains unity of faith and development in the Church, even as the soul maintains identity in man.

By the action of this power in the Church, through all the growth which went on in its living body, the tendency was ever on preordained lines. It was towards a definite goal; it was to end in the realization of an ideal which existed in the mind of its Divine Founder. It is this ideal which has been so wonderfully foreshadowed in the Sacred Scriptures which are in the possession of that Church. It is this relation of the Scriptures to development which gives rise to that characteristic of which we have spoken. They express in a very remarkable way to each generation the particular stage of religious thought at which it has arrived. Thus a simple, elementary truth lies at the bottom of this adaptability of Holy Writ. The work of directing the growth of the Church is in the hands of the Author, the Divine Author, of the Scripture. He it is who, through the Holy Spirit, is working to the fulfilment of His own purpose, and those inspired utterances were an adumbration or prophetic foreshadowing of what was already clearly present to His mind. This is "the good pleasure which He (God) hath purposed in Christ, in the dispensation of the fulness of time, to reestablish all things in Christ, that are in heaven or on earth in Him." (Eph. 1: 9, 10.) The

adequate meaning of the prophecies in the Old Testament concerning Christ was only known by their fulfilment; and the re-establishment of all things in Christ through the Church will only be completely understood when all things shall be finally subjected under His feet; when, in the words of the same Epistle (5. 25), "He shall have sanctified and cleansed His Church, that He may present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it be holy and without blemish." But each period will find the picture of the gradual carrying-out of the good pleasure of God through Christ painted most clearly in the words of Holy Writ:

The reason why the Sacred Scriptures meant so much less to the earlier members of the Church is the same as the general reason for all development in ideas which live. In the beginning the idea only presents itself to the mind in one of many aspects. But as the mind is active, it compares, it analyzes, it contrasts; and so the idea grows. The more profound the idea, the greater possibilities of progress. The doctrines committed to the Church are inexhaustible in their capabilities of presenting ever new depths for meditation. But what marks this development out from all others is the controlling influence which is behind it. It is not surprising, on the hypothesis of this controlling power, which is the source both of the Church and the Scriptures, that those writings should, like the Church, have this intrinsic capacity of responding to the needs of each succeeding age. On any supposition but that of the common divine origin of Church and Scripture, this view would be untenable. Those who look at the human side of them both naturally fail to grasp the true significance of doctrinal development, because they regard the whole process, as exhibited in history, as one continuous advance or growth. Were this a fact, the Scriptures would represent the elementary stage, the seed only of all future progress; and as time went on, the distance between them and their result would become greater and greater, until all correspondence between them would cease. To those who held this naturalistic position the Christianity of to-day would have very little in common with the religion of the New Testament. How, indeed, could they recognize in the full and exuberant growth of Catholic life with

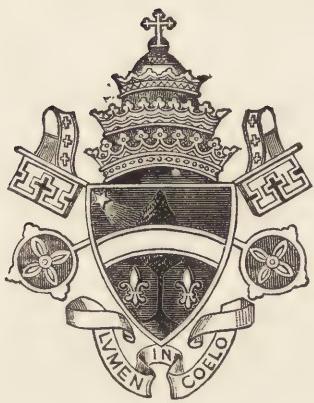
which we are familiar, the legitimate heir to the simple community which was first formed on the hillsides and lakeshore of Galilee! Again, those who, while they reject the Church, accept the Scriptures as divine, must even more signally fail to form any correct idea of the actual process of development in the growth of Christianity. The Scriptures for them are infallible, but the Church is not. On this hypothesis, that age will be the best interpreter of the Scriptures which was nearest to them in point of time. The more active are the minds of men in succeeding generations, the greater will be the danger of the loss of the original meaning of the writings. Nor are matters mended by the principle of private judgment. For experience proves that there is no more disintegrating solvent on any set of principles than to allow everyone to formulate his own interpretation of them. On this hypothesis, then, the only appeal which would give even a remote prospect of satisfaction would be to the primitive Church. If, however, development has existed, this would again render all such appeals nugatory; for the early ages would be precisely those which were least able to bear witness to the real content of the revelation on which the Church had been founded. In that time men had not yet been able to sufficiently grasp the truths, even in their more simple aspects; how, then, could they be asked to guide the modern mind in the much more elaborate presentation of that same revelation, as it appears after the thought of centuries has been bestowed upon it?

The Scriptures, then, do not give us what has been called the earliest stage of development, being outside the scope of that development which has characterized the life of the Christian religion. There was, of course, a development intrinsic to the Scriptures themselves, as is patent to every reader, but this did not form part of that process which began with the sub-apostolic age, and has continued ever since. Their formation was governed by conditions peculiar to itself, and it was so ordained that they were to serve the needs of the Church for all time. This result was obtained by that very means which has given to those books that sacred character which is acknowledged by all Christians. But in order that this special power, or attribute, or quality, should avail for the purpose for which it was intended, it is necessary that

there should be at hand an authority which can with certainty bring out from it this, its hidden virtue ; otherwise, the further men are removed from the age which gave birth to this precious gift, the less use it will be to them. The history of Dogma in the Church is the history of this authority, behind which is the infallible presence of the Holy Spirit, engaged in a ceaseless conflict with the human element in which its outward life is carried on. The aim at which it directs its efforts is the subjecting of all things to Christ, the realization in the world of the full purpose of the Incarnation. What this is, what it involves, is enshrined in the revelation, which was consummated in those days, "when God hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world." The main purport of that revelation, its meaning for all ages, will always be found in the Scriptures, to which it was committed, in large measure, by those who received it from the lips of our Lord; but those who seek it therein, without submission to the infallible controlling authority to which these writings belong, will seek in vain for the fulness of that message, or will lose altogether its meaning.

FRANCIS T. LLOYD, D.D.

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England.*



Analecta.

E S. CONGREGATIONE RITUUM.

INVOCATIO "MATER BONI CONSILII" ADDENDA IN LITANIIS
LAURETANIS.

Decretum Urbis et Orbis.

Ex quo Beatissima Virgo Maria Spiritus Sancti gratia plena Eiusque luminis splendore illustrata, aeternum Dei consilium atque incarnati Verbi mysterium omni mentis et cordis obsequio atque affectu suscepit, Dei genitrix effecta, etiam Mater boni consilii meruit appellari. Insuper divinae sapientiae eloquiis instructa, ea vitae verba, quae a Filio suo acceperat et in corde servaverat, in proximos liberaliter effundebat. Neque solum in nuptiis Canae Galileae huius novae Rebeccae consiliis acquievere ministri; sed et pias mulieres aliosque Domini discipulos atque ipsos sanctos Apostolos eam audisse consiliatricem credere fas est. Quam praerogativam Deiparae Virgini agnитam et confirmatam fuisse deprehendimus, cum Jesus prope moriturus videns iuxta crucem matrem et discipulum stantem, quem diligebat, dixit matri suaе: *Mulier, ecce filius tuus.* Deinde dixit discipulo: *Ecce mater tua.* Et ex illa hora accepit eam discipulus in sua. Ioannem autem omnes Christifideles tunc repraesentasse ab Ecclesiae Patribus

traditum est. Item, approbante Apostolica Sede, ab antiquis temporibus tum a clero tum a populo christiano, opem simul implorante, ipsa Beatissima Virgo glorioso titulo *Mater boni consilii* consalutata est. Sanctissimus vero Dominus noster Leo Papa XIII ob suam et Fidelium singularem pietatem erga Matrem boni consilii sacramque eius Imaginem quae in Sanctuario Genestani praecipue colitur, postquam per decreta Sacrorum Rituum Congregationis anno 1884 novum Officium cum Missa pro die Festo approbaverit, et anno 1893 etiam scapulare proprium cum Indulgentiis concesserit; hoc vertente anno 1903 ipsum Sanctuarium, antea novis aedibus hospitalibus suo aere ampliatum, ad Basilicae Minoris gradum et dignitatem cum omnibus iuribus et privilegiis, per Apostolicas Litteras in forma *Brevis*, evexit. Tandem idem Sanctissimus Dominus noster, quo ipsimet Beatae Mariae Virgini enunciatus titulus maiori honore et cultu augeatur, ex Sacrorum Rituum Congregationis consulto, infrascripto Cardinali Praefecto et Relatore, statuit et decrevit ut Litaniis Lauretanis post praeconium: *Mater Admirabilis*, adiiciatur alterum: *Mater boni consilii, ora pro nobis*; hac quoque cogitatione et firma spe permotus, ut, in tot tantisque calamitatibus et tenebris, pia Mater quae a sanctis Patribus caelestium gratiarum thesauraria et consiliatrix universalis vocatur, per totum catholicum orbem sub eo titulo rogata, omnibus monstret se esse matrem boni consilii, et illam Spiritus Sancti gratiam, quae sensus et corda illuminat, seu sanctum consilii donum sit impetratura.

Contrariis non obstantibus quibuscumque die 22 Aprilis 1903.

S. Card. CRETONI, Praefectus.

L. † S.

D. PANICI, Archiep. Laod., Secret.

E S. CONGREGATIONE PROPAGANDAE FIDEI.

APPROBATUS INSTITUTUM FRATRUM CARMELITARUM A DOCTRINA
(DE LA ENSENANZA) CUM suis CONSTITUTIONIBUS.

Anno Domini 1892 in Archidioecesi Tarragonensi canonice erectum fuit Institutum—de Hermanos Carmelitas de la Ensenanza—vulgo nuncupatum, quod iam multos ante annos ortum duxerat, auspice religioso viro fel. rec. Francisco Palau y Quer. Peculiaris finis sive scopus praefati Instituti Sodalibus propositus

in eo est, ut ipsi primum quidem propriae consulant sanctificationi servando vota obedientiae, paupertatis et castitatis, certisque inherendo Constitutionibus; tum vero sedulo incumbant ad eruditionem piamque educationem parvulorum et, sicubi opus est, iuniorum opificum. Cuncti autem vitam ducunt perfecte communem, sub regimine Moderatoris Generalis, et exacto novitiatu, recensitria vota, prius ad tempus dein in perpetuum, ritu simplici emitunt. Porro, istiusmodi Sodalium propositis laboribusque dexter adfuit bonorum omnium largitor Deus; ita ut ipsi non mediocrem fructuum ubertatem, ad eiusdem Dei gloriam atque animarum salutem iugiter tulerint.

Quum autem nuper Moderator Generalis, optimis instructus commendatitiis litteris, SS.mo Domino Nostro Leoni Divina Providentia PP. XIII humillime supplicaverit ut Institutum ipsum et Constitutiones, quibus regitur, Apostolica auctoritate approbare dignaretur, Sanctitas Sua, universa rei ratione mature perpensa, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 17 Martii 1902, praedictum Institutum cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine Moderatoris Generalis, approbare et confirmare dignata est, prout praesentis Decreti tenore benigne approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria praefatae S. Congregationis Episcoporum et Regularium, die 17 Martii 1902.

L. † S. F. HIERONYMUS MARIA *Card. GOTTI, Praef.*
AL. BUDINI, *Subsecrarius.*

E SACRA CONGREGATIONE INDULGENTIARUM.

SUMMARIUM INDULGENTIARUM ARCHICONFRATERNITATI CINCTURAE
B. M. V. MATRIS CONSOLATIONIS S. AUGUSTINI ET S. MONICAЕ CONCESSARUM.

I.

Indulgentiae Plenariae.

Omnibus utriusque sexus Christifidelibus vere poenitentibus, confessis ac Synaxi refectis:

1. Die quo nomen dederint Archiconfraternitati. Omnibus sodalibus :

- 2. In festo Nativitatis
- 3. Epiphaniae
- 4. Paschatis
- 5. Ascensionis
- 6. In solemnitate Corporis Christi.
- 7. In festo Pentecostes.
- 8. In festo Nativitatis
- 9. Annuntiationis
- 10. Purificationis
- 11. Assumptionis
- 12. Immaculatae Conceptionis

} D. N. Iesu Christi.

- 13. In festo B. M. V. Matris Consolationis.
- 14. Michaëlis Archangeli.
- 15. S. Ioannis Baptiste.
- 16. S. Ioseph Sponsi B. M. V.
- 17. SS. Apostolorum Petri et Pauli.
- 18. S. Augustini Ep. et Doct.
- 19. S. Monicæ Vid.
- 20. Omnitum Sanctorum.

} B. M. V.

- 21. In Commemoratione fidelium defunctorum Ordinis S. Augustini et Confraternitatis, iis tantum applicabilis.
- 22. Dominica 1^a Adventus.
- 23. Dominica 1^a Quadragesimæ.
- 24. Dominica 4^a Quadragesimæ.
- 25. Feria V. Majoris Hebdomadae, dummodo praefatis diebus vere poenitentes, confessi, ac S. Synaxi refecti ad mentem Summi Pontificis oraverint.
- 26. Dominica quarta uniuscujusque mensis, si uti supra dispositi devote interfuerint processioni quae dicta Dominica in Ecclesiis Ordinis seu Confraternitatis fieri solet.

Sodales, quoties uti supra item dispositi a primis Vesperis usque ad occasum solis sequentium dierum idest :

- 27. Diei festi Nativitatis B. M. V. et
- 28. Dominicae festum S. Nicolai a Tolentino immediate sequentis, Altare vel Cappellam Archiconfraternitatis visitaverint et ad mentem Summi Pontificis oraverint, toties plenariam Indulgentiam lucrabuntur.

¶29. Tandem in mortis articulo item plenaria, si uti supra dispositi vel saltem contriti SSimum Iesu Nomen ore si potuerint, sin minus corde invocaverint.

II.

Indulgentiae stationales.

Sodales, singulis diebus in Missali Romano descriptis, si Ecclesiam Ordinis S. Augustini vel Altare Confraternitatis visitaverint, omnes Indulgentias consequuntur, quas lucrarentur si Ecclesias Urbis pro dictis stationibus designatas, iisdem diebus visitarent, dummodo cetera, quae ad has indulgentias lucrandas iniuncta sunt pietatis opera, rite praestiterint.

III.

Indulgentiae VII Ecclesiarum.

Sodales qui septem Altaria in Ecclesiis Ordinis S. Augustini ad hoc designata visitaverint, easdem Indulgentias lucrantur, quas consequerentur visitando septem Ecclesias intra vel extra Urbem.

IV.

*Indulgentiae partiales.**A. Decem annorum totidemque quadragenarum:*

1. In omnibus festis D. N. Jesu Christi, quae per totam Ecclesiam celebrantur, et eorum octavis;
 2. In omnibus festis Sanctae Dei Genitricis, quae in tota Ecclesia pariter celebrantur, et eorum octavis;
 3. In omnibus festis SS. Apostolorum et Evangelistarum;
 4. In festo S. Ioannis Baptiste;
 5. In festo S. Iosephi Sponsi B. M. V.;
 6. In solemnitate Omnis Sanctorum;
- Dummodo dictis diebus corde saltem contrito ac devote Ecclesiam Ordinis seu Altare Confraternitatis visitaverint et aliquo temporis spatio oraverint.

B. Septem annorum totidemque quadragenarum:

1. In festo S. Augustini Ep. Doct.;
2. In festo S. Monicæ Vid.; si eadem pia opera praestiterint.

3. Item sodalibus qui assistunt orationi serotinae, quae quotidie fit in Ordinis Ecclesii; aut seorsim orationem seu collectam pro Ecclesia et pro Papa, aut etiam *Salve Regina* recitabunt.

C. Bis centum dierum:

Quoties sodales divinis interveniunt servitiis, quae in Oratorio vel Cappella Confraternitatis ordinarie fiunt; aut adsunt congregationibus et orationibus quae inibi fieri consueverunt.

D. Centum dierum:

Quoties sodales aliquod opus pietatis vel caritatis exercuerint.

V.

Indulgentiae pro recitatione Coronulae B. M. V. de Consolatione.

1. Sodales quoties integrum coronulam corde saltem contrito ac devote recitaverint, lucrantur indulgentiam

Centum dierum

pro qualibet oratione dominica et angelica salutatione.

2. Quoties vero eadem coronula recitetur :

- (a) In Ecclesiis ubi Confraternitas canonice erecta reperitur;
- (b) In festo B. M. V. Matris Consolationis, aut in singulis diebus octavae eiusdem festi, sodales lucrantur pariter pro qualibet *Pater noster* vel qualibet *Ave Maria* Indulgentiam

Bis centum dierum.

3. Sodales qui coronulam quater in hebdomada recitare solent, *plenariam indulgentiam* semel in anno, die eorum arbitrio eligendo, lucrari valent, dummodo vere poenitentes et confessi S. Synaxin sumpserint atque eamdem coronulam recitaverint.

4. Item *plenariam* lucrantur sodales qui per integrum mensem quotidie praedictam coronam recitaverint, simulque infra eumdem mensem, die, cuiusque arbitrio eligenda, vere poenitentes, confessi ac S. Mensa refecti ad mentem Summi Pontificis oraverint.

Omnis et singulae indulgentiae in praesenti elenco recensitae, excepta tamen plenaria in mortis articulo lucranda, animabus quoque in purgatorio degentibus sunt applicabiles.

VI.

Privilegium et Indulta.

1. Missae omnes in quocumque altari pro defunctis sodalibus celebratae, privilegio gaudent perinde ac si in altari privilegiato celebratae fuissent.

2. Sodales qui degunt in locis ubi Ecclesia Ordinis S. Augustini desit, omnes indulgentias lucrari valent quas consequerentur dictam ecclesiam visitando, si, ceteris operibus iniunctis positis Altare Confraternitatis, vel, hoc etiam deficiente, Parochiale suam Ecclesiam visitaverint.

3. Sodales qui in Collegiis, Seminariis aliisque Communitatibus degunt, lucrari valent indulgentias Sodalitati proprias privatum respectivae Domus Sacellum loco Ecclesiae Ordinis vel Confraternitatis visitando, ceteris adimpletis conditionibus.

DECRETUM.

Quum Prior Generalis Ordinis Eremitarum S. Augustini, ad omne dubium e medio tollendum de indulgentiis olim concessis Sodalibus Archiconfraternitatis Cincturae B. M. V. Matris Consolationis, S. Augustini et S. Monicæ, novum earundem indulgentiarum indicem huic S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae approbandum subiecerit: eadem S. Congregatio quibusdam ex suis Consultoribus illum examinandum dedit. Ii vero eiusdem accurato peracto examine, quum in eo nonnullas indulgentias delendas, alias addendas, aliasque iuxta hodiernam praxim moderandas esse duxerint, novum indicem, qui superius prostat, proposuerunt. Sacra vero Congregatio, vigore facultatum a SS. D.no N.ro Leone Pp. XIII sibi specialiter tributarum, ex indulgentiis in superiore indice insertis, alias denuo confirmare, alias vero benigne concedere dignata est; simulque edixit, ut, quibuscumque aliis Indulgentiis abrogatis seu revocatis, praefata Archisodalitas in posterum iis tantummodo perfrii valeat, quae in memorato indice recensentur. Contrariis quibuscumque non obstantibus.

Datum Romae ex Sec.ria eiusdem Sacrae Cong.nis die 17 Decembris 1902.

S. Card. CRETONI, Praef.

L. † S.

F. SOGARO, Archiep. Amiden., Sec.rius.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES decrees the addition of the invocation *Mater Boni Consilii* (Mother of Good Counsel) to the Litany of Loretto. The new invocation follows *Mater Admirabilis*.

S. CONGREGATION OF PROPAGANDA officially approves the Institute and Constitutions of the Carmelite Brothers *de la Ensenanza*.

S. CONGREGATION OF INDULGENCES publishes a summary of the Indulgences granted to the Archconfraternity of the Girdle of Our Lady, Mother of Consolation of St. Augustine and St. Monica.

THE LAW OF ABSTINENCE FOR WORKINGMEN.

Qu. In the letter of the Cardinal Prefect of the Propaganda, dated March 15, 1895, concerning the dispensation from abstinence for workingmen,¹ before there is any mention made of the *families* of workingmen, it is distinctly stated that workingmen *obliged* to fast are restricted to the use of flesh meat to one meal only.

It is a fair inference to draw that workingmen *not obliged to fast*, who are in the great majority, are allowed to eat meat *toties quoties* on those days.

In Lent, workingmen who are not obliged to fast are allowed to eat meat *toties quoties* on the days when meat is allowed, unless the Bishop expressly restricts the privilege, which is scarcely ever done.

Does the Congregation of the Propaganda mean to restrict this privilege on days outside of Lent to one meal only? Again, why were these words inserted, "pro obligatis ad jejunium," unless inferentially it is understood that a greater privilege is given to those who are not bound to fast?

¹ Page 425 of Vol. XII, May, 1895.

If Rome intended that all workingmen—those bound to fast and those not bound to fast—should be restricted to meat at one meal only, why was not this phrase “*pro obligatis ad jejunium*” left out altogether?

Again, in the families of workingmen, there are often little children who are not bound to fast, but are bound to observe the abstinence of the Church.

Is it the intention of Rome to restrict these children to the use of meat at one meal only on all these permitted days *outside of Lent*, because in Lent they certainly may eat meat *toties quoties* on all days on which it is allowed.

It is distinctly stated that all the members of the workingmen's families may enjoy the privileges of the Indult.

If, then, there is intended to be a distinction between workingmen who are bound to fast and workingmen who are not, should the same distinction hold in regard to the members of those families who are not actually workingmen?

J. L.

Resp. For a clear answer to the above question we may refer to the *Baltimore Lenten Regulations*. These, interpreting the general Lenten Indult of August 3, 1887,² state the following rule of observance:

“By virtue of an Indult granted to us by the Holy See, March 15, 1895, we permit to all workingmen and their families the use of flesh meat once a day on all fast days and abstinence days throughout the year, with the exception of Fridays, Ash-Wednesday, the Wednesday and Saturday of Holy Week and the Eve of Christmas.

“Those who are exempt from the obligation of fasting are free to take meat more than once on the days mentioned.

“Those who avail themselves of this Indult are not allowed to use flesh meat and fish at the same meal and they are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors.”

The language of the Cardinal Archbishop is perfectly clear; it shows that:

1. The restriction of the Indult as to those who are obliged

² See Putzer, *Comment.* n. 169, § 2.

to fast, and as to the use, at the same meal, of flesh meat and fish, rests upon the general principle: Dispensation from abstinence *de se* does not entail dispensation from fasting, nor from the prohibition of using flesh meat and fish at the same meal.

2. Practically speaking, those who are not obliged to fast may eat flesh meat as often as they like on days on which the Indult allows it for the principal meal.

3. The privileges as well as the restrictions of the Indult apply not only to the individual workingmen for whom they were made in the first place, but they apply likewise to all the members of their families throughout the entire year.

J. H.

PRIESTS ATTENDING FUNERALS.

Qu. Will you please tell me through the pages of the REVIEW, since it may be of interest to your readers, whether or not a priest in good standing attending a funeral of a friend in the parish church of another priest, is guilty of any infringement of the rights of the pastor or offends against any canonical regulation, by presenting himself in the sanctuary in cassock and surplice? It is understood, of course, that he is not thereby crowding others in the sanctuary? Or should a priest, as some say, under such circumstances stay in a pew? An answer will be gratefully acknowledged by

A CONSTANT READER.

Resp. It would seem absurd to show argument why the proper place for a priest attending the funeral of a friend is the sanctuary. Both Canon Law and common usage mark out the sanctuary as the distinctive *forum cleri*. Nor can we imagine any plea why an exception should be taken to such usage unless it involved claims upon the rights of the parish which are distinct from the respectful attendance at the funeral service. The rector of a church is the administrator, not the owner of the church-edifice as a public place of worship; and to exclude a fellow-priest from attendance in the sanctuary at a friend's funeral must be regarded in the same light as would be the exclusion of a Catholic layman from the body of the church on the same occasion. The indiscriminate right of excommunication either of clerics or laymen is not within the pastoral jurisdiction.

CATHOLIC STUDENTS AT NON-CATHOLIC UNIVERSITIES.

To the Editor of THE ECCLESIASTICAL REVIEW:

Father McSorley's article on "Catholic Students at Non-Catholic Universities," which appeared some time ago in THE DOLPHIN, directs attention to a topic that has not been seriously discussed by Catholics in America. Perhaps the comparatively small number of students involved has made the matter subordinate to the pressing questions of greater importance. But it is a fact, nevertheless, that the mental attitude of such students, however few they may be, has a direct influence upon many people who could be helpful in strengthening Catholic thought.

As a preliminary condition in the discussion it is well to ascertain why Catholic students attend non-Catholic colleges and universities, when we have a score of Catholic colleges of recognized merit. The cause is not found in a lukewarm attitude in religion, nor is the choice made without some consideration. It is largely a matter of expediency. Very few Catholic students have sufficient financial support for four years of college life, and so they enter those institutions which offer scholarships as a reward for character and intellectual excellence, or furnish means of self-support by extra labor, or guarantee aid by money loans at low interest. These various inducements become a sort of guarantee of the completion of a full collegiate course,—inducements which no poor boy is willing to overlook.

But there is still another matter of expediency, aside from the assurance of financial aid. It is the work or profession which the student intends to follow after the completion of his college course. Take teaching, for example. There are but few sections of our country where the graduates of our best Catholic colleges would stand an equal chance of appointment with the graduates of even an average non-Catholic college; and in many places the former would be subjected to a rigid examination as a test of fitness to teach. This status of public opinion obtains without any detailed examination of the curricula of the respective institutions. Thus Catholic students may begin their courses with the purpose of ultimately adapting themselves to non-Catholic conditions, which motive alone adds to the difficulty of the religious phase of the topic under consideration.

From the viewpoint of religion it may be said that such conditions are invalid, since questions of the soul are subordinated to material welfare. Although granting the weight of this view, we have to

admit that it is both necessary and prudent for young men to choose collegiate courses which offer the best advantages for their present and ultimate good, provided, of course, that no positive sacrifice of religious principle has to be made. I know many young men who have given serious consideration to the choice of a college, and it is from them and on them that my opinions are formed.

While the historic associations of many American colleges and universities ally them respectively with some religious denomination, most of them are now advertised as non-sectarian. Some that in their early decades graduated only candidates for the ministry find but comparatively few of their recent graduates preparing for that kind of work. Either as a cause or a result of this change of undergraduate aim, the courses of study have been greatly broadened, so that the general training may fit students for successful effort in the varied competitions of life. This liberality of training has been another inducement to Catholic students who looked forward to service in the learned professions in non-Catholic communities.

But what is the effect upon the spiritual condition of such Catholic students and what can be done for them? We must consider those four years a critical period in a young man's life. Under the theory of harmonious development in education, all man's powers should be stimulated and directed toward that perfection which will render him "able and disposed to lead a hearty, happy, and morally worthy life." But this aim cannot well be realized under any system of education where instruction in religion forms no positive part of the regular work. There is a division of the intellectual powers, which division is not in harmony with the true conception of education. With the cumulative powers resulting from the college work, a good Catholic naturally becomes stronger in his faith and so he becomes a force—silent though it may be—among non-Catholic men in the college. But as much cannot be said for the nominal Catholic. He drops away entirely or remains nominally a Catholic. Some who leave the Church do so because they have never felt sufficient reasons for following the practices of Catholic worship. Their state of mind may not be the result of college influences, however; their early training was not effectual. They have been drifting and they have taken a landing without trying to justify their course in the past or set their bearings for the future. They have existed without feeling the necessity of the consolations of religion, and there is very little in their daily life in college work that impresses them with the desirability of a more serious consideration of

such matters. But, as a rule, they are men who would readily yield to the influence of an active permanent missionary agent in or near the university.

Others who leave the Church do so in a spirit of disgust. They become antagonistic to all things Catholic, and to religion in general, especially if they are victims of unbelief, which is frequently considered an index of modern scholarship. They seem fond of argument, but they are not open to conviction by their fellow-students. They should meet men who are their superiors in thought and in controversy, zealous and sympathetic spiritual advisers who are so situated that a series of personal consultations may be arranged if necessary. Such an intelligent, respected tribunal would settle many cases before they reach the stage of self-satisfied opinion on religious matters.

The indifferent Catholics are generally absorbed in matters not religious. They are not troubled by missing Mass occasionally or by neglecting special devotions, but they try to lead morally good lives. They are attentive to advice, but their will is not quick to respond. If inactivity is not a general characteristic of them, they excuse their laxity in spiritual matters by directing attention to other problems of pressing importance in the affairs of life. Here, then, is a class of well-disposed students who could be easily reached and effectually guided by clergymen who are especially fitted for missionary service.

Considering Catholic students in general, the religious life in non-Catholic institutions may be called passive. Only a small part of one day a week is devoted to religious exercises, and that in a church where the people and even the pastor are comparative strangers to the students. Under such conditions it is a wonder that so few young men are lost to the faith during that transition period from boyhood to manhood. We must remember, too, that men are in college at an age when the serious consideration of religious questions does not naturally form a part of daily thinking. Many are away from home for the first time, and some adopt the mistaken view of college life that it is mainly to depart for a while from the close adherence to duty as outlined under parental control. These and other considerations emphasize the need of some close, active authority in guidance and control of young men. Catholic students in the advanced classes have already realized this, and, as a result, organized efforts have been made in Harvard, Yale, Columbia, University of Pennsylvania, University of Minnesota, and a few other institutions. Social organizations have been formed to strengthen the bonds of fellowship, and

prominent Catholic speakers are secured occasionally to influence the intellectual and spiritual development of Catholic life. The Newman Club was formed ten years ago in the University of Pennsylvania. Its membership at present is eighty-seven out of about three hundred Catholic students in the University. Business meetings are held once a month, and the social features during the year include dances, receptions, and lectures. The club recently gave a reception in honor of Cardinal Gibbons as their guest. A similar organization, The Newman Catholic Club of Columbia University, was organized last year. The aims of the club are expressed in a recent circular as follows: "The object of the Newman Club is to establish at Columbia a strong Catholic influence, which, while commanding the respect of all classes, will make its presence felt in every department of University life. An incidental effect of the organization will be to create acquaintance among Catholics with the lasting benefits that flow therefrom.

"In the attainment of this end, just such time and means and energy should be expended as will certainly and easily effect it. The following has been suggested as an easy and sufficient means to attain this end. During the first two years, at least, of the club's existence, it should meet four times a year. The usual entertainments of customary social clubs, as for example 'smokers,' might be eschewed, but, in their stead and as an evidence of the club's vitality and aim, a lecture under the auspices of the club may be given annually in Earl Hall by one of the most eminent men in America, clerical or lay, and thereat can be assembled the choicest people of New York."

The two clubs mentioned are types of Catholic organizations in American Universities. They have the twofold value of bringing Catholics together and of standing publicly for Catholicity in institutions where some young men might otherwise be ashamed to profess their faith. But however strong they may be, they do not possess that active spiritual authority that is constantly needed to strengthen the good Catholic, to arouse the lukewarm ones, and to regain the doubtful ones. What more, then, can be done? Under the conditions of American colleges and universities, the establishment of a Catholic college as at Oxford does not seem feasible at present. Local pastors have enough to do in serving their regular parishioners without assuming the added responsibilities of caring for strangers from various parts of the country. They will, of course, welcome all who come to them, and what becomes of those students who do not attend services voluntarily? The answer is, the pastors must go to such students.

In many institutions such conditions are efficiently met, as Father McSorley has suggested, by "a local pastor, vigorous, intellectual and spiritual-minded, with a carefully organized young men's society." But in the larger institutions many students who need the personal help of a spiritual adviser are not reached by the local church and its societies. They can be reached best by "inviting some missionary community, interested in such work and thoroughly capable of performing it, to take charge of a church in the neighborhood." The members of the community could satisfy all the conditions of Catholic student life and also attract many non-Catholic students by the nature of the services and the forcefulness of the preaching.

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THE SECOND MASS AFTER TAKING THE ABLUTION.

Qu. May or should a priest say the second Mass on Sunday if by inadvertence he has taken the ablution in the first Mass, in a parish where he has to say two Masses every Sunday, and where he is well known and highly respected?

Resp. Not unless great scandal were feared from the omission. This does not seem likely in the case as given above, for the priest is highly esteemed by his people and may readily explain the accident to them, *taking occasion therefrom to instruct them in the reverence due to the Blessed Sacrament.* In this way, some theologians maintain, *scandal may always be avoided*, and hence the celebration of the second Mass is, according to them, *never licit*. Other theologians hold that it is *sometimes* lawful, when the scandal apprehended is of a more serious nature than the mere disturbance of the regular order or inconvenience. "Si merito timetur diffamatio sacerdotis et irrisiones contra ordinem sacerdotalem, permittunt ei celebrare graves theologi, ut sit Gury, *Casus Consc. de Euch.*, cap. 17; atque ita censem Croix de Euchar., n. 582." (Baller. *Op. Magn.*, Vol. IV, p. 675.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

IN spite of our best endeavors we have not been able to mention in our monthly bibliography of Biblical literature all the recent publications referring to the various topics which belong to the study of Sacred Scripture. It has therefore been deemed advisable to add, by way of supplement, the more important books and articles omitted during the course of the year in a handy alphabetical list arranged as far as possible according to the names of authors. This arrangement has been preferred to the arrangement according to topics, on account of the fact that many publications embrace a number of subjects. If we had adopted a subject index, we should have had to repeat each book or article as many times as it branches into various topics.

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PHILOSOPHY.

THE obvious value of a work like Messrs. Janet's and Seailles' *History of the Problems of Philosophy*¹ is that it affords an all-around view of the sides from which the great minds of humanity approached the individual problems of philosophy, whilst it brings together in a consecutive series the net results of their labors. The purpose of the present paper is to illustrate this feature of the work by following its treatment of the history of the definition of philosophy. Incidentally there may follow a refutation of the statement so often rehearsed by the adversaries of metaphysics that "the subject of which philosophy should treat has not yet been determined."

History alone can furnish a reply to this objection; for history, as the authors here observe, tells us "whether there has been so much ignorance and so little agreement regarding the object of philosophy as Jouffroy (amongst others) would have us believe; or whether beneath many different formulæ there does not lie one idea, more or less vague in the beginning, but which, remaining on the whole unchanged, gains in clearness and distinctness as the science progresses. Not many years ago the youth entering for the first time the portals of philosophy was told by his guide-book, the well packed manual, or mayhap by his living mentor from the chair, that philosophy means the love of wisdom; and he read or listened with no little edification to the pretty story of how Leo, the tyrant of Phlius, journeyed toil-somely to the abode of Pythagoras; how after long and learned converse with the sage of Samos, he asked him in what art he most confided; and how Pythagoras made answer that he knew no art, but was just a lover of wisdom; and how from that time

¹ New York and London : The Macmillan Co.

onwards those who theretofore had gloried in the name of *sophoi* and denominated their attainment *sophia*, now, with becoming modesty, elected to be called *philosophoi*, and their favorite pursuit and acquirement merely the *love of wisdom*. The ruthless critic in these searching days holds the pretty story in no high reverence; perhaps because he suspects that the Samian sage who boasted at times of a golden thigh, was not likely to be unvain of his treasured wisdom. At any rate, the Pythagorean origin of the word *philosophy* has been banished to the mists of myth. Though occurring not in Homer or in Hesiod, Herodotus puts the word in the mouth of Croesus, who says to Solon: "We have heard much of thy wisdom and of thy travels through many lands, from love of wisdom ($\omega\acute{s}\ \phi\iota\lambda\sigma\phi\acute{e}\omega\nu$) and from a wish to see the world"; and Thucydides says in the funeral oration of Pericles: "We are lovers of the beautiful, yet simple in our tastes and we cultivate the mind without loss of manliness" ($\phi\iota\lambda\sigma\phi\acute{o}\mu\nu$). Here the verb would seem to express love of truth in general and whatever tends to cultivate the mind and humanize the man—a conception broad enough to embrace the claim of Euthydemus, who thinks himself "far advanced in philosophy" because he has collected many works of celebrated poets and sophists; a use of the term which would limit greatly the thought which Cicero at least attributes to Pythagoras: *Raros esse quosdam qui caeteris omnibus pro nihilo habitis rerum naturam studiose intuerentur hos se appellare sapientiae studiosos (id est enim philosophos).*²

In accordance with this original wide usage of the term it is but natural to find Thales and his successor comprising the totality of things, the universe and man, within the object-sphere of philosophy. They had heard poet and seer sing of the genesis and the formation of things, and they fain would find the first and all-embracing principle of the whole. Theogony became with them a cosmogony, and in water or fire, atoms or numbers, or some other to us equally vague constituent, they saw the ultimate *what*, if not the *why*, of things. Philosophy was then universal knowledge.

² *Tusc.*, V. 3. There are some rare beings who despising all else look eagerly into the nature of things, these are called pursuers of wisdom (in other words, philosophers).

Of Socrates, Tullius says that "he brought down Philosophy from heaven to earth and introduced her into cities and houses," —that is, he turned men's minds from speculation on the outer world to fix their gaze on the inner world; on thought, on motives, on life. One thing above all it was that the Athenian sage had in view, as he buttonholed his fellow-townsmen in the grove or on the highway—to draw out the general from the particular, the permanent and necessary from the individual and contingent; to discover definitions and laws; to coördinate and systematize the universal aspects of things. Philosophy with Socrates became ethics and politics and methodology.

With Plato philosophy regains its universality and becomes identified with supreme science; with wisdom, speculative and practical. It is the science of being, of essence; the abiding, the unchangeable. This with Plato is the *idea*, the principle of truth for the mind and of reality for things. Ideas, as the eternal archetypes of things, exist in the Divine Mind and are summed up in the highest idea—the good.

Speculatively, philosophy is a comprehensive view of things, a supreme synthesis; practically, it is virtue—a perpetual striving after the good—and it is this which at once lifts the philosopher above the prejudices of the vulgar and fits him alone to be a true statesman and a safe legislator.

"When he appears in a law court or in any place in which he has to speak of things which are at his feet and before his eyes, he is the jest not only of Thracian handmaids but of the general herd. When he is reviled, he has nothing personal to say in answer to the civilities of his adversaries . . . Hearing of enormous landed proprietors of ten thousand acres and more, our philosopher deems this to be a trifle, because he has been accustomed to think of the whole earth; and when they sing the praises of the family; and say that some one is a gentleman because he can show seven generations of wealthy ancestors, he thinks that these sentiments only betray a dull and narrow vision in those who utter them, and who are not educated enough to look at the whole, and to consider that every man has had thousands and tens of thousands of progenitors and among them both rich and poor, kings and slaves, Hellenes and barbarians, innumerable . . .

The Freeman, who has been trained in liberty and leisure (whom you call the philosopher), him we cannot blame because he appears simple and of no account when he has to perform some menial task, such as packing up bed-clothes, or flavouring a sauce, or fawning speech ; the other character is that of the man who is able to do all this kind of service smartly and neatly ; but knows not how to wear his cloak like a gentleman ; still less with the music of discourse can he begin the true life aright which is lived by immortals or men blessed of heaven."

Aristotle retains the broad conception of Plato, but philosophy is with him principally the *πρώτη φιλοσοφία*, the first philosophy, what was afterwards called Metaphysics, and in more recent times Ontology, the science of Being as such, a knowledge of the transcendental aspects of things and the supreme categories, a science of the first principles and ultimate causes of being. Philosophy is therefore *wisdom*, the most universal science. "The wise man especially is acquainted with all things scientifically." (For perception by the senses is common to all. Wherefore it is a thing that is easy and by no means wise). Philosophy is best *adapted for teaching*, "because it speculates about causes." It is *autonomous*, for "the wise man ought not to be dictated to, but should dictate unto others. As we say a free man exists who is such for his own sake and not for the sake of another, so also this alone subsists for its own sake." It is most *desirable for its own sake*, and so in a measure divine; "for that (science) which is most divine is also most worthy of honor. But such will be so in only two ways; for that which the Deity would especially possess is a Divine one among the sciences. The acquisition of this science may be justly regarded as not human." Philosophy is now identified with wisdom.

With the Stoics philosophy, though still universal science or wisdom, becomes almost entirely practical. Logic, physics and ethics, its three divisions, are synonymous with as many virtues. It is like an animal, the bones and sinews are Logic, the flesh is Ethics, the soul is Physics. It is like an egg; the shell is Logic, the white is Ethics, the yolk Physics. It is like a field, the fence is Logic, the fruit is Ethics, the earth is Physics. This practical view is still more emphasized by Epicure. Philosophy with him

is an activity that realizes a happy life through ideas and discussions. In the declining age of Greek culture, philosophy lost all definite meaning and dissolved with neo-Platonism into a shady mysticism.

Surveying the ancient Greek conception of philosophy we find it characterized throughout by *supremacy* and *universality*. All other departments of knowledge were its subjects and furnished the materials of its system. Philosophy was neither special science nor the totality of all sciences. It was a synthesis, a view of things in their unified relations, the science of principles and causes.

Christian revelations shed a new light on the field of philosophy and its problems. The nature of God the first cause, the origin and nature and destiny of man, the origin and purpose of the universe were illumined from above and reason grasped their meaning with an assured insight which it had never before enjoyed. The ultimate principles of things revealed to faith became in vastly larger measure the possession of human intelligence. The *credo ut intelligam* of St. Augustine and St. Anselm has a depth of meaning unknown and therefore unappreciated by the mind that is not illumined by faith. Philosophy to the Fathers becomes the handmaid of Theology, and to the mediæval Schoolmen at once the builder and yet a part of the universal synthesis of both knowledge and faith.

The Scholastics strive to combine reason with faith on the lines and method of philosophy and so to harmonize the two great acknowledged authorities in their day, the ancient science with the new religion. To show that the system of revealed truths is the expression of the intelligible, the consummation of human reason and thus to prove that in the formulated truths of Christianity the laws of matter and of mind, of the whole nature of man, of his intellect and will and his whole soul hold good; this was the desire and hope of the great thinkers of the middle ages—a desire and hope that received their highest realization in the *Summa Philosophica* and the *Summa Theologica* of St. Thomas. Philosophy is now the universal science of ultimate principles and causes attainable by the light of reason, of reason illumined by Christian revelation, though not working up into its own synthesis the truths

revealed; for the light of reason and the light of faith shine within the same mind and whilst remaining in themselves separate yet do mutually intensify one another. Though the way for the explicit divorce of reason and faith, philosophy and theology, was prepared in the declining days of scholasticism, it was only with the Renaissance that the sundering was effected and proclaimed. "It were vain," says Bacon, "to endeavor to adapt the heavenly mysteries of religion to human reason. Give to faith what belongeth to faith." Expressions of this kind may of course be interpreted in distinctly opposite senses; but with the philosophy of the Renaissance they had the intended significance which has marked the attitude of modern philosophizing ever since its entire separation of reason from faith, of the natural from the supernatural.

Bacon divides all human knowledge into three branches: *History*, *Poetry*, and *Philosophy*, corresponding to the three faculties of the mind: *memory*, *imagination*, and *reason*. In this principle of classification we discern the dominant character of all subsequent philosophy outside Catholic schools, its subjectivism, its individualism, the attribute that is paralleled in religion and theology by the subjectivism and private judgment theory of Protestantism. Nevertheless, Bacon recognizes the objective field of philosophy, *Philosophiae objectum triplex Deus natura et homo*. Philosophy is universal science, but a special place is reserved for First Philosophy, which is "a depredation of other sciences advanced and exalted unto some height of terms rather than anything solid and substantive of itself;" in other words, it deals with the transcendental conditions of the existence of things and with the axioms that are common to the special sciences.

The object-sphere allotted by Hobbes to philosophy is suggestive of the general viewpoint of the author of the *Leviathan*; *Subjectum philosophiae est corpus omne cuius generatio concipi potest*. Hobbes had little regard for the abstract and the transcendental, but he had a strong appreciation of the concrete. *Finis sen scopus philosophiae*, he says, *est ut praevisis effectibus uti possumus ad commoda nostra*. Descartes defines philosophy as "the love of wisdom, and by wisdom is to be understood, not merely prudence in the management of affairs, but a perfect knowledge of all that man can know as well for the conduct of life as for the preservation of his health and the discovery of all the arts, and that knowl-

edge to subserve these ends must necessarily be deduced from first principles." Philosophy is, therefore, universal science, the science of principles, of the highest laws of all the particular sciences. Its method is deductive, its criterion the clarity and distinctness and connection of ideas. The subjectivism preluded by Bacon becomes dominant with Descartes; with both these thinkers, however, philosophy retains its pristine universality. In the eighteenth century it becomes more specialized. With Locke it is the study of the human understanding, with Berkeley and Hume of human nature, with Condillac of sensation. "Metaphysics," says the last-named writer, "is the science that contributes most towards making the mind clear, accurate, and broad; and therefore it should serve as a preparation for the study of all the other sciences." But there are two kinds of metaphysics. One is ambitious and would penetrate every mystery. The nature, or essence of things, and their hidden causes are the problems which attract it, and which it expects to solve. The other is more modest and proportions its researches to the weakness of the human mind. As indifferent to what is necessarily beyond its scope as it is eager to grasp what is within its reach, it knows how to remain within the proper limits. Our principal object, which we should never lose sight of, is to study the human mind, not with a view to ascertaining its nature, but in order to know its operations, to observe with how great an ingenuity they are combined, and by learning how to govern them, to acquire as much understanding as we are capable of. We must trace our ideas to their origin, explain the order in which they are evolved, follow them to the limits prescribed by nature, and, having travelled once more over the whole realm of human understanding, we shall be able to determine the extent and limits of our knowledge. Modern subjectivism evidently grows apace. At the opening of the nineteenth century philosophy had become ideology.

Kant strove to reconcile the ancient ideal of philosophy as a universal science with the new limitations that had been placed upon it as an empirical science of the subject. On the one hand he opposed empiricism by endeavoring to prove the existence and necessity of universal and necessary judgments. On the other hand he attacks the Cartesian dogmatism, by showing that the concepts of philosophy—reality, cause, substance, etc.—must be de-

rived as to their *matter* from *experience* and not from the *a priori* laws of mind which give them their *form*. The task of philosophy is to determine the *a priori* elements in thought and conduct, to show their interrelations and to systematize them. From the standpoint of finality *Philosophie ist die Wissenschaft von dem letzten Zwecke der menschlichen Vernunft*; from the standpoint of practice, *eine Wissenschaft von der höchsten Maxime des Gebrauches unserer Vernunft*. Kant like Locke starts from consciousness, but unlike him he strives to transcend its mere subjective experience and determine its ultimate and absolute conditions. Philosophy therefore with Kant, as with his modern predecessors, remains subjective, though retaining its old-time tendency to universality and absoluteness. This tendency to regain its universality is more manifest in the system of *Fichte*, who makes philosophy the science of science. Its office is to inquire into the principles, both formal and material, of the other sciences, that is, into their contents and method. And yet the subjectiveness into which it was plunged by Descartes still clings to it with *Fichte*: *Das ist die Absicht aller Philosophie dasjenige im Gange unserer Vernunft was auf dem Gesichtspunkte des gemeinen Bewusstseins uns unbekannt bleibt, zu entdecken*. To Kant philosophy means the Criticism of Reason, to *Fichte* it is the systematic development of the idea of the Ego, the science of the necessary acts of the intelligence. Universality remains and the struggle for objectivity continues in *Schelling*, who identifies subject and object, nature and spirit in the absolute, and makes it the business of philosophy to evolve either nature out of intelligence or intelligence out of nature. The struggle persists with *Hegel*, but only results in a still more hopeless subtilizing of philosophy into a misty dialectic. *Hegel* refuses to recognize the distinction between subject and object, nature and mind. Both are but two sides of the one thought—the idea, the absolute—whose principle and form are the necessary universal laws and whose dialectical movement is the history of things. Philosophy is the thought of the absolute truth, the idea thinking itself (*die sich denkende Idee*) the self-knowing truth (*die sich wissende Wahrheit*). Whilst the German transcendentalists were endeavoring to restore philosophy to its quondam universality—though they failed to rid it of its pure subjectivity and involved it more hopelessly in a theory of dreamy pantheism—*Reid* and his Scotch and French

followers brought it back to the psychological subjectivism of Locke. They discard metaphysics and reduce philosophy to psychology. All philosophy, says Jouffroy, is a single tree, of which psychology is the trunk and the other parts the branches. The reaction was inevitable ; the mind, in its quest for ultimate explanation, can be no more satisfied with self-scrutiny than with a vague intuition of the All—whether that absorbing entity be conceived in terms of self-evolving object, self-determining thought, or some interfusing of both. For Comte and his followers philosophy ceased to exist. There was no room found for it in the circle of science. The sterility of its prior history has condemned it. Nay, its very aim and object was said to be its stultification, since all knowledge is relative, and so there can be no science of the absolute. Such, in very brief, with many subtractions, a few additions, and some alterations, is the history of the definition of philosophy as outlined in the work at hand. The conclusion to which the authors arrive is worth noting. Two notions, more or less connected, they find to be the result of the work done by modern philosophy : (1) Philosophy is the science of sciences, the science of the *a priori* laws of thought and Being ; (2) Philosophy is the science of the human mind. It is distinguished from other sciences by two of its data : (a) the fact of consciousness, in which the subjective is opposed to the objective—whence Psychology ; (b) the notion of the universal, or of unity, to which all the other sciences are subjected even while they seem to contradict it—whence Metaphysics. Philosophy has oscillated between these two points of view for two centuries. Many different ways of reconciling them have been proposed. Kant discovered the *a priori* laws through the criticism of mind ; Cousin admits these laws as laws of consciousness. Biran, going deeper, deduces them like Fichte, but in a different manner, from the reflective analysis of the Ego. In short, that there is a necessary connection between these two notions is proved by the fact that every great philosopher has had a system of metaphysics as well as of psychology. Philosophy may not be justified by her children, but to philosophize, to interpret the world of reality as a rational system, to see it in the light of universal principles is an imperative demand laid by nature on the human spirit, and to that demand there must be a supply.

Criticisms and Notes.

A HISTORY OF THE PROBLEMS OF PHILOSOPHY. By Paul Janet and Gabriel Seailles. Translated by Ada Monahan, edited by Henry Jones, LL.D. Vols. I and II. London: Macmillan & Co., Limited. New York: The Macmillan Company, 1903. Pp. xxvii—389, xiii—375.

HANDBOOK OF THE HISTORY OF PHILOSOPHY. By Dr. Albert Stöckl. Part II. Scholastic Philosophy. Translated by T. A. Finlay, S.J., M.A. Dublin: Fallon & Co., Ltd., 1903. Pp. 287—446.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London: Ginn & Company, Publishers. The Athenæum Press, 1903. Pp. x—674.

No, these are not the books you will want, my studious reader, as companions in your summer outing. Were they at your elbow, you would not allow them the precious space of the holiday trunk. Not that they are dry or tedious or unfit for the torrid season, but just because you are persuaded that books on philosophy are ill-suited to vacation environments and conditions. Well, be this as it may, you will want them surely when you return refreshed and vigorous to your library, and possibly you will then think kindly of the reviewer for having brought them to your notice even at this unseasonable season.

Some illustration of the *History of the Problems of Philosophy* is given in the present number of the REVIEW. Suffice it here to outline the general character of the work and to register a note or two of criticism. First of all the work is *unique* in this that it attempts a history of the central *problems*, and not, like others of its class, a history of *systems*. Probably Windelband's *History of Philosophy* comes nearest to it in scope and method. Whilst, however, the latter follows the general historical march of philosophy, noting the central problems as they develop in successive epochs, the present work traces the historical evolution of the individual problems of philosophy from their inception onwards to our day. The problems selected fall under the headings, Psychology (Vol. I), Ethics, Metaphysics, and Theodicy (Vol. II).

After a survey of the history of the definition of philosophy and an historical sketch of the psychological problem, the special topics

¹ Macmillan and Co. 1901.

of psychology taken up in order are these: The senses and external perception, reason, memory, the association of ideas, language, the feelings, freedom, habit. *Ethics* furnishes simply its general problem in ancient and in modern times; *Theodicy*, the religious problem, ancient and modern likewise, and the problem of a future life; *Metaphysics* offers the questions centering on scepticism and certitude, matter, mind, and the relations between them. Obviously not all the problems of philosophy come under these captions, and the terms "the psychological problem," "the ethical problem," and "the religious problem" are somewhat vague. It is not, however, what the authors have not done that gives them a claim on the student's consideration. That they have accomplished a great deal quantitatively and qualitatively every one will admit who looks carefully through the work. That the translators have succeeded in reflecting the perspicuity of thought of which the French is so felicitous a medium, and at the same time eliminated so successfully the vestiges of a foreign idiom, adds not a little to the value of the version. Some may dispute the wisdom of omitting from the translation the chapters of the original on *La Vie Animale*, *Le Problème de la Conscience*, and several other portions, yet in this connection likewise it is the positive that is valuable, and we can get along without the rest.

Though we have praise for the work as a whole and for much of its detail, there are some things in it—more than we can here indicate—after which we find ourselves putting interrogation marks. For instance after this: Aristotle's "science of individual souls was not the science of the human soul, for it was dependent on his metaphysical theory of the four causes, as well as on his physics." (P. 32.) Aristotle's psychology was the science of the human soul regarded as the vital principle of the human organism. Why his science thus conceived was not a science because "dependent on his metaphysical theory," or "on his physics," is not apparent, unless the term *science* is to be restricted to a mere description and classification of phenomena. Surely every natural science depends on some "metaphysical theory" and on some "physics."

Elsewhere we find that "though induction may enable us to ascertain the constant relation between phenomena, it can in no case enable us to reach substance through phenomena" (p. 41). If this means that induction cannot enable us to reach substance *apart* from phenomena, or to reach a *distinct* and *complete* concept of substance as such, we have no fault to find with the statement; but if it mean that

induction cannot enable us to reach a *clear* concept of substance as distinct from *transient* phenomena and as the intrinsic ground of the *permanent*, then we must object to the assertion as conflicting with common sense, critical experience, and the nature of the intellect as an intuitive faculty.

We suspect that this is the authors' meaning, and that their philosophy is phenomenism, empiricism, which is logically, of course, materialism ; though M. Janet, we know, from his other works, would repudiate the latter appellative. In confirmation of our suspicion we may cite the following : "No doubt physical facts are only the subjective side of physiological facts ; but we may say at the same time, and with still more truth, since psychical facts are the only ones we know immediately, that physical facts are the objective side of psychical facts. By the very fact of our perceiving it, the object brings us back to the subject, the world of thought" (p. 46).

Waiving the confident *no doubt* introducing this passage, we might ask, if physiological or physical facts are material, what can their "other side" be but material ? And if that other side—the psychical—the thought—be material, we have no power of discerning the super-material, and materialism must be our philosophical standpoint.

When we meet with expressions like the following we are apt to suspect that the author's acquaintance with Scholasticism is not very intimate : "The thinkers of the Middle Ages contributed no new idea . . . in philosophy" (p. 34). The Schoolmen adopted the Epicurean theory of representative ideas, which they ascribed to Aristotle. They thought that by the forms of objects he meant their images, their *εἰδῶλα*, and they endeavored to reconcile this hypothesis with the spirituality of the soul. Objects emit images, forms (*species*), and these forms are, so to speak, their substitutes (*vicarios*) ; but since they emanate from matter, they must be material. How then do these corporeal forms act on the incorporeal soul ? First, they affect the organs physically, and then they are *species impressae* ; and the mind afterwards, by its own activity, transforms them into *species expressae*—that is to say, species drawn from the organs and spiritualized (p. 57). This description of Scholastic Epistemology might apply to the theories of some of the early and later Schoolmen, but is misleading and false when connected with the teaching of St. Thomas and the other great doctors of the thirteenth century. The authors could have found the subject more perfectly and truly set forth in any of the scores of scholastic text-books existing in French or Latin.

Though the literature of philosophy in English produced by Catholic hands is not extensive, yet in recent times there are evidences of increasing activity in this direction. What it lacks in extent, however, is in a manner made good by content. *The Stonyhurst Series* and Harper's *Metaphysics of the School* (though incomplete) are productions in which Catholics may take some pride. The great want heretofore has been a History of Philosophy. Students who have not a command of French or German must gather their information in this important department from works by non-Catholics, which, however excellent in some respects, are quite unreliable in their treatment of mediæval Scholasticism, while they simply ignore its later revival and development and know nothing whatsoever of recent Catholic philosophy. It had been hoped that a volume would be devoted to it in the *Stonyhurst Series*, but, failing that, students were looking eagerly for Father Finlay's translation of Stöckl's *Lehrbuch*. The portion of the latter work devoted to the history of *ancient philosophy* appeared in 1887, and that occupied with Scholasticism, cited above, has just been completed. Nothing need here be said in praise of Stöckl's well-known work. Suffice it to say that Father Finlay has accomplished his singularly difficult task with remarkable success. In rendering the portion of Stöckl that treats of modern philosophy it is to be hoped that he will supplement the original with an account of the recent philosophical movements, especially in England and France, and include likewise a fuller bibliography. The Catholic student will then be provided with a reliable and comprehensive source of reference.

He will not, however, be obliged to depend on this alone, since in the *History of Philosophy* by Doctor Turner, professor in the diocesan Seminary of St. Paul, Minn., he has a work that is at once complete, philosophic, up-to-date, well written, *bien documenté*, as the French say, and from a material viewpoint attractively published. (1) It is *complete*. Besides the general ground covered by works of the kind it includes at the start a sketch of Oriental systems and at the finish some account of *American Philosophy* and also of *Neo-Scholasticism*—matters that are obviously of special interest at the present time. (2) It is *philosophical*; it traces the genetic connections between systems, schools and doctrines and estimates their value on the general evolution of philosophy. Witness in this respect the closing chapter, in which the general laws of philosophical development are unfolded with singular insight and felicity. (3) It is *up-to-*

date; it takes account of the actual philosophical movements abroad and at home. (4) It is well documented; its bibliographical references are abundant and point to still further supplies for those who desire them.

It need hardly be said that the author had particularly in mind to supply what one misses in every work of the kind written by a non-Catholic hand—*i. e.*, to give a comprehensive account of Scholasticism. About a third of the book is given to this much neglected and misunderstood subject. Some may regret that spatial limitations require so condensed an account of present-day philosophy both within and without the Church, and, in the latter connection, the omission of such important names as Gutberlet and the *Philosophisches Jahrbuch*, Commer and the *Jahrbuch für Philosophie und spec. Theologie*, Peillaube and the *Revue de Philosophie*, Blanc, Urraburu and his mammoth work, to say nothing of William Ward, Lilly, and some others. These, however, may find a place in a subsequent edition which is sure to come, and soon, since the work cannot fail of the function for which it is so thoroughly adapted, of taking its place as a text-book in the seminary and the Catholic college.

THE NEW CENTURY CATHOLIC SERIES OF READERS. First and Second Readers. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 112 and 144.

Every serious teacher who regards his task not as a profession merely but as a vocation—and this is the wide distinction which ordinarily places our Religious Orders high above the category of the guild of secular teachers—will realize the great importance of systematic impressions made upon the young child at its first entrance into school. The little Primer which soon becomes the child's daily companion, is for it the written expression of everything good and true. Even the teacher is more or less guided by the lessons in the book, and bound to develop the images and hence the ideals which the Reader suggests to the young mind. These images and ideals must not lead the child to admire anything which is not truly admirable. Whether instruction be drawn from the things of nature, as God made them, or from the laws and precepts which regulate the right use of the beautiful and helpful things which God has placed within reach of the child, in every case the best and the truest should become the standard which it is taught to follow. In the wake of that standard goes spontaneously the education of taste and of those moral qualities whence the noblest type of life is developed.

Within the last few years there has been a great change in the manner of teaching ; and the general improvement in educational methods of instruction has naturally led to a great improvement in school books of every description. Our public-school readers claim exceptional merit in typography and choice of illustrations. Yet the subject-matter is often so neutral, so confined to what furnishes at best a purely external culture, that instruction rather than real education is thereby imparted. This teaching leaves the heart void, while the mind is furnished with curious things that minister to the cleverness which one finds in the well-trained animal. But it is also possible that a school book which rightly makes religion the basis of true education, so disposes of the material for instruction as to build a faulty edifice upon a good foundation. In such cases it is often apparent that the dominant motive for making the book is a desire on the part of the publisher to cater to the personal tastes of prospective patrons so as to make of his school-series "a success." Whether such a course, when adopted by a Catholic publisher, is ever wise, even from the business point of view, we do not care to inquire ; but, we may congratulate ourselves that we have publishers who, whilst fully alive to their own business interests, know how to select their material with all the discrimination which a conscientious view of the matter inspires. It remains for the practical teacher to test the use of these new Readers which the Benziger Brothers have prepared with much care and with evident attention to the needs of Catholic children. But in the meantime we are free to say without any reserve, that in matter and form, in every detail of mechanical execution these Readers completely answer to the ideal which a Catholic teacher must have before him when choosing his tools in the first reading classes of the school. A Reader is, of course, not a Catechism ; but the lessons of the former, if not strictly religious, should be characterized by that Catholic atmosphere which serves as the purest medium of true culture.. This is here done. The illustrations, frequently designed in attractive polychrome so as to fasten the child's interest by the play of rich color, are well selected ; they keep eyes and mind in proper sympathy with the heart of the young Christian, which it is the educator's first duty to fashion according to the perfect Christian pattern. We would advise every teacher to make an unbiased test of what seems to us an exceptionally good series of Readers for the two primary classes of our Catholic schools. A third Reader is announced by the same firm.

ILLUSTRIERTE GESCHICHTE DER DEUTSCHEN LITTERATUR.

Von Professor Dr. Anselm Salzer. München: Allgemeine Verlags-Gesellschaft. Vollständig in 20 Lieferungen à 1 Mark. Gesamtpreis, broschiert, 20 Mark. Lieferungen I—II.

A history of German literature from the Catholic point of view—that is to say, free from those singularly tenacious prejudices which notably since the time of the so-called Reformation characterize popular historical criticism—is a most welcome addition to the store of national belletistics. There have been indeed admirable workers in this field, to mention only such writers among the more recent exponents of national literary thought as Gietmann and Baumgarten; yet these, whilst they have exploited particular phases of that thought with admirable skill, take us into over-much detail, and pretend rather to cater to the literary specialist than to the ordinary reader. Brugier and Lindemann are the only works which could really lay claim to the title of “Litteraturgeschichte,” in the popular sense of the word; but they were written with a view of serving as text-books in the higher classes of Catholic colleges, and do not sufficiently appeal, by their form at least, to the average student of polite literature. There was still wanting a work that would give standard expression, in attractive form, like Robert König’s *Litteraturgeschichte* representing the Protestant point of view, to a Catholic appreciation of the best products of national literary culture.

That want is being filled, and in a manner which promises the utmost satisfaction, by the present serial publication of the history of German literature, under the editorship of Dr. Salzer. In a style at once attractive and nervy he traces the beginnings and gradual growth among the ancient Teutons of the native poetic longing expressed in the rude music of rhythm and rhyme, followed by the mingling with an influx of classic education from the South, and perfected through the varying play of genius in the fresh atmosphere of a newborn liberty, so as to form a permanent national ideal. Goth, Vandal, Burgundian, and Frank have each contributed their share to this new civilizing power, which with the coming of Christianity is ennobled and strengthened by the energy of a divine wisdom and a deeper “minne” than ever went from heart to heart before. The first two instalments carry us into the middle of the tenth century, where the classic sources divide into distinctly monastic and secular though Christian forms of popular literature, creating in their season that charming bloom of chivalry and noble art which brought forth the fruit of Christian

genius in every department of art and science, a truth attested by the masterpieces of the succeeding "dark ages," which remain still unsurpassed in grandeur of conception and perfect mastership of execution, wherever noble aspirations and genuine worth are admired throughout the length and breadth of the civilized world.

That which gives a unique value to this series is, however, the superb furnishing of the illustrations. These are for the most part fac-simile reproductions of the literary monuments described in the text; they are frequently in colors and always in the best manner of typographical utterance. The polychrome process is used for the full-page pictures of authors and famous scenes in the world of books. The Catholic reader will see with decided satisfaction that by the side of Goethe and Schiller are represented the equally fine portraits of such masters as Fred. Will. Weber, the author of that matchless epic "Dreizehnlinden," which has in the comparatively short space of time since its publication passed far beyond the hundredth edition.

The series is to be complete in twenty numbers, issued at intervals of about one month. What we have seen thus far merits in every respect the favorable attention of all patrons of German letters.

INTRODUCTION AUX ÉTUDES HISTORIQUES. Par Ch. Langlois et Ch. Leignobos. Deuxième ed. Pp. xviii-308. Paris: Hachette et Cie. Prix, 3.50 fr.

The present volume will prove useful to historians and students of history. For the former it traces the lines on which historical investigation and construction must be conducted; to the latter it furnishes the means of controlling and testing the verdicts and statements of historians. The volume is divided into three books, the first of which deals with the general mental equipment of the historian. The second sets forth the analytical process of research, treating in several subdivisions of the external and internal criticism of documents. The third is devoted to the synthetical operations or methods and forms of historical construction and exposition.

The book is written in an altogether judicial spirit, establishing historical certainty on the basis of sober and conscientious criticism; and yet it appears to us that the author unduly limits its competency when he denies it the power to demonstrate the existence of a miracle. His assertion that nearly all the documents relating to miraculous facts are subject to suspicion from motives suggested by what has been called external criticism, is evidently untrue. Not less false is the

statement that to science must lie the final appeal in questions concerning the matter of miracles. This view is but a phase of the author's autometaphysical, and, consequently, auto-theistical convictions. The same bias prompts the author to reject what is styled the Philosophy of History, on the ground that there is no uniform and permanent subject of historical evolution. This is true from the positivist point of view. In our thought there is a principle of unity in the human race and there is a purpose in history, ruled by a super-historical, eternal mind and power. St. Paul gives us the most sublime philosophical interpretation of the seemingly incoherent events in the history of mankind, in his memorable discourse to the Athenians in Acts 17: 26, 27. The current suspicion that Philosophy of History is not quite what it pretends to be may have some legitimate foundation, for in this, as in every large field of synthesis, it frequently occurs that lofty speculation is made to cover fatal inaccuracies and ignorance of details.

Making due allowances for the author's standpoint, the book is a satisfactory exposition of the subject with which it deals. Even for the reader who does not intend to take up history as a professional study there is enough to interest him, inasmuch as he gains an insight into the complicated apparatus of historical criticism. The student is apt to derive the lesson of being cautious in adopting conclusions that have not undergone the crucial processes of minute and exact historical investigation.

X. M.

THE FIRST BIBLE. By Colonel C. R. Conder, LL.D., M.R.A.S., R.E.
(Edinburgh and London: William Blackwood & Sons. Pp. 242.
Price, 5s.)

Seven years ago Colonel Conder put forward in his *The Bible and the East*, more by way of suggestion than of elaborate demonstration, the theory that "the first records of the Hebrews were written on tablets and in cuneiform script." He now develops his view at considerable length. No one can deny his ability and right to speak, however much they may dispute his conclusions. The theory is, to put it at the lowest, novel and interesting. If it finally wins its way to general acceptance, it will revolutionize modern Biblical research and relegate to the lumber-room of antiquities the much-vaunted results of the Higher Criticism made in Germany. For, although primarily conceived with the Pentateuch, it is also applicable to other of the historical books. To quote the author: "Anything like a

radical reediting of the ancient texts, by later writers, is not only not indicated by any documentary evidence, but may be safely regarded as foreign to the spirit of Oriental literature from the earliest to the latest ages," assuming, that is to say, that the hypothesis defended by him is correct. In his chapter on "The Bible in Bricks," he reviews various cuneiform scripts with the object of showing that a close examination of them will adequately explain the differences in the MSS. of the Old Testament,¹ *e. g.*, Second Book of Samuel 8: 18 (*cf.* 1 Paralipom. 18: 17)—on which the critics build their hypotheses. He argues that "it is certain that the Hebrews used clay tablets down to the time of the Captivity, side by side with scrolls in later times"—a theory inconsistent with the complicated editing of different MSS. advanced by Higher Critics. In particular, Colonel Conder criticises severely Dr. Driver's "Authority and Archaeology."²

Up to the present time conservative Biblical scholars have been at one with the advanced school in assuming that the earliest Hebrew writings were in manuscript and alphabetical form. For this there is absolutely no proof forthcoming. Colonel Conder shows from the recent discoveries of some three hundred clay tablets at Tel-el-Amarna on the Nile (dating from B. C. 1500), that in the Mosaic era the Babylonian script was in general use throughout Western Asia. He is convinced that the primitive Hebrew records took this form until about B. C. 600, whereas there was no Hebrew alphabet until four hundred years later. Just as Ernest Réan's theory, advanced in his *Histoire du Peuple d'Israël*, that the art of writing did not exist at the time of the Exodus, and consequently that the Israelites possessed no

¹ See especially Chapter 5 and Appendix 1 where these historical and chronological variations are considered at length.

² According to Dr. Driver, "the Hebrew historiographer is essentially a compiler or arranger of preexisting documents; he is not himself an original author." He gives as examples of these compilations certain of the legal codes and portions of the historical narrative (*e. g.*, the account of the fight between the Israelites and Amalek), which, he maintains, were embodied "in a written shape" during the Mosaic era. Colonel Conder's position may be summarized in the statement that these "preexisting documents" consisted of clay tablets covered with cuneiform writing. It should be added that he denies *in toto* "anything like a radical reediting of the ancient text," asserting, *e. g.*, that "the Law has come down to us substantially as it must have existed at least as early as B. C. 250." Internal evidence (such as discrepancies of style) on which the critics build their theories, is dismissed by him with the *dictum* that "it is a question not of authorship but of script," *i. e.*, transcription.

authentic literature of that date, was disproved by the coming to light at Amarna of the lengthy correspondence on a variety of topics that passed between Amenophis III and Amenophis IV, kings of Egypt, and the subject princes and viceroys of the regions westward and northward, some 1400 years B. C.,³ so from the fact that the discovered Egyptian literature was written on tablets in cuneiform writing is deduced the further conclusion, that the Israelites adopted the older form for their early literature.

In one of the most interesting and fullest parts of his book Colonel Conder gives a long genealogical chart of alphabets (the Hittite, the Phœnician, the Hebrew, the Aramaic, the Greek) supplemented by tables showing the different types of letters used by ancient languages. There is also given a brief but accurate account of those languages (the Assyrian, the Akkadian, Aramaic, and Hebrew), followed later by a good description of the cuneiform script. According to the author the letters of the Hebrew alphabet first occur in the time of David. It was originally used for commercial purposes, while the older form of writing—the cuneiform—possessed a mere literary character. The two continued to exist side by side (much in the same way as Latin, the language of the educated and the vehicle of the written expression of their thought, and early English, the language of the common folk in mediæval times) until the reign of Hezekiah, when his “scribes copied out” into Hebrew characters the early records written in cuneiform script. He maintains that the Ten

³ Cf. Archbishop W. Smith, *The Book of Moses*, vol. I, p. 17: “To the time of Moses belongs the papyrus Harris, entitled ‘The Record of Rameses III.’” And H. S. Williams, M.D., B.Sc., states with reference to discoveries of Babylonian and Assyrian records, that “We have here documents in abundance that deal specifically with events more or less referred to in the Bible. The record of kings whose names hitherto were known to us only through Bible references has been found in the ruins of Nineveh and Babylon, and personages hitherto but shadowy now step forth as clearly into the light of history as an Alexander or a Cæsar.” (Prefatory essay to vol. 27 of *Encycl. Britannica*, p. 13). “As, one after another, the various tablets and cylinders and annalistic tablets have been translated, it has become increasingly clear that here are almost inexhaustible fountains of knowledge, and that, sooner or later, it may be possible to check the Hebrew accounts of the most important periods of their history with contemporaneous accounts written from another point of view.” (*Ibid.*, p. 14.) “The general agreement everywhere between the Hebrew accounts and contemporaneous records from Mesopotamia proves beyond cavil that, broadly speaking, the Bible accounts are historically true, and were written by persons who in the main had access to contemporaneous documents.” (*Ibid.* p. 15.)

Commandments given on Sinai were inscribed, in accordance with contemporaneous custom, on clay tablets in this primitive cuneiform writing. The frontispiece of his book is a representation of the Decalogue, on the two sides (the obverse and reverse) of a small double table, in cuneiform after the manner of mediæval pictures. Colonel Conder argues that the Old Testament (*e.g.*, Jeremias 32: 2; 2 Kings 18: 26; 20: 12) affords abundant illustrations of the prevalence of this mode of documentary communication *as late as the age of Isaías*, and that his theory throws light on many confusing problems. For example, if it be allowed that the MSS. of Old Testament books were *transcriptions* by more than one scribe from early cuneiform Babylonian script, it is easy to understand why the name of the same person or place should be given differently in different places, *e.g.*, "Azariah" and "Uzziah," "Achish" and "Abimelech."⁴

Similarly, the distinction between "Jahveh" and "Elohim" (the names of God), on which the Higher Critics have built such gigantic hypotheses as to the rival "Jahvistic" and "Elohistic" schools, disappears if it once be admitted that translators of the cuneiform characters into the Hebrew vernacular differently interpreted the original script. A word of praise is due to the care with which the author has drawn up a list of Scripture names written in cuneiform to show how readily they lend themselves to a different interpretation.

Before, however, this attempted explanation of discrepancies in the Biblical narrative can be accepted, it will be necessary to prove more conclusively the date of the Hebrew alphabet. On this point hinges Colonel Conder's whole argument. It is now generally believed by the best authorities that (to quote Archbishop W. Smith, *The Book of Moses*, vol. i, p. 14), "the system of hieroglyphics fully and philosophically developed, and containing all the needful phonetic, and even alphabetic elements, is written on monuments erected for more than a thousand years before Moses was born." The Egyptian Papyrus Harris, considered by Chabas⁵ to be one of the most beautiful manuscripts in existence, bears witness to the fact that the Egyptians in the time of Moses used the alphabet, although it should be added that the Siloam inscription of B. C. 700 is the earliest *undisputed*

⁴ By altering a short stroke within the first sign of the cuneiform script, Achish becomes Abimelech.

⁵ Chabas, *Le Papyrus Magique Harris*, p. 2.

evidence of the *Hebrew* alphabet. It would seem, therefore, highly probable that the Israelites of the Exodus were acquainted with the alphabetical form of writing. On the other hand, it is equally, if not more, probable⁶ that the cuneiform script, in which signs take the place of syllables, was well known to them, and the accumulation of evidence collected by Colonel Conder tends to lead us to the belief that they employed it for their earliest documents. It should be observed, however, that he contents himself with the cautious statement that they "appear" to have used the cuneiform characters. The notes, which display the ripe fruits of careful study, give an additional value to the work. Mr. John's note on the term "J. T. S." (on page 180) and the author's own note on "Legal" (p. 149) are among the best. Whether or not the arguments win conviction from the reader, they provide much matter for serious thought. The book should be in the hands of every Biblical student.

ENGLAND'S CARDINALS. With an Appendix showing the Reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster. By Dudley Baxter. London : Burns & Oates. Pp. iii—98.

This is, on the whole, a disappointing book. We gather from the brief preface that it is mainly a reprint of sundry slight newspaper articles, and as such has all the faults of incompleteness,¹ lack of true proportion, and a cheap, slipshoddy style that one would be led to expect. Mr. Baxter would have been better advised had he either entirely rewritten at much greater length his *Lives* on the basis of the material he had already collected, or, were that too ambitious an undertaking, merely contented himself with a succinct history of the most important of the English Cardinals. He gives such scanty information about many of the subjects of his memoirs that it is difficult to see why he included them at all in his work. For example, the three-quarters of a page devoted to Cardinal Bosio Breakspear (nephew of Adrian IV), or to Cardinal Curzon, and the still smaller space concerned with Cardinal Hugh of Evesham, do not materially increase our stock of knowledge.

⁶ The earliest alphabet extant is inscribed in Phœnician letters on the "Moabite Stone," dating only from B. C. 900. The language is Moabite (a dialect of Hebrew).

¹ Mr. Baxter admits that his treatment of the Benedictine English Cardinals is incomplete, but it is a poor excuse to refer the patient reader to an old number of the *Downside Review* for fuller information.

Again, it is hardly illuminative to learn that Edward I "wrote from St. Andrew's thanking the Supreme Pontiff (Benedict IX, for creating Winterbourne a Cardinal); however, for the present, he could not spare his chaplain's valuable services at Court"—a sentence which seems out of place, and has a strangely modern ring about it.

We miss any analysis of character or judicial weighing of motives, in the inadequate sketch of such a complex personage as Cardinal Wolsey, or in the equally meagre articles which treat of Blessed John Fisher, Cardinal Manning, and Cardinal Newman. Mr. Baxter contents himself with a dry narration of facts which, at least in the case of the better-known figures of his book, must be already sufficiently well-known not to need recapitulation.

We must also confess to serious doubts about the author's fitness for the task he has voluntarily undertaken. He does not show much familiarity with standard writers on the subjects of which he treats. *The Dictionary of National Biography* and stray articles in the *Dublin Review* would seem to constitute the sum-total of his authorities. The absence of all reference in the life of Cardinal Wolsey to Father Ethelred Taunton's painstaking work—one that no careful historian can now afford to ignore—is, we fear, only typical of the poverty of Mr. Baxter's equipment elsewhere.

His lack of historical proportion is especially evident in the latter part of the volume where actually more space is devoted to Cardinal Edward Howard, the ex-Guardsman, than to Cardinal Wiseman, Cardinal Manning, or Cardinal Newman (who is, however, treated sympathetically and with some insight); while the sketch of Cardinal Vaughan (who in the ten or eleven years of his Archiepiscopate can hardly be said to have increased the stock of ecclesiastical history to the same extent as his predecessors, or as the more illustrious Oratorian of Edgbaston), is one of the longest in the book.

Nor can it be truthfully said that the beauty of Mr. Baxter's literary style will compensate for defects in the matter. It smacks throughout of journalese; it possesses no air whatever of distinction; there is a free sprinkling of Italian or Latin words and phrases over the pages where English would have fittingly done their work (*e. g.* "our indefatigable *Eminenza*," "a Prince of the *Sacrosancta Romana Ecclesia*," "this veritable *Eminenza* of England," etc.); the language is as trite and commonplace as the sentiments to which it gives expression are bald; and we notice more than once the use of the split-infinitive abhorred by every conscientious reviewer.

While we have felt it right to dwell severely on the shortcomings of Mr. Baxter's work, lest it should be thought to possess an exaggerated importance, which it conspicuously lacks, it would be unfair to deny that it has certain merits of its own. Its very shortness and simplicity may commend it to the young or the uncultured who prefer facts to subtle analysis of character, and do not care for learned footnotes or elaborate references to contemporary or later authorities, so long as the matter is readable. Again, there is a good deal of interesting information scattered over the pages. In particular, the lives of Cardinal Pole and of the Prince Cardinal Stuart cannot fail to instruct the youthful reader. In the case of the former member of the English blood-royal, we have all the main facts of his life stated in their chronological order clearly and without unnecessary verbiage: his education at Oxford and Padua under the patronage of his royal kinsman, Henry VIII; the offer made to him by the latter, on Wolsey's disgrace, of the Archbispopric of York; his creation as Cardinal Deacon at the Christmas Consistory of 1536; his presence at the Council of Trent, of which he was one of the Legatine Presidents; his abortive election to the Papacy upon the demise of his friend and patron, Paul III; his famous journey to England as Papal Legate *a latere* for the purpose of reconciling the country to the Apostolic See, and of subsequently restoring lapsed ecclesiastical discipline; his appointment to the Primateal See of Canterbury; his death amid the gathering clouds that obscured the lightness of the revival of Catholicism under Mary, who died on the same day, November 17, 1558; and his burial in Canterbury Cathedral, near the site of St. Thomas' world-famous shrine—the spot being marked to-day by a painted panel placed above the decayed tomb by his present successor in the headship of the Catholic body in England, Cardinal Vaughan.

The strangely pathetic history of Cardinal York, the last of the Stuarts, is also well told, alike in its earlier and later dissimilar periods. Second son of the titular James III, he was born in Rome in 1725, and, twenty years later, journeyed to Paris after the victory of Preston Pans with a view to coöperating with the ill-fated expedition of '45 of his elder brother, "Bonnie Prince Charlie." After the catastrophe of Culloden, he abandoned the world for the priesthood, and in 1747 was created Cardinal Deacon by Benedict XIV. Later, he successively became Cardinal Priest, Cardinal Bishop of Frascati, and finally Dean of the Sacred College. The Revolution drove him from Rome to Venice, where he was reduced to poverty until George

III, the *de facto* King of England, gave a handsome annuity to the *de jure* King "Henry IX." He returned to Frascati in the early part of the nineteenth century, and on the 13th of July, 1807, died in peace, never ceasing to the end to uphold his claim to the throne of England. Other more or less well-known English Cardinals whose lives are sketched in the book with varying success, are Cardinal Breakspear (afterwards Pope Adrian IV), Stephen Langton, Prince Henry Beaufort, John Morton, William Allen, Philip Howard, and Thomas Weld. The few photogravures that face several of the Cardinals are handsome, the one of Cardinal Newman in his venerable old age being especially noteworthy; but we are surprised to find none of the Blessed John Fisher (of whom we might reasonably look for a copy since we have Holbein's celebrated portrait of him), or of Cardinal Wiseman, or Cardinal Manning.

PSYCHOLOGY. By Michael Maher, S.J. Fifth Edition. Stonyhurst Philosophical Series. London, New York, and Bombay: Longmans, Green & Co. 1903. Pp. xix—610.

PRAELECTIONES PHILOSOPHIAE SCHOLASTICAE tironibus facilis methodo instituendis accommodatae. Auctore P. Germano A. S. Stanislas, O.P. Vol. I. Neo-Eboraci: Fr. Pustet et Soc. 1903. Pp. 489.

It is a gratifying tribute to the sterling value of Father Maher's *Psychology*, that the fourth edition, containing three thousand copies, has been exhausted within the comparatively short space of two years. The present edition is improved by some verbal changes and corrections, and the section on the muscular sense has been rewritten so as to introduce a discussion of the well-known controversy on that subject. The most important addition, however, is in the *Supplement*, containing the author's reply to Mr. Mallock's criticism which, under the title *Religion and Science*, appeared in the *Fortnightly Review* of November, 1901. For the rest the book is too well known to educated readers, Catholics as well as non-Catholics, to require further commendation. It is easily the most solid and at the same time most readable book on its subject in the English language.

We take occasion here to call the attention of readers interested in works of the kind to the recent *Praelectiones Philosophiae Scholasticae* cited above. Books of this category are often dismissed from notice on the supposition that "they are all the same;" and indeed, if identity of general subject-matter with its kindred be a sufficient

ground for such dismissal, the work at hand may well deserve such a fate. However, there are some special points for which these prelections merit a hearing. Some of them are signified in the title *tironibus facilis methodo instituendis accommodatae*; and certainly, if a facile method can accommodate scholasticism to the tyro's capacity, the author has solved the problem, for no method could be clearer or more orderly.

The subject-matter of the present volume, embracing Logic and Ideology, is divided into sixty-one lectures. Each of these is clearly subdivided into its salient parts, and each is followed by an epilogue wherein the whole is summarized and made visible to a glance. Each chapter, moreover, into which the general matter is parted has its appended list of *auctores consulendi*. Two useful features as regards the matter deserve mention. The first is an introductory lecture on the history of philosophy, which gives the student a certain orientation in respect to philosophy in general. The second is the appended elenchus of *adagia peripatetica*, in which the pithy epigrams and distinctions so common with scholastic authors are briefly explained.

To students and professors of philosophy, especially to those contemplating a change of text-book, we would strongly urge the claims of this work. It should be noted that the present volume contains but a third of the full course. A second volume, comprising Ontology and Cosmology, is in press. A third, on Theodicy and Ethics, *proxime sequetur*, which will be followed in turn by a *Summula* of the entire work.

SCOTTISH PHILOSOPHY, in its National Development. By Henry Laurie, LL.D. New York: The Macmillan Company; Glasgow: James Maclehose and Sons. 1902. Pp. 344.

The close intercommunication of modern nations renders it extremely difficult to disengage the influences that mould each into its characteristic form. This is especially the case when there is question of determining the causes that shape a nation's philosophy, for here the forces are infinitely subtle and elusive. It would be too much to say that Professor Laurie has in the present volume unravelled the philosophy of Scottish Philosophy, but he has gone far in this direction by bringing together under one survey much of the material from which such a philosophy must needs be wrought, if it is to be produced at all. Beginning with Francis Hutcheson (1694-1746) he has described the life and work of the Scottish philosophers down

to the present day. The biographical elements stimulate the reader's interest, and the expository afford a fair insight into the various systems of thought and conduct. The natural sanity of common sense is seen to be a characteristic of Scottish thinking on the whole. What rich stores it might have added to the old philosophy, in whose continuation there alone is hope of real progress, if "the Ancient Kingdom" had remained loyal to the ancient faith! Another trait is its radical distrust of reason and its final appeal to instinctive faith in human faculty. This, however, is not the expression of the Scottish mind as such, but the outcome of its Protestantism, whose inconsistency is nowhere so patent as in its constituting individual reason arbiter of the supernatural whilst denying it final validity in the natural order.

THE TRUE GROUND OF FAITH. Five Sermons Preached in the Cathedral Church of Bangor. By the Rev. R. S. Mylne, M.A., B.C.L., F.S.A. (Scots). With a Preface by Canon Benham, D.D. London : Elliott Stock. Pp. xi—90.

This is a volume of Anglican sermons well above the average, adorned with a beautiful reproduction of Sodonia's celebrated painting in the church of San Domenico, Siena, of the swoon of St. Catherine in the arms of her religious, with Christ above in glory. Each sermon has prefixed to it a summary of its argument. Thus the opening one on "The Word of God" is condensed in this wise: "The word of God endures evermore, and the revelation of God is the anchor of hope for the soul of man."

- I. The vision of Ezekiel.
- II. The character of the Bible ever a witness of Jesus Christ.
- III. The permanence of the Word.

This brief description of the line of thought followed by the preacher does scant justice to his eloquence and originality. He combines in a high degree descriptive power, depth of thought, and lucidity of expression. Take, for example, his comparison between the changefulness of man and the startling alternations of storm and sunshine in the inanimate realm of Nature. In a passage of singular beauty and force he speaks of "The wild storm-cloud on some chill autumnal morn lifting its dark head above the distant horizon of the topmost ridges of the eternal hills," only to be succeeded in a few short hours by the glorious sunlight and the blue sky, making "the wide world rejoice in the bright rays that now clothe the fair fields of

yellow corn, the purple moorland, and the green meadow. After the sharp biting storm there is fair weather, and all the people sing for joy." And he drives home the analogy between the scene he has been describing and the storms of human passion, raised by jealousy and fanned by false report, which die away at the uprising of the Sun of Righteousness.

A strong vein of poetry runs throughout the other sermons. Mr. Mylne is as familiar with Horace, Virgil, and Shakespeare, as with Tennyson, Longfellow, Keble, and Montgomery. But he is too fond of quoting almost *ad infinitum*, on the smallest provocation, hackneyed hymns remarkable neither for their thought nor metrical charm. He revels also in prose quotations ranging from St. Clement of Alexandria, St. Basil and St. Anselm, to Dean Milman, Leopold von Ranke, and Mrs. Jameson—some apter than others. One of the best is from a University sermon of Canon Liddon's on the wind-like action of the Divine Spirit. "The wind is an agent about whose proceedings we really know almost nothing. 'Thou hearest the sound thereof:' such is our Lord's concession to man's claim to knowledge Does the wind, then, obey no rule; is it a mere symbol of unfettered caprice? Surely not. If, as the Psalmist sings, 'God bringeth the wind out of His treasures,' He acts, we may be sure, here as always, whether in nature or in grace, by some law, which His own perfections impose upon His action."

As befits an antiquarian of Mr. Mylne's reputation, his sermons show a good deal of the out-of-the-way erudition, *e.g.*, in the reference to the wish of Owain Gwynedd, a celebrated Cambrian Prince, to be buried beside the high altar of Bangor Cathedral.¹ Their doctrine belongs to the moderate Anglican school of the sober type of "the judicious Hooker" (whose definition of Baptism combining "incorporation into Christ" with the "saving grace of imputation which taketh away all former guiltiness," and "that infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life," is quoted with approval) and of Bishop Andrewes, the antagonist of Bellarmine.²

¹ Cf., too the reference on p. 63 to the provision of the Justinian Code whereby Bishops had to visit monthly the State prisons to inquire into the offences of the prisoners. They were also empowered to close illegal prisons.

² Mr. Mylne's belief on the Eucharist would seem to be similar to that of Andrewes in his famous reply:—"Praesentiam credimus non minus quam vos veram : de modo praesentiae nihil tenere definimus, addo ; nec anxie inquirimus." (*Respons. ad Bellarm.*, pag. 13.)

This characteristic is especially manifested in the sermon on "The Primitive Church,"—that will-o-the-wisp which has beguiled so many earnest souls into the quagmire of private judgment, the fruitful mother of religious doubt. Its early part on the birthday of the Church of Christ and the "high authority for episcopacy" might have come from the pen of a Catholic writer. But the treatment of the Sacraments towards the close is of the usual meagre Anglican description. Baptism is spoken of exclusively as the divinely appointed channel for Forgiveness of Sins. Dr. Mylne has neither thought nor remedy for *post-Baptismal* sins, except for a vague allusion to the Holy Eucharist as the "true completion of the spiritual life," whose foundation was laid in Baptism. He confuses in the same passage the Holy Communion with Confirmation—the Sacrament of the Holy Ghost who perfects in it, by His seven-fold dower of gifts, the work of grace begun at the Font. His touching allusion at the end of his sermon to the Viaticum of the Body and Blood of Christ strengthening and refreshing the soul "on the sad occasion of the last journey to the unknown world beyond the grave," makes the Catholic reader regret the absence of all reference to that most Scriptural of Sacraments—the Unction, which, together with "the prayer of faith," heals the sick man from the last traces of the infirmity of sin. Other of the sermons, however, notably those on "The Faith of Christ" (containing useful quotations from the Council of Trent and Cardinal Newman), and "The Cross of Christ," present excellent matter from both the doctrinal and devotional standpoint. The book deserves to be read.

TEXTS TO ILLUSTRATE A COURSE OF ELEMENTARY LECTURES
ON GREEK PHILOSOPHY AFTER ARISTOTLE. By J. Adams,
M.A. New York: The Macmillan Company; London: Macmillan &
Co., Ltd. 1902. Pp. 70.

It is an obvious advantage not less on the side of the student's linguistic culture than on that of the subject-matter, for a professor to have the original texts of the philosophers upon which to base his lectures. A collection of such texts to illustrate a course of elementary lectures on the history of Greek philosophy from Thales to Aristotle was prepared by Professor Jackson some two years ago. A similar collection to illustrate the post-Aristotelian philosophy, is provided in this small volume by Professor Adams. The texts relate principally to Stoicism and Epicureanism, though the Academy, the Peripatetic School after Aristotle, and the elder Sceptics are also represented.

UEBER DEN EXISTENZIALBEGRIFF. Von Dr. Adolf Dyroff. Freiburg im Breisgau. B. Herder: St. Louis, Mo. 1902. Pp. 94. Price, \$0.80 net.

DER GOTTESBEWEIS AUS DER BEWEGUNG. Von Simon Weber. Freiburg im Breisgau. B. Herder: St. Louis, Mo. 1902. Pp. 43. Price, \$0.35 net.

Two brief treatises of importance for the special student of philosophy. The first is a critical study of the concept of existence. The relation of this concept to that of Being in general, of Reality, and of Actuality is explained, and its content investigated from a metaphysical and an epistemological standpoint. The origin of the concept is also discussed, the insufficiency in this respect both of mere experience and of a mere *a priori* intuition being noted, and the blending of memory with intellectual abstraction insisted on. Thirty pages of critical annotations with references to a hundred or more philosophical writers, mostly recent and German, may at least suggest the patient labor that has been put into the short opuscule.

It is well known that the text of the *Summa Contra Gentiles*, in which St. Thomas proves the existence of God from the phenomenon of motion, varies in different editions of his work. Thus in several editions the crucial sentences run thus: "Hoc quod a seipso ponitur moveri est primo motum: ergo ad quietem unius partis ejus NON sequitur quies totius;" whilst in several other editions it is given thus: "Hoc quod, etc.; sed (atqui) ad quietem unius partis ejus sequitur quies totius." It will readily appear, therefore, how the argument will vary according as one or the other reading is followed. Professor Weber in the brief critique whose title appears above, argues strongly in favor of the first reading—which, by the way, is the more common of the two, both on grounds of textual criticism and on the inherent trend of the argument.

Literary Chat.

Marshall and Son (London) are to publish Justin McCarthy's *Ireland and Her Story*, which is to complete the "Empire Series" issued by that firm. The Putnam's Sons (New York) have in press Dr. Thomas Addis Emmet's *Ireland Under English Rule*, to be ready for the centenary of Robert Emmet's death in September.

The June number of *La Nouvelle France* (Quebec) reprints the appreciative instruction which the Archbishop of Quebec sent to Mgr. L. A. Pâquet on the completion of the sixth volume of the *Commentaria in Summam Theologicam Divi Thomae*. It is a grand endorsement by an American Archbishop of the Scholastic Method recommended in the Encyclical *Aeterni Patris*.

The Arts in Early England, just issued by Dutton & Co., contains valuable information regarding British ecclesiastical architecture down to the time of the Norman Conquest.

President Roosevelt's typical utterances, collected from his public speeches and writings, have been translated into German; they make a handsome volume. (Brentano.)

Grant Duft's newly announced work, *Out of the Past*, contains an interesting chapter on Cardinal Manning and what Englishmen call the Catholic Reaction, which took place during the latter part of the last century.

The Rev. Dr. T. O'Mahony, of All Hallows, publishes through Gill and Son (Dublin) *Wreaths of Song from a Course of Divinity*. It is like his already known *Songs from Courses of Philosophy*, an eccentric but exquisite bit of literary workmanship. The author builds up a rhythmical score upon the Scriptural titles of God, "I Am," "Who Am," "All Holy," etc., and demonstrates the harmonious virtue of terms which to the ordinary mind are simple abstractions in monotone. The following snatches from the Prologue are a fair sample of the whole :

"Full oft an old word, thought-out, will afford
More truth than the reading of pages :
For, what is man's treasured thought-terming word
But the crystallized wisdom of ages?"

"Terms whose harmonics tell the truth,
That is the mystery
Of all man of the Absolute
May know and do and be."

Hero Stories from American History, published by the Athenæum Press (Ginn & Co.) is a good book for American boys, since the development of civic virtues is part of the education to be given in our Elementary Schools. But the book ought to suggest more than this to Catholic educators. We insist that the training of natural virtue must be supplemented by instilling genuine admiration for that supernatural heroism which rests upon self-conquest and self-denial from even nobler motives than success in matters that profit the commonwealth. Hence arises the necessity for our boys of having other books of "Hero Stories from History," that picture the grander and representative figures of Sacred and Ecclesiastical History. These might be done in similar fashion—that is to say, written in a simple, clear, and attractive style; laying stress on the incidents that make a Saint's life interesting

even to a boy. Such stories of true history must avoid all grotesque exaggeration and all things which seem on their face improbable, however readily a devout faith might otherwise accept them. The miraculous is undoubtedly an important and true element in such lives, but it does not always serve as an incentive to virtue. Whilst, therefore, miracles have a legitimate place in Hero Stories of Christian Saints, they are not the essential things, since they are not the things which we are expected to imitate. They are important in so far as they do indeed demonstrate that those who are so good as the Saints gain special favors and intercessory power with God. But what exercises the main educational influence is the fact that the Saints attained this favor and power by a steady development of noble character, by fidelity to Christian teaching. It is the goodness and the lasting reward, not the miraculous which results from heroic living, that needs be emphasized in the training of the young. Any method that insists on all kinds of wonders may instil a certain awe in the child, but with it goes frequently a tendency to credulity. There are any number of pious people who expect that God and the Saints work their miracles in our behalf when we ought to use our common sense and go about things smartly with some pain and sacrifice of ordinary comfort. They overload their stomachs or go to parties and catch cold, or they risk their position by their sharpness of tongue, and apply to St. Anthony to work a miracle to save them the trouble of it. It takes very little teaching to convince the child that, since God is omnipotent and supremely good, He may work miracles for His favorites when it is wise to do so ; but it also takes a great deal of rough handling in later life to remove the superstitious notion from such as have learnt more about the miracles than about self-sacrifice, that God ought to work miracles for people who cry and pray but are too indolent to work out a difficulty by sticking to their duties. Let some one write Hero Lives of the Saints for our boys with that thought in mind.

Marion Brunowe publishes an interesting sketch of pastoral life, entitled *A Memoir of the Reverend Michael Glennon, Pioneer Priest of South Jersey*. It is a tribute of personal admiration by one who had special opportunities of observing and gathering details regarding a singularly active and versatile priest who lived in comparative retirement where little could be known of him except to a circle of intimate friends.

The *Catholic Truth Society of Philadelphia* publishes among its recent pamphlets a paper on Socialism, by the late Bishop James O'Connor, of Omaha. At the same time we receive from the *International Catholic Truth Society* a reprint of Pope Leo XIII's Encyclical on the "Condition of the Workman." Both are timely publications and might aptly be made the subject-matter of conferences, essays and debates in literary clubs, school societies, and college rooms—after the hot season.

A writer in *Harper's Weekly*, summing up the cost of elementary education in the United States during the year 1900-1901, and comparing it with the expenditure for a like purpose of all the States of Europe, finds that we pay almost three times as much for our education as is done by Europe. The enrollment in our elementary schools during the year specified was about 16,000,000, out of 22,000,000 children of school age, at a cost of over 226,000,000 dollars, or twenty-two dollars for each child. The elementary schools of Europe teach about 45,000,000 children at a cost of 246,000,000 dollars. Expensive as our school system is it costs us less on the whole than our police system. Thus St. Louis, not by any means a "wild" city,

pays at a ratio of one dollar for the police to ninety-five cents for the schools. A rather instructive parallel.

Professor Shaler, of Harvard, has discovered that plants have a capacity for thought. It is a great pity, though the idea is not altogether new. If plants do think, they must, according to the generally received (Aristotelian) philosophy, also feel and have desires for the things which they comprehend as enjoyable; for the evidences which we have of the existence of sentient faculties in creatures demonstrate that apprehension and appetition invariably go together. So the poor plants must have been suffering (without our having known it) by the way we cut them, and put them on breakfast tables and so forth. But the discovery opens a new channel for generous benefactions. The establishment of antivivisectionist societies preventing the torturing of living flowers, and a new title, S. P. C. F., "Prevention of cruelty to flowers," is now in order. It is a deep subject, and the learned Dean of Lawrence Scientific School is reviving a theory most fruitful in this altruistic age.

There is no weakening in the literary enterprise of Catholic publishers in France, as is shown by the issue of the *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, of which the first number was published at the beginning of the year. The work is under the leading editorship of R. P. Dom Fernand Cabrol, Benedictine Prior of Farnborough in England, and is issued at uneven intervals in *fasciculi* of about 300 pages each. This, with the *Dictionnaire de Théologie Catholique*, begun in 1899, and the *Dictionnaire de la Bible* (1891), issued by the same firm (Letouzey et Ané, Paris), should keep a French priest up to date in his profession. Both these publications are almost exclusively patronized by students of theology. The current *Revue d'Histoire Ecclésiastique* (Louvain), in a paper modestly styled *Note Papyrologique*, by F. Mayence, gives an annotated list of the different papyrus documents which, bearing upon the sacred writings of the Old and New Testaments and kindred illustrative texts, are to be found in the various libraries and archives of Europe and America. In view of the newly established science of papyrology this catalogue is of unusual value to the student of Christian apologetics.

The second number of *Biblische Zeitschrift*, published by Herder (Freiburg, Brisg.), promises well for the thoroughness of the publication. Dr. Nikel's article on the services which modern Assyriology renders to Biblical Exegesis is excellent. Dr. Faulhaber, of Würzburg, makes a critical survey of the Spanish manuscripts of the so-called *Catenae*. There is also an important paper on the Greek Gospel Commentaries, by the Editor. The *Zeitschrift* is at present a quarterly, but it will probably become a monthly as soon as it is understood that the treatment of Scriptural topics, which has been hitherto shared by the theological periodicals in Germany, finds a separate home in the new magazine established and properly conducted for the purpose.

Students of Sacred Scripture will be glad to have a list this month of articles and books of importance to Catholic Scholars, which have appeared during the last few months on topics connected with the Bible. It is impossible to comment on all notable works of this class, and whilst we have singled out for special notice during the year what is more striking and helpful to the general reader, we must content ourselves with a catalogued survey of the remaining works possibly of service to one or other student of Scripture Science. We are obliged to give the list in two instalments owing to the want of space in our present number.

Books Received.

SACRED SCRIPTURE.

EPITOME EXEGETICAE BIBLICAE CATHOLICAE. Scripsit in usum Scholarum P. Michael Hetzenauer, O.C., a Zell prope Kufstein, Approbatus lector Sacrae Theologiae. Cum Approbatione Ecclesiastica. Oeniponte : Sumptibus Librariae Academicæ Wagnerianæ. 1903. Pp. x—176. Prentium, 3 marks.

OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York : Charles Scribner's Sons. 1903. Pp. xi—376.

NOËL : Notes d'Exégèse et d'Histoire. Par le P. Joseph Bonaccorsi, M.S.C., Docteur en Theologie. Paris : Librairie Vic et Amat, Charles Amat, Éditeur, 2, Rue Cassette. 1903. Pp. 176. Prix du volume 1 fr. 75 (franco 2 fr.).

THEOLOGY AND ASCETICA.

HORAE DIURNAE Breviarii Romani ex decreto SS. Concilii Tridentini Restituti, S. PII V. Pontificis Maximi Jussu Editi, Clementis VIII, Urbani VIII, et Leonis XIII Auctoritate Recogniti. Editio secunda post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati : Sumptibus et Typis Friderici Pustet. MDCCCCIII. Pp. 36—492—276—27—24—4. Price, \$1.25 net.

THE LITTLE OFFICE OF OUR LADY. A Treatise Theoretical, Practical and Exegetical. By Ethelred L. Taunton, Priest of the Archdiocese of Westminster. London : John Bale, Son and Danielsson, Ltd., 83—89 Gt. Titchfield Street, W. ; R. & T. Washbourne, 4 Paternoster Row, E. C.; Dublin : Browne & Nolan, 24 Nassau St.; New York : Fr. Pustet & Co., 52 Barclay St. Pp. x—438. Price, \$5.00 net.

JESUS CHRIST OUR STRENGTH through frequent Reception of the Sacraments. By Nonna Bright. London : R. & T. Washbourne, 4 Paternoster Row ; New York, Cincinnati, Chicago : Benziger Brothers. 1903 Pp. vi—64. Price, \$0.30 net.

THE VEILED MAJESTY ; or, Jesus in the Eucharist. By Very Rev. W. J. Kelly, V.F. London : R. & T. Washbourne, 4 Paternoster Row ; New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. 313. Price, \$1.35 net.

KIND WORDS FROM YOUR PASTOR. By Rev. Jno. F. Noll, New Haven, Ind. Pp. 71. Price, \$0.05.

THE TWO TEMPLES. A Sermon preached at the dedication of St. Peter's Church, Lowell, Mass., May 10, 1903, by Rt. Rev. William H. O'Connell, D.D., Bishop of Portland. Pp. 29.

YE ARE CHRIST'S (1 Cor. 3 : 23). Eighty-four Considerations for Boys. By Joseph Rickaby, S.J. London : Burns & Oates (Limited) ; New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. xi—170. Price, \$0.50.

LE FAIT RELIGIEUX et la manière de l'observer. Dogme et Apologie—I. Par l'Abbé Félix Klein, Professeur à l'Institut Catholique de Paris. Deuxième Édition. Paris : P. Lethielleux. 1903. Pp. 209.

CHRISTIAN WORSHIP: ITS ORIGIN AND EVOLUTION. A Study of the Latin Liturgy up to the Time of Charlemagne. By Mgr. Duchesne, Membre de l'Institut. Translated from the Third French Edition by M. L. McClure. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. 1903. Pp. xvi—557.

TRACTS FOR DEAF MUTES—PENTECOST. Rev. P. M. Whelan, Holy Cross Church, Mount Airy, Philadelphia. Pp. 8.

SAINT TERESA. (1515—1582.) By Henri Joly. Translated by E. M. Waller. London: Duckwoth & Co.; Dublin: M. H. Gill & Son; New York: Benziger Bros. 1903. Pp. 280. Price, \$1.00.

QUESTIONS ON "FIRST COMMUNION." By Mother Mary Loyola, of the Bar Convent, York. With an Introductory Note by the Cardinal Archbishop of Westminster. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1903. Pp. 62. Price, \$0.30.

PHILOSOPHY AND EDUCATION.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London: Ginn & Co. (The Athenæum Press.) 1903. Pp. x—674. Price, \$2.50.

PRINCIPLES AND IDEALS FOR THE SUNDAY-SCHOOL. An Essay in Religious Pedagogy. By Ernest de Witt Burton, and Shailler Mathews, Professors in the University of Chicago. Chicago: The University of Chicago Press. 1903. Pp. vi—207.

LETTERING IN ORNAMENT. An Enquiry into the Decorative Use of Lettering, Past, Present, and Possible. By Lewis F. Day, author of *Alphabets Old and New*, *Art in Needlework*. With numerous Illustrations, Old and New. London: B. T. Batsford; New York: Charles Scribner's Sons. Pp. xxiii—218.

THE HOLY FAMILY SERIES OF CATHOLIC CATECHISMS. No. 2. For the use of the Confirmation Class. The Catechism prepared and enjoined by order of the Third Plenary Council of Baltimore, completely rearranged, simplified, and supplemented by Francis J. Butler, Priest of the Archdiocese of Boston. Pp. 62.

THE NEW CENTURY CATHOLIC SERIES. The First Reader, pp. 112. The Second Reader, pp. 144. New York, Cincinnati, Chicago: Benziger Brothers, Printers to the Holy Apostolic See.

HERO STORIES FROM AMERICAN HISTORY. For Elementary Schools. By Albert F. Blaisdell, and Francis K. Ball. Boston, U. S. A., and London: Ginn & Co., Publishers. The Athenæum Press. 1903. Pp. 259. Price, \$0.50. Mailing price, \$0.60.

LE MATERIALISME EST FAUX, LE CATHOLICISME EST VRAI, devant la science et le bon sens. Pour le démontrer il faut suivre l'un et l'autre, dans leur théorie sur le monde, l'homme et la cause première. Par le Dr. Goux, ancien interne des Hôpitaux de Paris, President Honoraire de l'Association des Médecins du Département de Lot-et-Garonne. Paris: A. Maloine. 1901. Pp. viii—310.

THE AMERICAN SOCIETY FOR VISITING CATHOLIC PRISONERS. Seventh Annual Report. For the year ending January 31, 1903. Pp. 24.

THE KATIPUNAN, or The Rise and Fall of the Filipino Commune. Boston: Thomas J. Flynn & Co. 1903. Pp. 283.

HISTORY.

LEHRBUCH DER KIRCHENGESCHICHTE. Von J. Marx, Professor der Kirchengeschichte und des Kirchenrechtes am Priesterseminar zu Trier. Trier: Druck und Verlag der Paulinus-Druckerei (G.m.b.H.). 1903. Pp. xii—785. Preis brosch. Mk. 8.50; geb. 10.50.

A HISTORY OF CATHOLICITY IN NORTHERN OHIO AND IN THE DIOCESE OF CLEVELAND. From 1749 to December 31, 1900. Vol. I, Historical. By the Rev. George F. Houck, Diocesan Chancellor; Vol. II, Biographical. By Michael Carr, President of the Catholic Historical Society. Cleveland: J. B. Savage. 1903. Pp., Vol. I, xv—772; Vol. II, xi—554.

BELLES-LETTRES.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus. Doc., B.A., Royal University of Ireland. London: The Walter Scott Publishing Co., Ltd.; New York: Charles Scribner's Sons. 1902. Pp. xxiv—242.

CASTLE OMERAGH. By F. Frankfort Moore. Author of *The Jessamy Bride*; *A Nest of Linnets*; *A Damsel or Two*, etc. New York: D. Appleton and Company. 1903. Pp. 404.

THE SINS OF A SAINT. An Historical Romance by J. R. Aitken. Author of *Love in its Tenderness*. D. Appleton & Company. New York. 1903. Pp. viii—346.

WREATHS OF SONG. From a course of divinity. By the author of *Wreaths of Song from Courses of Philosophy*. Dublin: M. H. Gill & Son. 1903. Pp. 80—7.

CENTRALIZING TENDENCIES IN THE ADMINISTRATION OF INDIANA. By William A. Rawles, Ph.D., Assistant Professor of Economics, Indiana University. New York: The Columbia University Press. The Macmillan Company, Agents. London: P. S. King & Son. 1903. Pp. 336.

THAT PRINTER OF UDELL'S. By Harold Bell Wright. Illustrated by John Clitheroe Gilbert. Chicago: The Book Supply Co. 1903. Pp. 468. Price, \$1.50.

THE GIRLHOOD OF OUR LADY. By Marion J. Brunowe, author of *Seven of Us*, *The Sealed Packet*, etc. New York: The Cathedral Library Association. 1903. Pp. 92.

A STORY OF ST. GERMAIN. By Sophie Maude. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 230—2. Price, \$1.00 net.

HARRY RUSSELL. A Rockland College Boy. By Rev. J. E. Copus, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 229—14. Price, \$0.85.

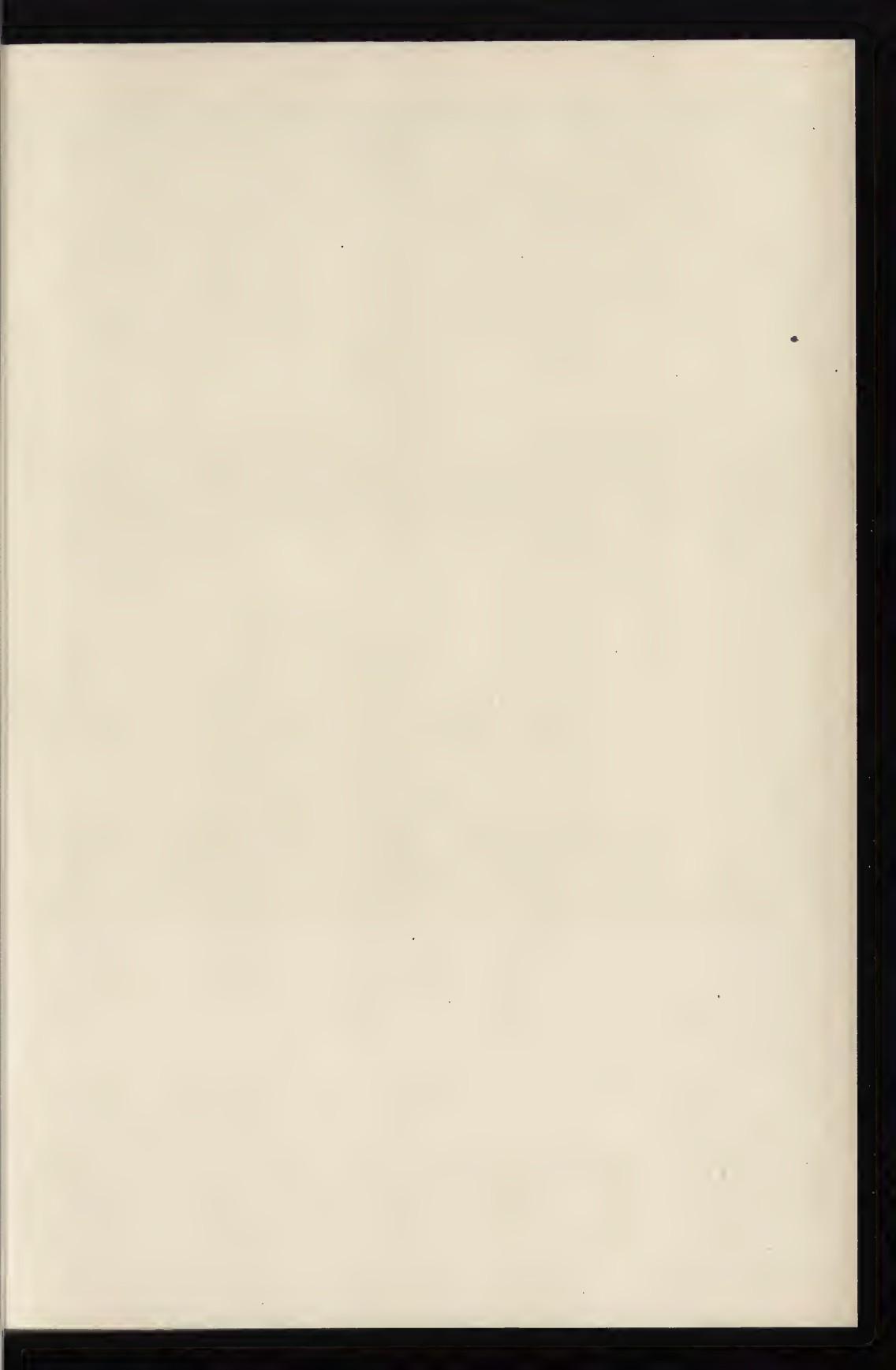
FIRESIDE TALES. By Catholic Authors. Our Lady's May-Day Gift. By Mrs. James Sadlier. Published for the benefit of Poor Deaf-Mutes. By Rev. M. M. Gerend, President of St. John's Institute, St. Francis, Wis. Pp. 159.

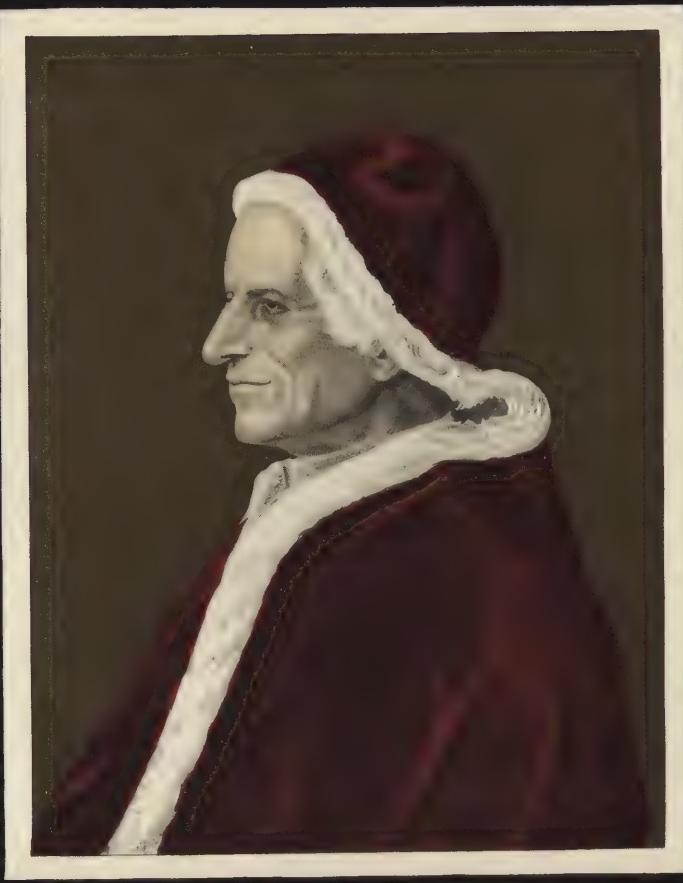
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RELATIONS OF POPULATION AND FOOD PRODUCTS in the United States, exclusive of Alaska and the Insular Possessions; mainly as indicated by Census Reports. 1850-1900. By James H. Blodgett, A.M. Washington: Government Printing Office. 1903. Pp. 86.

ANNUAL ARCHAEOLOGICAL REPORT. 1902. Being part of the Appendix to the Report of the Minister of Education, Ontario. Toronto: Printed and published by L. K. Cameron, Printer to the King's Most Excellent Majesty. 1903. Pp. 186.

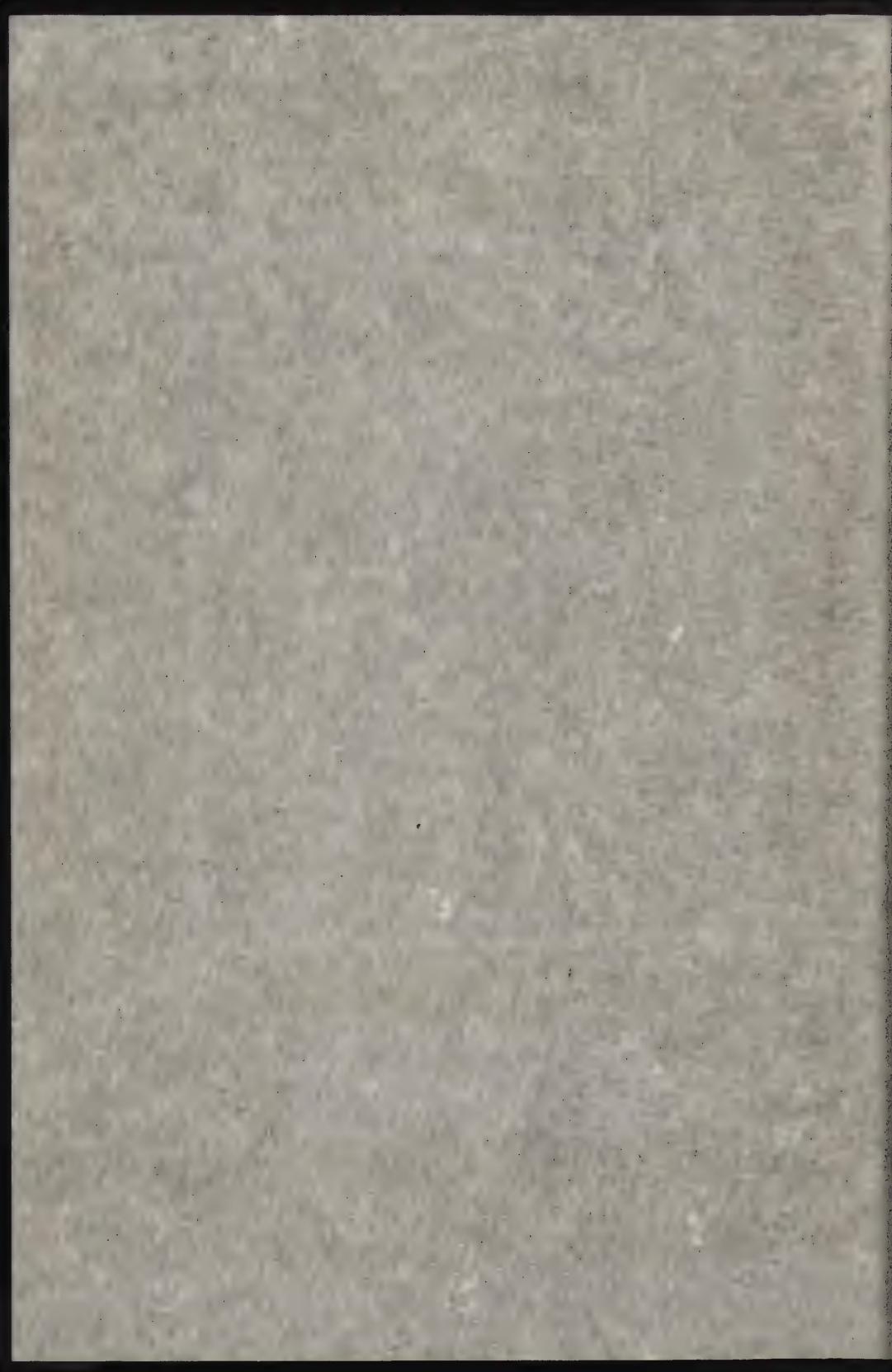
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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—AUGUST, 1903.—No. 2

IN TRIBUNAL.

A N open acknowledgment of sin is an aid to virtue. It is a courageous declaration of the truth. As Sacred Scripture says, if any one denies that he is a sinner he is a liar and the truth is not in him; but if, like the wayward younger son in the Gospel, he gets up and goes to his father and says to him, "Father, I have sinned against Heaven and before Thee, I am no longer fit to be called Thy son," his confession will be rewarded, and life, vigor and a robe of innocence restored to him. "He that hideth his sins, shall not prosper; but he that shall confess and forsake them, shall obtain mercy."¹ There is a natural impulse in the human heart to communicate a secret to another, to unburthen a load of sorrow or suffering in the sympathetic ears of a friend who is likely to listen and to console. Hence non-Catholics and even infidels acknowledge the utility of confession. "There is nothing," says Leibnitz,² "better and more worthy of the Christian religion. . . . Indeed the necessity of going to confession is a deterrent to those who are not hardened in sin, and a solace to those who have fallen, so that *I look upon a pious, grave and prudent confessor as a powerful agent for the salvation of souls*; because his advice helps to regulate the affections, to disclose defects, to obviate occasions of sin, to bring about restitution, to solve doubts, to encourage the afflicted, in a word to dissipate

¹ Prov. : 28 : 13.

² *Systema Theologicum*, p. 270.

or diminish all evils. And as there is scarcely anything more valuable in life than a faithful friend, how inestimable does he not become when inviolably bound by a divine sacrament to keep his trust and give his help."

Very many Protestant writers admit the advantages of confession, even though they generally deny its necessity. It ought to be regarded "*as a privilege of the faithful,*" says one, "*as the best means of refreshing the soul,*" says another,³ and as a practice, says the Anglican Church, "*to which all communicants are exhorted who have been guilty of sins which disquiet their consciences,*" and to which "*every sick person is to be moved, if he feel his conscience troubled with any weighty matter.*" It is not surprising, therefore, that many Protestants have resumed and are resuming a practice which is dictated by reason itself, and which, as they have begun to see, was never relinquished in the East by the many sects, such as Arians, Nestorians, Eutychians, and schismatics, who apostatized from the Catholic Church in the early centuries. A priest no doubt is a mere man like ourselves, surrounded with infirmity, but for that very reason he is able to have sympathy and compassion for those who are ignorant and who err. In fact, in the hard and tedious work of the confessional he has no other end in view, no pecuniary or temporal advantage to gain—his sole motive in sitting for hours in a narrow cell is to listen patiently to an oft-told tale of woe, to pour oil and wine into the wounds of waylaid travellers, to point out remedies for every malady—in one word, to be the father of the prodigal child, to be the ambassador and spokesman of Jesus Christ and in His Name to say to all: *Come to me, you who labor and are heavily laden and you will find rest for your souls.* . . .

In spite of the manifold advantages of confession, there are many who find it hard and painful to disclose their shortcomings, even to a priest whom they never met and are never likely to know. They are held back altogether or tempted to partial concealment by fears and feelings which confessors ought not to belittle or ignore. There is the fear of losing the esteem and good opinion of a priest; . . . the fear of being treated harshly, of being questioned severely, and of being refused absolution;

³ Canon Liddon, *Letters*, March, 1883.

the feeling of shame and timidity which many persons, especially of the gentler sex and the young, experience in admitting transgressions of the sixth commandment. These fears and feelings may be groundless, but they are deep-seated, they spring from pride and human respect, they often sterilize confession, and they explain the saying of Bellarmine that the hardest precept of the Christian religion is the precept of confession.⁴ No doubt priests and nuns and others who are accustomed from their earliest years to frequent week after week the Tribunal of Penance, do not know and cannot realize without reflection the repugnance and difficulties felt by those who only rarely come to lay bare their wounds. Whatever therefore tends to ease the hardship of confession should be carefully cultivated, just as everything should be avoided which would aggravate its intrinsic difficulty. Not to become *too familiar* with one's flock, never to take stock of penitents sitting round the confessional, not to gaze at or seem to recognize a penitent, not to show any surprise at what is confessed, to shape questions in such a way that a penitent need only say 'Yes, Father,' all these are points to be attended to. And on the other hand, a confessor is never justified in using any harshness or impatience of manner either in word or look; rather is it his duty to encourage a penitent with a kind word, to anticipate his misgivings, to inspire confidence, and to manifest a readiness to assist with questions in whole or in part. Most people prefer to tell their story in their own way and thus "to relieve their minds," but at times a priest will be requested, and at other times it will be his duty, to interrogate.

On such occasions he must take into account the capacity and circumstances of the penitent and proportion the number and character of the questions to his obligation—in other words, a

⁴ The words of the great Jesuit are worth quoting: "If there is anything in the Catholic Church that seems severe and difficult, without doubt it is confession. For what is more disagreeable, what more burthensome, than that all men, even the great and powerful, even kings and rulers, must declare their sins, however secret or shameful, to priests who are themselves men and must submit to judicial sentence and punishment? So manifestly difficult is this law of confession that it is quite incredible that the pastors of the Church would have dared to introduce it or would have been able to induce the faithful to accept and observe it for so many centuries if it did not rest on divine ordinance and institution."

penitent should be examined only with reference to those *serious breaches of his duty* to God, to his neighbor, and to himself, which are likely to weigh on his conscience. Matters that do not belong to the Tribunal of Penance, such as family affairs and the doings of others, are to be rigidly eschewed ; and, in like manner, out of respect for the Sacrament, a priest should learn from the dictates of prudence and of experience to refrain from questions dealing with improbabilities or with minute and subtle aspects of sin.

Roughly speaking, it suffices, in treating with the ordinary faithful, to find out serious backslidings and every circumstance likely to involve fresh and serious malice of its own, or, as some would say, to make a sin " much worse " ; and it is advisable to leave untouched such matters as the following :—certain *distinctions* as to number and species, for instance as to different kinds of internal sins, which would *worry priest and penitent* without any useful result ; questionings which might *arouse curiosity, furnish the materials of sin or transform the bona fides of ignorance into the mala fides of disobedience* ; and in fine, *all questionings* which would put an excessive strain on a penitent, and *render confession a torture* rather than a blessing and a comfort. *Moderate care* in finding out and acknowledging one's sins is all that is obligatory,—moderate too in the sense that it is measured and *tempered by circumstances of each individual case*. Hence a confessor must not require or expect the same accuracy from a dullard as from an intelligent person, from an ignorant as from a well-instructed Christian, from one who is ill as from one in good health, from a penitent hemmed in with a multitude of sins as from another who has not many to remember and explain. In general, it is better to omit many questions, better to let a confession remain very imperfect and deficient, than to put even one question which would entail serious extrinsic loss or inconvenience for the penitent, the priest or others ; such, for instance, as danger to health, danger to one's peace of mind, danger of scandal or defamation. From the foregoing it follows that, though confession is both very useful and very necessary in order that the physician may know the spiritual malady and apply suitable anodynes and tonics, yet it is not essential ; circumstances may justify a restricted or merely general

acknowledgment of sin, as in the moment of death ; and those who are over-solicitous about an exact enumeration of all their sins to the very minutiae are not always as careful about the more important and the essential elements of penance, namely, true contrition with a firm purpose of amendment.

In conclusion there are two precautions as to the form and wording of questions prompted by the respect and reverence which are due to the Sacrament of Penance. That Sacrament is literally a divine action, and the confessor listens, interrogates, and absolves in the very person of Jesus Christ. Therefore modesty ought to hedge in his words and restrain them from a vulgar or indelicate taint, without however rendering them unintelligible to the bluntest perception. And as knowledge—secretly and sacredly acquired—can never be utilized in any way that would render the confessional in the smallest degree objectionable or disagreeable to the penitent or to others, so, too, information must not be sought or solicited which has no immediate bearing on the penitent's conduct or which would involve the needless defamation of others. Hence penitents are to be warned and induced to tell only their own sins and never to incriminate others, and young priests are to be instructed that not even from the loftiest motives is it lawful to ask the names of those who have been partners in sin with a penitent. Both the natural law and the law of the Church strongly reprobate such inquiry as uncharitable, unjust and sacrilegious, and, even though a confessor should accidentally come to know the shortcomings of others, through the confessional, he remains as solemnly bound to absolute secrecy towards those others as towards the penitent.

In the sacramental investigation the only witness is the penitent. He is at once his own accuser and his own advocate, and it is a judicial principle to accept his testimony unless it becomes in some way discredited. Hence the very fact that he declares expressly, by words, or virtually, by coming to confession, that he is sorry for his sins and means to begin a new life, that very fact, as a rule, affords judicial presumption of his good dispositions and of his fitness for absolution.

This principle, however, admits of exceptions, for there are many cases in which circumstances connected with the penitent

may invalidate his evidence to a greater or less extent. Such circumstances may be want of proper instruction, levity of manner, a great attachment to sin. There are some persons altogether ignorant of the true nature of repentance. They imagine nothing more is necessary than merely to come to the priest and listen to his advice, or to say they are sorry and recite the stereotyped formula of contrition, and they do not at all realize that absolution and forgiveness of sin are just as impossible without a complete conversion of the heart, a thorough renovation of the interior, as baptism is without water or consecration without bread and wine. Other Catholics there are who, though well acquainted in theory with the necessity and nature of interior contrition, and though perhaps very diligent in finding out and cataloguing their smallest peccadilloes, are nevertheless so unreflective, so heedless, so negligent from temperament or age or routine, that a confessor is sometimes puzzled by their manner and sometimes doubtful as to their sincerity. Finally, a third and larger class of doubtful penitents consists of all those who are, or have been, the slaves of sin. They are held down in the bondage of some bad habit, some evil association or some external allurement to sin. Their will is so fascinated or so weakened, so fettered as it were at its moorings, that some ampler evidence than the naked fact of confession is necessary to make sure that it has lifted anchor and braced itself against the current with an efficacious and steadfast purpose. In all such cases as the foregoing, and indeed whenever the penitent's testimony has been depreciated and strong reasons have arisen for doubting his sorrow and his purpose of amendment—how is the confessor to act? Must he refuse absolution and send the penitent away to correct his ignorance, his levity, or his hardness of heart? Or is it not his duty to remove the doubts that exist and to awaken the necessary dispositions for the Sacrament of Penance, namely, a proper sense of its meaning and an unfeigned conversion from sin. Does not a priest sit in the tribunal to enlighten intellects and inflame hearts as well as to adjudicate and pass sentence? Would it not be cruel to send away, and sacrilegious as well as cruel to absolve, penitents who are doubtfully disposed without first making an effort to inspire that earnest moral attitude which alone can justify unconditional absolution?

No doubt time, patience and zeal are required for an effective exhortation, and in rare cases it may be an exceedingly difficult and almost bootless task to stimulate those sluggish or cowardly or despondent spirits who are always breaking their promises, always relapsing into the byways of sin. But the confessional is "the workshop of the priest," "the staple occupation of the pastor," and it is within its narrow compass that he reaps the harvest of souls, snatches them one by one from the paths of perdition, dedicates them afresh to the service of virtue, and clothes them with the robe of reconciliation. Whoever will not succor his brother in need hath not the charity of God abiding in him,⁵ and the confessor who knocks off so many confessions by the hour and rarely gives an appropriate exhortation, neglects a golden opportunity of doing good and becomes a mere mechanical functionary. He is like a physician who hurries from patient to patient with the dash and ostentation of despatch, always indeed affording relief, deadening pain and soothing surface wounds, but never searching out the hidden malady, never effecting a permanent cure. Hence we have the saying of Salvatori that, from want of priestly zeal, confession becomes a sinner's couch to sleep in sin, so that absolution after absolution leaves them unchanged and unprogressive, while at the same time their torpid conscience is salved by outward shows and observance. Hence, too, Cajetan warns the ministers of penance to be more solicitous about the quality than about the quantity of their judicial proceedings. "It is better," he says, "to hear two cases well than twenty in an artificial and careless fashion." Better to leave many unheard than to unduly hurry a poor timid penitent who may go away dissatisfied, offended, or even still infected with sin. None of the faithful will ever find fault with a painstaking priest, they will all be anxious to get to him, and before long his plodding paternal perseverance will bear abundant fruits; the whole face of his parish will be changed, many a vice corrected, many a wandering sheep brought back, many a lost drachma found, many a dead child brought to life again. "Oh," says St. Pius V, "let there be good confessors and all Christians will be good." *Dentur idonei confessarii, ecce omnium christianorum reformatio.*

⁵ 1 John 3: 17.

In theological treatises it is stated that a fervent exhortation may be included among the unusual and supplementary circumstances which often help to guarantee the existence of contrition. In other words, penitents whose sorrow is doubtful, who seem to be chained to sin, held in the meshes of some evil habit or occasion, and reluctant to break with the past, even such as those may be won over and set free from bondage by the earnest appeal of a good priest. Many weighty authorities might be quoted in support of this contention, but a few will suffice. And first of all Ballerini is most explicit and most decided in his teaching. He holds that a proper priestly exhortation will generally supply sufficient evidence of the good dispositions of a penitent, and refers his readers for an ampler exposition of his views to Salvatori's "Instruction for a Neo-Confessarius," a work on which he lavishes the most unstinted praise, describing it as of surprising excellence and value. In that work Salvatori, a most experienced and most saintly confessor, tells us that even though there may be doubts and misgivings as to a penitent's disposition, and though none of these reassuring manifestations known as extraordinary signs should be forthcoming, yet a prudent, compassionate priest can in most cases prepare the way for immediate absolution by unmasking sin and its awful consequences, and by inspiring confidence in prayer, confidence in sacramental grace, and confidence in God's coöperation with all those who do what in them lies. The testimony of St. Alphonsus is no less remarkable, no less conclusive. Many, he says, who come to the tribunal of penance *indisposed* may be disposed, by making them realize the ugliness of sin and what it involves,—an angry Father whose happy Home we forsake, whose eternal punishment we incur. I do not remember, he adds, that I ever sent away a penitent without absolution. Finally we have the solemn declaration of Leo XII, in the Bull *Charitate Christi*; first, that persons "who come to confession altogether unprepared," that is, unwilling to amend their lives, "may be converted" and made ready for absolution, "*if priests clothe themselves with the tender mercy of Jesus Christ and treat sinners with zeal and patience and meekness;*" and secondly, "that if priests neglect to do so"—"*if they have no oil and wine for the sick and wounded for whose special succor they are*

deputed, they must be adjudged more *unfit to hear* than others are to make confessions." Thus the Vicar of Christ teaches, no less than those other saintly and learned theologians, that marvellous results may be brought about, and should be expected, by every earnest confessor.

Under his fervent influence the penitent will be animated with a proper spirit, sin already robbed of its mastery will be put to flight, the returning footsteps of the prodigal will be accelerated, and all those who are not the slaves of sin will be touched with compunctionous visitings and will lay bare their new and better sentiments. "Father," they will say, "I never realized my sins before." "I am really sorry now." "With the help of God I will not fall any more."

Of course those good results will depend in large measure on the character of the exhortation. It must be suited to the needs and circumstances of each individual penitent, not vague and abstract. It must be pointed and yet prudent. It must arrest the attention and keep it from wandering, by short, pithy, trenchant questions. It must grip the conscience by motives and reasonings and examples, and it must inflame the heart by prayers and entreaties and remonstrances. In one word, it must be living and effectual, like the Word of God, converting as well as enlightening, discerning the thoughts and intents of the heart, more piercing than a two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also and of the marrow.

Perhaps some illustrations, mainly deduced from Salvatori's work, will elucidate our meaning and aptly terminate this subject.

(a) *Those in general who are hardened, weak, or cowardly.*—If a person makes you a promise, what do you expect him to do? Have you tried to keep your promises? Have you not often broken them? Will you not begin this time? If a man is sorry for offending another, will he go and offend him again next day? Have you not done what was wrong? Are not those sins ugly? Would you not like to give them up? Could you expect to enter Heaven with them? Does not a man dress himself becomingly before visiting a friend? Will you not throw off those ugly garments? For what company are they fit? Does not Jesus invite you to His Banquet? Won't you put on the white robe of

innocence? Is He not friendly to publicans and sinners? Does He not invite the heavily laden? If you love Him like Magdalen will not all your sins be wiped out? Is He not here on the Altar? Will He not love you when others forget you? Who has given you so much as He? Won't you begin now? Won't you turn towards the Rising Sun? Do you say you can't break off this attachment? Could you if this person began to love another? Could you if this person actually loves another? Could you if this person were struck with disease or with vile death? Is your affection, therefore, capable of change? Why love what is inconstant, frail, perhaps even sinful? Who is good but Jesus? Who is beautiful but Jesus? Who is constant but Jesus?

(b) *Holy Purity*.—Are not these things wrong? Would you let a friend, a mother see them? Are you not ashamed of your angel? Are not all things naked in the sight of God? Does not Jesus come into your breast? Does He not see your heart and thoughts and touch you? Did you ever look at Him in the courtyard naked and scourged? Was not His gentle Body mangled for ugly sins? Who loves you most in this world? Who has given you most proof of love? Who will come to you in Holy Communion? Where will ugly sins bring a person? Can you be pure without God's help? Will you not ask Him now to hasten to help you? Will you not touch the hem of Jesus' garment? Will you not cry out—*de profundis*—O God, create in me a clean heart?

(c) *Forgiveness*.—Would you oblige a friend? Would you refuse me a little favor? Would you refuse Jesus something? What more could He do for you than He has done? Have you ever treated Him badly? Ever done Him a "bad turn," as this person has done you? Have you betrayed Him ever? Has He forgiven you often and much? Has He forgiven you ten thousand talents? And will you not oblige Him now? What does He say from that crucifix? Will you not repeat His very words? Will you not say, "Forgive them, Father"?

(d) *Sins of the Tongue*.—Would you take what belongs to another? Would you put your hand in his pocket? Is not his good name more precious than his purse? How would you feel yourself towards a blackener of your character? Is not stolen

character to be restored as well as ill-gotten goods? Is restitution easy? Why do you swear rashly and call on sacred names? Does it strengthen a man's word? Would you let your mother's name be bandied about? Would you call on a decent person to go security for what's wrong and sinful? And why summon Jesus? Would you throw mud on the name of your dearest friend? Would you allow the Blessed Sacrament to be cast in a dirty place? Would you soil the paten? Does not Jesus rest on your tongue? Will you not keep it clean? Will you not keep it truthful and honorable? Will you not keep it from bad talk? Will you not keep it from your neighbor's character as you keep your hand from his pocket? Is not the tongue an unquiet evil, full of deadly poison? Is it not perfection to keep it in check? Do you bow at the Name of Jesus? Will you say from your heart—"Hallowed be Thy Name"?

(e) *Diffidence in God. Repining at Misfortunes.*—Is man's life worth much? Is the strongest sure of a day? If sinners prosper, what matter? But are the prosperous really happy? Is there peace for the wicked? May not a humble man be happier than the rich and mighty? Will he not take his rest sweetly if his conscience reprehend him not? Is it not better to die than lead a bad life? Were not the martyrs glad to die? Did they not long to be in a better land? Were they not innocent and yet put to death? Was not Jesus most innocent and yet the Man of Sorrows? Was He not calumniated and called names? Will you find such comfort anywhere as in the Crucifix? Does it not solve every difficulty? If God is with us, what matter who is against us? Can you not do all things with His help?

C. M.

JEWISH AND CHRISTIAN EXEGESIS.

I.—WIDE RANGE AND VARIETY OF EXEGETICAL LITERATURE.

THERE are some branches of study which are naturally confined to a comparatively narrow circle, and their very names are but little known to outsiders. But it can hardly be said that this is the case with the venerable science of Biblical Exegesis. It may be that only specialists can claim an intimate acquaintance

with its deeper mysteries. But we all of us have at least some general notion of its nature and its importance. Even the unlettered layman who has heard little of any other branch of sacred science must needs know something of commentaries on Holy Scripture. And he will, naturally enough, suppose that such exposition of the inspired writings takes a prominent part in any course of clerical studies, and fills a goodly space in our theological libraries. Yet it is likely that few, even among those who have some direct knowledge of the subject, have a just conception of the wide range and the rich variety of the literature of Biblical exegesis. Nor need we wonder at this when we remember how long and how industriously this field of learning has been cultivated. There are branches of science which have only sprung into existence in these latter days, and others which only flourish for a brief space in some favored localities. But the exposition of Holy Writ has engaged the attention of Christian scholars of every age and every nation. And we may well be bewildered by the vast expanse of its literature, in every language, from the early Fathers down to the latest productions of the modern press; from the voluminous works of Tostatus and à Lapide to the brief notes in our English Bibles; from simple paraphrase or dry textual criticism to dogmatic exegesis and mystical exposition; from the homely homilies of mediæval monks to the bold theories of modern higher critics. There is no age or nation that has not borne its part in the elaboration of this monumental mass of expository literature; and there is surely no form of intellectual labor that has not been bestowed on the text of Holy Scripture.

II.—OTHER INSTANCES OF TEXT AND COMMENTARIES.

At first sight it might seem a hopeless task to attempt any general estimate of this body of Biblical exegesis regarded as a whole, to find the principles to which it owes its origin, or the laws that govern its growth and development. But here, as elsewhere, the student may find his labor lightened by the comparative method. The various branches of this large literature, in many widely different ages and nations, may all be used to illustrate each other. And looking further afield we find that our exegetical literature is not something apart and isolated. For, as we

have lately seen, it has its counterpart in the varied and voluminous Jewish commentaries, embodied in the Rabbinical Bibles, the Talmud, and the Midrashim. Nor is this assiduous service of commentators confined to the Hebrew and Christian Scriptures. The same phenomenon occurs in the case of the sacred books of other religions, or in codes of civil laws and masterpieces of classic literature or secular science.

Thus the sacred text of Zoroaster is commonly accompanied by versions and commentaries in Pehlevi or in Sanskrit. Sometimes, indeed, the whole text was gathered together without these comments, and the collection was distinguished by the name of *Vendidad Sade*, or the pure *Vendidad*. Yet in course of time this collection itself is found with vernacular versions and traditional interpretations.¹

In like manner the two codes of the Civil and the Canon Law have offered an abundant field of labor to a countless host of commentators. The writings of the great philosophers of Greece have been systematically expounded by Alexandrian sophists and neo-Platonists, by Jews and Arabs and mediæval schoolmen. And the Homeric poems and the masterpieces of the Athenian drama have had their ancient scholiasts and modern annotators.

III.—SOME DANGERS OF COMMENTATORS.

It may be freely confessed that some of these varied and innumerable commentators are often in danger of defeating their own object, and darkening or destroying the text which they would fain elucidate. There are some whose corroding criticism dissolves the whole fabric of the text it touches. On the other side, there are some subtle and ingenious interpreters in whose hands the simplest words can be twisted and tortured till they are made to mean anything. And even when the commentator avoids these extremes, and honestly seeks to bring out the author's meaning, instead of putting his own meaning into the text, there is still some danger that the reader may attach too much importance to the exposition, and linger in the vestibule instead

¹ E.g. the Bombay edition of "The *Vendidad Sade* of the Parsis in the Zand language but Gujarati character, with a Gujarati translation, paraphrase and comment, according to the traditional interpretation of the Zoroastrians."

of entering the sanctuary. We may see some signs of this in much of the superficial literary culture of the present age. For, if we are not mistaken, there is an unfortunate tendency to read about great books instead of reading them. We should be the last to depreciate the true functions of literary criticism. But the critical essay which would be a useful companion to the works of Dante or Shakespere, will prove at the best but a sorry substitute for the writings of those masters. If this be true of secular literature, it will apply with greater force to the inspired writings. Certainly much of the time bestowed on the tedious and interminable disputes of commentators might be more profitably employed in devoutly reading the Sacred Scriptures. For this reason it is scarcely surprising that this should frequently lead to a movement of reaction. The tendency to attach an exaggerated importance to the commentaries, provokes an impatient desire to dispense with their services altogether. We see this in the case of the Jewish Karaites, who rejected the Rabbinical traditions; and in the Protestants, who profess to follow the Bible and the Bible only.

IV.—THE NATURAL NECESSITY OF BIBLICAL EXEGESIS.

But, however natural and intelligible this reaction may be, and however desirable it may be to keep the commentators within due bounds and preserve the supremacy of the Sacred Text, it is idle to attempt any such drastic and ruthless remedy. This may be easily seen in the light of past experience. The Reformers of the sixteenth century might make short work of the traditional exegesis, and reject the authoritative comments of the old Fathers and schoolmen; they might adopt as their motto, "The Bible and the Bible only." But could this put an end to Biblical exposition? The answer may be seen in the vast and voluminous literature of Protestant exegesis. To reject the traditional commentaries was only to substitute one exegesis for another. Nor need this fact surprise us, when we once fairly grasp the philosophy of this exegetical process. It is, indeed, no arbitrary invention of monks and schoolmen, but a simple necessity arising from the natural principles of human knowledge. The only way of keeping clear of any gloss or comment would be to have the

sacred writings in an unintelligible language. For when once the words are understood, however imperfectly, the readers must needs compare them with other ideas already in their minds, and so penetrate, in varying degrees, into the meaning of the message. Or, in the language of the old schoolmen, each one receives it in his own manner. In this way, even the plainest and most explicit statement may suggest different questions to the minds of each one, according to the measure and character of his previous knowledge. It must be remembered, moreover, that Holy Scripture contains many passages of considerable obscurity. These present more than one perplexing riddle to the mind of the reader, and he is constrained to cast about for some solution. Nor can it be expected that each one should keep his own opinion on the matter to himself. The problem will naturally become a common theme of discussion. Less enlightened readers will be led to look for help and guidance. And the views of leading minds will insensibly permeate and influence those around them. Whether all this is committed to writing and moulded into an ordered system, is, after all, a minor matter. Written or unwritten, shapeless or systematized, a living and growing body of Biblical exegesis is a simple psychological necessity.

V.—THE HISTORICAL EVOLUTION OF EXEGESIS.

Those who are acquainted with the past history of exegetical literature will readily acknowledge that these anticipations are fully borne out by experience. In spite of every effort to dispense with the services of the commentator, he is still to be found in every age. And even those who are most disposed to break with the past and make a new beginning, are none the less indebted to the despised masters of an earlier generation. Here, as in other branches of literature, there is a deep underlying unity and continuity, however marred and obscured by the manifold differences of warring schools and sects, or by the varying fashions of each age and nation. Even in other fields of sacred science, the first Christian Fathers necessarily retained some traces of their earlier Pagan or Jewish culture. And in like manner the leaders of the Reformation could not rid themselves of the results of their previous Catholic training. And the most advanced and sceptical

modern philosophers are, however unconsciously, indebted for much to the mediæval schoolmen. But, it is scarcely necessary to add, in the case of exegesis the continued presence of a common text is a further and more effective bond of union. For however widely sundered by age and divided by doctrinal difference, all the faithful expounders who succeed in bringing out the true meaning of the text before them must need be in agreement.

But along with this unity which brings all commentators together in one, we may clearly discern an ordered movement and process of change not less unceasing in its operation. Or, in mathematical language, the constant factors in the problem are not more conspicuous than the variable. But these in their turn are not arbitrary, but are subject to laws of their own. And while the curious historian may be content to record the facts, the philosophic student will naturally wish to penetrate beyond them to the fundamental causes. Broadly speaking the long history of exegesis does but furnish a fresh instance of that pregnant principle of Proclus which gave the old schoolmen the key to the problems of ideology. The mind of each man must needs grasp the truth in its own way. The objective message must, so to say, take the mould and color of the subjective recipient. And what is true of the varieties of individual character, applies with equal force to the peculiar powers or limits of each succeeding intellectual generation. Each age must needs understand, and therefore expound, the Bible in its own manner. This, we take it, is the main factor in the historical evolution of exegesis.

This may be best seen when we compare the Scripture commentaries of any period with other branches of contemporary thought and literature. It is a far cry from the allegorical interpretations and dogmatic orthodoxy of the Nicene Fathers to the scientific methods and rigid accuracy of modern critics. Yet in both cases we may plainly see the working of the time-spirit. Both the one and the other do but bring to the interpretation of Scripture the fashions of thought which prevail in their own time and country. Allegorical interpretation was no monopoly of the Fathers; and Higher Criticism is not confined to the pages of Scripture. We turn from Athanasius and his master, Origen, to the pages of Alexandrian Jews and Pagans, only to find unmis-

takable tokens of the same prevailing tendency. The Mosaic law and the myths of Greek poetry are both interpreted by the allegorical method. In the same way we may find Wolf and Niebuhr, and many others of their kind, analyzing Greek epics and Roman history by means of the same critical solvent that Kuenen and Wellhausen have applied to the pages of the Bible. Not that the ages are sharply divided from one another, or show no common characteristics, or that any one system is ever allowed to hold undisputed sway. Mysticism and allegory still hold their own, even in these days of scientific methods and destructive criticism. And in an earlier age, when other ideas predominated, we may yet meet with occasional anticipations of more modern methods.

VI.—JEWISH AND CHRISTIAN SCHOOLS OF EXEGESIS.

What has been said so far may be illustrated and confirmed by a comparison of the Jewish and Christian schools of exegesis. The very existence of these two independent traditions may be taken as a fresh proof of the natural necessity of Biblical commentaries. And we may see the working of the same laws in the gradual growth of both systems, and in the constant recurrence of similar methods of interpretation. This again affords a notable instance of the underlying unity and continuity which can survive broad doctrinal differences and apparently vital changes. Here, as with our own commentators of different periods, there is a bond of union in the text of the Old Testament. And this in itself must serve to secure some measure of agreement, even in the absence of any other means of communication between the exegetical schools of the Christian Church and the Jewish Synagogue. But it would surely be a mistake to imagine that this common text is in fact the only link that connects the two systems. We have already observed that the sectaries who fondly fancy that they have broken free from the trammels of tradition and made a fresh start with the Bible only, must needs bear with them some remnants of the old tradition. And we may venture to say the same of the first Christian commentators in the age of the Apostles. Even in the absence of any direct evidence on the subject, we might safely assume the existence of some such link between the

two traditions. For the Hebrew Scriptures did not pass without comment into the hands of Gentile converts to Christianity. The Apostles themselves and the vast majority of the first disciples were all Jews, accustomed to hear the sacred text read and expounded in the Temple or the synagogues. Even those who were drawn from the ranks of peasants and fishermen must, in this way, have brought with them some knowledge of the Targums and the traditional Rabbinical exegesis. But we know that some of the disciples were no mean masters in this sacred science. For St. Luke tells us that a great multitude of the Jewish priests were among the early converts to the faith, and the Apostle of the Gentiles had sat at the feet of Gamaliel.² And though they brought to the text of the Old Testament a new and a higher light than any that shone from the schools of Shammai or Hillel, it would be strange indeed if their teaching and exposition did not betray some traces of their earlier training.

Much of this primitive Christian exegesis was only delivered by word of mouth, like the first Chaldaic Targums. It has consequently perished, save for the lasting fruits left in the minds of the hearers. And possibly some remnants reappear in the comments of the earlier Fathers. But happily we are not wholly left to conjecture and anticipation in this matter. For as some few of the Apostles' sermons survive to give us a sample of their preaching, so the pages of the New Testament contain a considerable amount of Biblical exegesis, notably in the Gospel of St. Matthew, the Acts, and the Pauline Epistles. Passages from the Prophets and other books of the Old Testament are cited in argument, or applied in practice, and the reader is thus enabled to get a better grasp of their meaning. This matter is surely well worthy of special study; for here we may see the true source and pattern of later patristic and scholastic exegesis, and the connecting link between the two traditions. If we take any one of the main methods of exposition now in use, the literal, the allegorical, the moral or the mystical, the doctrinal or the practical, we can hardly fail to find it fairly represented in these incidental instances of Apostolic exegesis. And alike in the simple citations of St. Matthew and in the labored reasoning of St. Paul, there is much

² Acts 6:7; 22:3.

that may well remind us of the methods of the Rabbinical commentators.

VII.—LATER RELATIONS OF THE TWO TRADITIONS.

While it can be shown that the founders of Christian exegesis were thus in direct contact with the old Jewish schools, even as the first offices of Christian worship were associated with the service of the Temple, it is clear that the union only held good during that temporary period of transition. In the days of strife and prejudice and persecution that too speedily followed, all such peaceful relations were rudely broken off; and the two traditions had to work out their later development independently. In the succeeding centuries it was but rarely that the Catholic scholar deigned to seek for help in Rabbinical sources. The most conspicuous instance is that of St. Jerome, to whom we all of us owe so much in this matter. But though all later Fathers and schoolmen were glad to avail themselves of the results of his labor, very few were found to follow his example. And though the vast and voluminous exegetical literature of Jews and Christians certainly present many striking analogies in their later development, there are but few points in which it can be safely said that the one has been directly influenced by the other. If we are not mistaken, the agreement is generally due to the simple fact that both have rightly grasped the meaning of the text before them, or that both alike are swayed by the spirit of their age and country. Thus both Jews and Christians, to say nothing of Pagans, were largely affected by Alexandrian allegory; and there is clearly a close kinship between the mediæval Rabbis and schoolmen.

At the same time, as might be expected, the two literatures are separated by plainly marked characteristics. Not to speak of the fundamental differences in doctrinal belief, there is naturally enough a larger measure of life and liberty in the Church of all nations; while the Biblical literature of the chosen people is distinguished by a closer unity and a more rigid conservatism. The tendency to literary syncretism and organization, which prevailed in the Middle Ages and produced such monuments as the Book of Sentences and the *Corpus Juris Canonici*, seems to have left a

deeper and more lasting impress on Jewish literature. For, as we have seen on a former occasion, the chief masterpieces of Hebrew exegesis have been welded together into compact and organized bodies, such as the Talmuds, the Rabbinical Bibles, the *Midrash Rabba*, and, we may add, the *Jalkut*.³

This is fortunate for the present purpose of comparison. For while the Catholic student may be supposed to have some familiarity with our own more widely distributed exegetical literature, the less generally known Jewish commentators are, at any rate, more readily accessible.

VIII.—TRANSLATIONS AND EXEGESIS.

Of all the various forms of Biblical interpretation with which we are familiar in our own commentaries, there are few that do not find a counterpart in the pages of the Rabbinical Bible. The harmless, necessary explanation of hard words, historical and local allusions, and deep matters of doctrine; allegory and mysticism, and plain practical lessons; the interpretation which brings out the meaning of the text, and that which reads a meaning into it—nothing comes amiss to the Rabbinical commentator. A good part of all this varied exegesis is contained in the Targums, which do but profess to translate or paraphrase the Hebrew text in the vernacular language of the returning exiles. For, as it has been truly said, translation is one of the best ways of expounding the Scriptures. It is true that a distinction may be made between the office of the translator and that of the commentator. But the dividing line is often apt to be imperceptible. There are some passages in which it is impossible to render the words from one language into another without adopting a particular view as to the meaning of the original, and fixing a question which might else remain open. And, on the other hand, the true expounder who adds nothing to the message conveyed in his text, does but set forth its meaning in other words. And what else is this but translation? This reflection affords a further proof of the folly of those who fancy that they go by the Bible alone, without betaking them-

³ See Rabbinical Studies, ECCLESIASTICAL REVIEW, March, June, and August, 1902.

selves to the original. For it must sometimes happen that the version, however accurate, puts a gloss on the words of the author. The reader will readily remember more than one passage which thus takes a special color and character from the terms chosen by the translator. Thus, there are three words of frequent occurrence in the English Bible which have a special technical or theological sense—"Spirit," "Priest," and "Angel." And the translator who uses them is thus expounding the passage which, so far as the original goes, may possibly bear a different meaning, to wit, the common natural notions of "wind," or "elder," or "messenger." Thus, in Psalm 103: 4, the Vulgate has "Qui facis angelos tuos spiritus"; and our English version, "Who makest Thy angels spirits." This tallies with the interpretation of the text in Hebrews 1: 7, which is followed by the Fathers—*e. g.*, St. Gregory the Great—and agrees with the liturgical use of the Psalm. But the Hebrew words may be rendered literally, "Who maketh the winds his messengers." And this is how they are understood by the Rabbinical commentators—*e. g.*, Rashi; while the Targum paraphrases the passage, "Who made his messengers swift as the wind."

In another instance, the Latin translator of Acts 20: 17 has taken an opposite course in translating *πρεσβυτέρους* by *majores natu*; though it would seem that the word has reference not to age, but to office. As Father Battifol observes, it is not likely that the more aged members of the Ephesian Church would have been chosen for this hurried journey to Miletus.

The expository value of the free version contained in the Targum is seen in the case of obscure or ambiguous words in the Hebrew original. We may take as an instance the well-known passage in the prophecy of Jacob concerning Judah (Genesis 49: 10), where the Authorized version, following the Hebrew text, has "Till Shiloh come." This mysterious title has given rise to many and very various interpretations. The Vulgate, as we need hardly remind the reader, has "donec veniet qui mittendus est," which seems to postulate another reading of the original. And some modern critics have attempted to cut the knot by giving a new construction to the sentence, viz., "Till he (sc. Judah) come to Shiloh." This reading, which obviously destroys the Messianic

character of the prophecy, is directly contradicted by the Targumist, who renders Shiloh by "Messiah."

IX.—MESSIANIC TEXTS—DOGMA AND MYSTICISM.

In a passage from his commentary on Isaías, which we read in the Breviary, St. Jerome mentions the Jewish exposition of the prophecy in the eleventh chapter, "Virgam et florem de radice Jesse, ipsum Dominum Judæi interpretantur." It is interesting to note that his report is confirmed by the evidence of the Rabbinical Bible. For the Targum renders the first word by "King," and the second by "Messiah."

In both the above instances, and the same may be said of other Messianic texts, the Jewish tradition agrees with the Christian, in regard to the main purport of the prophecy. Elsewhere, as might be anticipated, we meet with grave differences. Thus, one Psalm, which we know on the highest authority to have a Messianic meaning, the *Dixit Dominus*, is understood by the Rabbinical writers as referring to Abraham, an interpretation which is probably due to the mention of Melchisedech.⁴

In some other instances of divergence, the original import of the text may be open to question. For when once our devout commentators have set themselves to seek for types and anticipations in the Old Testament, everything is apt to be unconsciously colored by the reader's imagination. And sometimes the Messianic exposition of a text is at best an applied meaning. In other cases the prophetic sense of the passage can only be clearly seen by those who already know its fulfilment; and we can hardly wonder at the failure of the old Jewish commentators who had not this advantage.

It is curious to observe that some of the Popes and early Fathers have drawn doctrinal conclusions from texts where the Messianic meaning would seem to be of this secondary or doubtful character. Thus, "Behold, Adam is become as one of us,"⁵ is used by Pope John II to show that Christ is one of the Persons of the Blessed Trinity. And the remarkable words in Deuteronomy 28: 66: "And thy life shall be as it were hanging before

⁴ See the Rabbinical Bible and Babylonian Talmud, Sanhedrin f. 108.

⁵ Genesis 3: 22.

thee. "Thou shalt fear night and day, neither shalt thou trust thy life," are applied by the same Pope to the Crucifixion, and cited to prove that God has suffered in the flesh.⁶ This last text is used in the same way by St. Leo in a passage read in the Office of the Exaltation of the Cross; but the allusion is possibly missed by many readers.

Another case in which the commentators have discovered a deep meaning in an apparently simple text is John 1: 3-4. In most modern translations, the third verse ends with the words, "without him was made nothing that was made." Yet some of the Fathers, notably St. Augustine and our own St. Bede, connect the last three words with the following verse; and expound the sentence, "Quod factum est in ipso vita erat," as meaning that all things have life in the Divine Word.

This may be matched by more than one passage in the Targums, in which the deep philosophical doctrine of the later Sapiential books is read into the pages of the Pentateuch. Thus the Jerusalem Targum interprets the first words of the Bible: "In the beginning," as "In wisdom." This naturally reminds us of the words of Our Lord, *Principium, qui et loquor vobis.*⁷ Elsewhere in the Targums we read of the "Word of the Lord," where the Hebrew text speaks of the "Angel of the Lord." And there are likewise many allusions to the *Shechinah* or Divine Presence. Taken together these may be regarded as faint foreshadowings of the mystery of the Blessed Trinity.

X.—LIMITS OF THE RESEMBLANCE: ALLEGED JEWISH CORRUPTIONS.—CONCLUSION.

While these various points of analogy between the Jewish and Christian exegetical traditions form an interesting and instructive study, they must not lead us to overlook or forget the necessary limits of this resemblance, or the deeper differences by which the two literatures are divided. In some cases it may be safely said that the truth of the two interpretations is confirmed by their agreement. In others the resemblance is only partial and possibly fortuitous. It would indeed be idle to look for anything like a

⁶ *Epistola ad Senatorios Constantinop.*

⁷ John 8: 25.

close and complete harmony, while Jews and Christians continue in their present separation. But in spite of the inevitable differences, there is a much greater agreement than might be supposed if we were to judge by the language of some controversialists and theologians. Thus, it has been suggested by some that the Jews have tampered with the text of some of the prophecies, in order to invalidate the arguments adducible from them in support of Christianity. This accusation is as old as the second century. For St. Justin brings it forward in his dialogue with Trypho the Jew. One of his chief instances is the alleged mutilation of Psalm 95⁸ by the omission of the words "from the tree" from the tenth verse, "Say ye among the Gentiles, The Lord hath reigned." But the charge can scarcely be substantiated. For the general absence of these words from the Greek MSS., to say nothing of other reasons, seems to show that they were no part of the original, but merely the gloss of some ancient commentator. The addition still survives in the Coptic Psalter. And it has left an echo in one of the finest hymns in the Latin Liturgy:

Impleta sunt quae concinit
David fideli carmine,
Dicendo nationibus,
Regnavit a ligno Deus.

No doubt there are many passages in which the present Hebrew text is imperfect or corrupted. For with the long lapse of years and the inevitable slips of countless copyists, it could not well be otherwise. And our own most orthodox and venerable versions are by no means free from similar imperfections. But the charge of bad faith and wilful perversion probably owes its origin to the proverbial prejudices of theological controversy. It will not be lightly credited by the candid and impartial student of Jewish and Christian Biblical exegesis.

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⁸ Hebrew 96.

IN FATHER MARTIN'S LIBRARY.

WE were at tea when the maid came in and handed a note to Father Martin. He glanced hurriedly through it, called for his card-case, and pencilled a few words upon a blank which he handed back to the servant.

"Do you know a Dr. Wilson, from Cornwall?" he said, thoughtfully.

"There is a Dr. Wilson," I answered, "who visits the Hayden family, where I have met him once or twice. He does not seem to be a Catholic, although I fancy there exists a mutual attraction between him and Miss Tessie, which might influence his views on the subject of religion."

"I see; but he probably also visits Dr. Hayden for professional reasons, if I may judge from the tone of this note which announces his intention to call here this evening."

We went as usual after supper into the library, and as the manuscript volume of Herbert's *Church Porch* was still lying open on the table where Father Martin had laid it down at noon, I took it up. A passage scored in the margin by the words "Aim and manners" caught my glance, and I answered Father Martin's suggestion to discuss the poem until our expected visitor might come, by reading aloud the lines before me.

Pitch thy behaviour low, thy projects high ;
So shalt thou humble and magnanimous be.
Sink not in spirit ; who aimeth at the sky
Shoots higher much than he that means a tree.

A grain of glorie mixt with humblenesse
Cures both a fever and lethargicknesse.

Let thy minde still be bent, still plotting where,
And when, and how the businesse may be done.
Slacknesse breeds worms ; but the sure traveller,
Though he alight sometimes, still goeth on.

Active and stirring spirits live alone :
Write on the others : "Here lies such a one."

Slight not the smallest losse, whether it be
In love or honour ; take account of all.

Shine like the sunne in every corner ; see
Whether thy stock of credit swell or fall.

Who say "I care not" those I give for lost ;
And to instruct them, 'twill not quit the cost.

Scorn no man's love, though of a mean degree,
(Love is a present for a mighty king),
Much lesse make anyone thine ennemie.
As gunnes destroy, so may a little sling.

The cunning workman never doth refuse
The meanest tool, that he may chance to use.

It must be explained here that throughout the MS. copy from which I was reading there were notes and occasional references to an appendix, which served either as a key to the interpretation of the poet's thought, or illustrated his meaning by some parallel passage drawn from Sacred Scripture, or from the old classical writers. Father Martin himself seemed to have these references off quite by memory, for he would at times interrupt the reading by mentioning what some other writer had said in the same vein as our author. Thus I gradually learnt to understand what had hitherto been something of an enigma to me, namely, a certain fondness of his for a set of handwritten folios close to the desk at which he used to sit. I had often seen him when by himself turning over the leaves of these manuscript tomes, which bore no title on the cover, and I had assumed that they were records of a more or less personal character, which prevented my showing any curiosity as to the nature of their contents. But now I came to understand that these volumes represented a sort of chrestomathy, a selection of passages and notes containing gems of good and useful reading with which he stored his mind and colored his whole intellectual expression. It was this habit that enabled him to impart an element of instruction and a natural charm to his most ordinary conversation. The fact dawned upon me for the first time that my pastor had utilized his earlier years by reading *nunquam sine stylo*, as the stoic preceptors wished it. In this way he had garnered the fruits of his most ordinary observations into a private storehouse, making it easy for him at any time to recall what had impressed him as most beautiful in the literary treasure-troves of

the past. He had not only enjoyed the evanescent odor of the flowers, but had sucked into his very being, and converted to practical use, the sweets that were gathered in their chalices ; and they had contributed to his moral and intellectual growth and aided him in adapting to his own life the active principles which had rendered the lives of others beautiful and fruitful. What he had read with deliberation and found good became his own by repetition and habitual reflection. Hence he might say with our author that he profited of all wisdom, whether abroad or at home, which by careful selection he appropriated, and freely gave to others.

All forrain wisdome doth amount to this,
To take all that is given ; whether wealth
Or love or language ; nothing comes amisse :
A good digestion turneth all to health :
And then as farre as fair behaviour may,
Strike off all scores ; none are so cleare as they.

Keep all thy native good, and naturalize
All forrain of that name ; but scorn their ill.
Embrace their activenesse, not vanities.
Who follows all things forfeiteth his will.
If thou observest strangers in each fit,
In time they'll runne thee out of all thy wit.

"Turn over to the good things Herbert says on economical living. That is the sort of wisdom which it behooves a young cleric, I trow, occasionally to remember," he added good-humoredly, as I looked up to find the meaning of the interruption. There was point in the observation, for it was true that in my eagerness to gather a library of my own, I had been captivated by the easy offers of sundry book agencies, and found my salary habitually short, partly owing to the obligations contracted for a large encyclopedia and two or three works on art purchased on the instalment plan. These, Father Martin said on my showing them to him, would never be of any real use to me. I had asked his advice after having signed the agent's subscription blank.

Never exceed thy income. Youth may make
Ev'n with the yeare ; but age, if it will hit,
Shoots a bow short, and lessens still his stake,
As the day lessens, and his life with it.

Thy children, kindred, friends upon thee call ;
Before thy journey fairly part with all.

Yet in thy thriving still misdoubt some evil,
Lest gaining gain on thee, and make thee dimme
To all things els. Wealth is the conjurer's devil,
Whom when he thinks he hath, the devil hath him.

Gold thou mayst safely touch ; but if it stick
Unto thy hands, it woundeth to the quick.

By no means runne in debt ; take thine own measure.
Who cannot live on twenty pounds a yeare,
Cannot on fourtie ; he's a man of pleasure,
A kinde of thing that's for itself too deere.

The curious unthrift makes his cloth too wide,
And spares himself, but would his taylor chide.

Spend not on hopes. They that by pleading clothes
Do fortunes seek when worth and service fail,
Would have their tale beleevéd for their oathes,
And are like empty vessels under sail.

Old courtiers know this. Therefore set out so,
As all the day thou mayst hold out to go.

Be thrifte, but not covetous ; therefore give
Thy need, thine honour, and thy friend his due.
Never was scraper brave man. Get to live ;
Then live, and use it : else it is not true
That thou hast gotten. Surely use alone
Makes money not a contemptible stone.

In similar vein is what the poet says of dressing and personal apparel.

Affect in things about thee cleanlinesse,
That all may gladly board thee, as a flowre.
Slovens take up their stock of noisomenesse
Beforehand, and anticipate their last houre.

Let thy mindes sweetness have his operation
Upon thy body, clothes, and habitation.

In clothes, cheap handsomenesse doth bear the bell,
Wisdom's a trimmer thing, than shop e'er gave.
Say not then : This with that lace will do well ;
But : this with my discretion will be brave.

It should be observed that Father Martin did not group the verses in his copy as the author had originally done. He preferred to arrange them in his own way and so as to illustrate one particular thought. The topic, as already mentioned, was noted in the margin, and thus furnished him ready matter for quotation. Nearly all his copied treasures, which I saw later, were thus arranged and must, therefore, have been the result of separate analysis after he had done the reading. He told me that he had copied much at first-hand which was afterwards, during the winter evenings, whilst in a small country mission, digested by him. Then he wrote out what pleased him in the manner of a concordance, so that he might utilize it at any time in his own fashion. He had no thought that his labor might be profitable to others, apart from the fact that it enriched his own mind and powers of expression. Indeed, he believed that any one who had the opportunity of much reading should do for himself such work of noting and analyzing, since it appeared to him the most practicable method by which to acquire the possession of the common treasures of knowledge.

" We priests who continually preach the same truths to the same hearers, have need of varying the form and expression of our instructions, and nothing serves better to this end than the originality and imagery suggested by different writers, especially the poets. We need not quote poetry from the pulpit, and ordinarily it is not even good taste to do so, because it betrays a labored preparation. But the poet's thought and expression, when stored in the mind, prompts a certain readiness and aptness of speech which is pleasing to the average hearer, even if he be not educated.—Can you find a passage which, I think, is marked in the margin, *At Church?* "

I readily found the lines :

When once thy foot enters the church, be bare.
God is more there than thou ; for thou art there

Onely by his permission. Then beware,
And make thyself all reverence and fear.

Kneeling ne'er spoil'd silk stocking : quit thy state ;
All equal are within the churches gate.

In time of service seal up both thine eies,
And send them to thine heart ; that, spying sinne,
They may weep out the stains by them did rise.
Those doors being shut, all by the eare comes in.

—Who marks in church-time others symmetrie
Makes all their beauty his deformitie.

Let vain or busie thoughts have there no part.
Bring not thy plough, thy plots, thy pleasures thither.
Christ purged His temple, so must thou thy heart.
All worldly thoughts are but theeves met together
To couzin¹ thee. Look to thy actions well,
For churches either are our heaven or hell.

What better sermon exhorting Mrs. Bas-Bleu not to criticize your well-meant pulpit efforts, could be found than the lines which follow next:

Judge not the preacher, for he is thy judge.
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.

The worst speak sometimes good ; if all want sense,
God takes a text, and preacheth patience.

He that gets patience, and the blessing which
Preachers conclude with, has not lost his pains.
He that by being at church escapes the ditch,
Which he might fall in by companions, gains.

He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.

Jest not at the preacher's language or expression ;
How knowest thou, but thy sinnes made him misscarrie ?
Then turn thy faults and his into confession :
God sent him, whatso'er he be, o tarry,
And love him for his Master ; his condition,
Though it be ill, makes him no ill physician.

¹ Deceive.

"Well, I think we have taken the meat out of that poem. But do read the concluding stanzas; they are like the last flowers in the spiritual bouquet, as the French masters of meditation say."

I read the last verses, scored *Admonition to self-examination*.

Summe up at night, what thou hast done by day,
And in the morning, what thou hast to do.
Dresse and undresse thy soul: mark the decay
And growth of it. If with thy watch that too
Be down then, winde up both, since we shall be
Most surely judg'd, make thy accounts agree.

In brief, acquit thee bravely; play the man,
Look not on pleasures as they come, but go.
Defer not the least vertue. Life's poore span
Make not an ell, by trifling in thy wo.

If thou do ill; the joy fades, not the pains;
If well; the pain doth fade, the joy remains.

"Tell me, Father Martin," I said, after I had returned the book to its place on the shelf, "how you came to get the habit of making these records. Is there any system by which one might acquire the same with a moderate hope of good results at my age? for you began, no doubt, to adopt this method of utilizing your time and readings in the seminary, during your student career."

"I don't know that it requires any particular method apart from the desire to keep hold of a good thought when you meet it. And as for your age,—why, you are barely beginning life, and there is nothing in the world to hinder you, in your present circumstances, from beginning a scrap-book of this kind." Here he took down from the shelf Sydney Smith's *Common Place Book*, to illustrate. "That is one way. Another is to have a topical note-book, alphabetically arranged, in which you write down thoughts, facts, or sources of information which occur to you in reading and which might prove useful in your work later on. Of course it is quite possible that the sketching out a definite plan might be helpful; but that should consist rather in observing a few rules as to the character of the reading one should adhere to, and by finding a way to make different topics bear upon one point of illustration. But then—"

The servant came to announce Dr. Wilson, and our conversation on the interesting subject of useful methods of reading and study had to be broken off. As the stranger was ushered into the room, Father Martin welcomed him with that frank spirit of hospitality which seemed inborn in him. Presuming that the visitor had business of a private nature to discuss, I made mien to leave the room after having exchanged the ordinary salutations usual between men who had casually met before. But the Doctor, perceiving my intention, prevented it by intimating that he merely called to obtain advice in a case where his ignorance of what he termed the legislation of the Catholic Church obliged him, in the interest of his patient, to consult those who were best informed in such matters. He himself was not a Catholic, but the etiquette of the medical profession made it, he said, a rule to respect the claims of conscience in all cases in which serious or lasting consequences were to be apprehended as the result of drastic treatment or surgical operation. He had taken the opinion of his friend and senior colleague, Dr. Hayden, with whom he had become intimate a year ago on occasion of a Biological Congress in Belgium where the latter happened to sojourn with his family during the summer, and Dr. Hayden had suggested his calling on some Catholic clergyman, who would direct him in the matter of which he proposed to speak.

ARTHUR WALDON.

(To be continued.)

AN ENGLISH PHYSICIAN PRIEST AT THE EVE OF THE REFORMATION.

CONSIDERING the usually accepted notions as to the sad state of affairs in the Church at the beginning of the sixteenth century, it is a very curiously interesting fact in the history of the eve of the Reformation in England that the greatest scholar of his time, the most prominent physician in the kingdom, and the wise founder of the Royal College of Physicians, gave up his honors, positions and emoluments towards the end of his life to become a clergyman of the Old Church. Few men have been more highly thought of by their contemporaries; none has ever

been more sincerely respected by intimate friends, who were themselves the leaders of the thought of their generation, than Thomas Linacre, physician and clergyman; and his action must stand as the highest possible tribute to the Church in England at that time.

How unimpaired his practical judgment of men and affairs was at the time that he made his change from royal physician to simple priest, can best be gathered from the sagacity displayed in the foundation of the Royal College of Physicians, an institution he was endowing with the wealth he had accumulated in some twenty years of most lucrative medical practice. The Royal College of Physicians represents the first attempt to secure the regulation of the practice of medicine in England, and, thanks to its founder's wonderful foresight and practical wisdom, it remains down to our own day under its original constitution as one of the most effective and highly honored of British scientific foundations. No distinction is more sought at the present time by young British medical men, or by American or even Continental graduates in medicine, than the privilege of adding to their names the letters F.R.C.P. (Eng.), Fellow of the Royal College of Physicians of England. The College worked the reformation of medical practice in England, and its methods have proved the suggestive formulæ for many another such institution and for laws that all over the world protect, to some extent at least, the public from quacks and charlatans.

Linacre's change of profession at the end of his life has been a fruitful source of conjecture and misconception on the part of his biographers. Few of them seem to be able to appreciate the fact, common enough in the history of the Church, that a man may, even when well on in years, give up everything to which his life has been so far directed, and from a sense of duty give himself entirely to the attainment of "the one thing necessary." Linacre appears only to have done what many another in the history of the thirteenth, fourteenth, and fifteenth centuries did without any comment; but his English biographers insist on seeing ulterior motives in it, or else fail entirely to understand it. The same action is not so rare even in our own day that it should be the source of misconception by later writers.

Dr. S. Weir Mitchell has, in the early part of *Dr. North and*

His Friends, a very curious passage with regard to Linacre. One of his characters, St. Clair, says: "I saw, the other day, at Owen's a life of one Linacre, a doctor, who had the luck to live about 1460 to 1524, when men knew little and thought they knew all. In his old age he took for novelty to reading St. Matthew. The fifth, sixth, and seventh chapters were enough. He threw the book aside and cried out, 'Either this is not the Gospel, or we are not Christians.' What else could he say?" St. Clair uses the story to enforce an idea of his own which he states as a question as follows: "And have none of you the courage to wrestle with the thought I gave you, that Christ could not have expected the mass of men to live the life He pointed out as desirable for the first disciples of His faith?"

Dr. Mitchell's anecdote is not accepted by Linacre's biographers generally, though it is copied by Dr. Payne, the writer of the article on Linacre in the (English) *Dictionary of National Biography*, who, however, discredits it somewhat. The story is founded on one Sir John Cheke's account of the conversion of Linacre. It is very doubtful, however, whether Linacre's deprecations of the actions of Christians had reference to anything more than the practice of false swearing so forcibly denounced in the Scriptures, yet which had apparently become frequent at this time. This is Selden's version of the story as quoted by Dr. Johnson, Linacre's most authoritative biographer. Sir John Cheke in his account seems to hint that this chance reading of the Scriptures was the first time Linacre had ever taken the time to read the New Testament.

As Linacre's early education had been obtained, however, at the school of the monastery of Christ Church at Canterbury, and as the monastery schools all used the New Testament as a text-book, and as the offices of the day at which the students were required to attend contained these very passages from Matthew which Linacre is supposed to have read for the first time later in life, this idea is preposterous. Besides, Linacre, as one of the great scholars of his time, intimate friend of Sir Thomas More, of Dean Colet and Erasmus, can scarcely be thought to find his first copy of the Bible only when advanced in years. This is evidently a post-Reformation addition, part of the Protest-

ant tradition with regard to the supposed suppression of the Scriptures in pre-Reformation days, which every one acknowledges now to be absolutely without foundation.

Linacre, as many another before and since, seems only to have realized the true significance of the striking passages in Matthew after life's experiences and disappointments had made him take more seriously the clauses of the Sermon on the Mount. There is much in fifth, sixth, and seventh Matthew that might disturb the complacent equanimity of a man whose main objects in life, though pursued with all honorable unselfishness, had been the personal satisfaction of wide scholarship and success in his chosen profession.

With regard to Sir John Cheke's story, Dr. John Noble Johnson, who wrote the life of Thomas Linacre,¹ which is accepted as the authoritative biography by all subsequent writers, says: "The whole statement carries with it an air of invention, if not on the part of Cheke himself, at least on that of the individual from whom he derives it, and it is refuted by Linacre's known habits of moderation and the many ecclesiastical friendships which, with a single exception, were preserved without interruption until his death. It was a most frequent mode of silencing opposition to the received and established tenets of the Church, when arguments were wanting, to brand the impugner with the opprobrious titles of heretic and infidel, the common resource of the enemies to innovation in every age and country."

The interesting result of the reflections inspired in Linacre by the reading of Matthew was, as has been said, the resignation of his high office of Royal Physician and the surrender of his wealth for the foundation of chairs in Medicine and Greek at Oxford and Cambridge. With the true liberal spirit of a man who wished to accomplish as much good as possible, his foundations were not limited to his own University of Oxford. After these educational foundations, however, his wealth was applied to the endowment

¹ *The Life of Thomas Linacre*, Doctor in Medicine, Physician to King Henry VIII, the Tutor and Friend of Sir Thomas More and the Founder of the College of Physicians in London. By John Noble Johnson, M.D., late Fellow of the Royal College of Physicians, London. Edited by Robert Graves, of the Inner Temple, Barrister at Law. London : Edward Lumley, Chancery Lane. 1835.

of the Royal College of Physicians and its library, and to the provision of such accessories as might be expected to make the College a permanently useful institution, though left at the same time perfectly capable of that evolution which would suit it to subsequent times and the development of the science and practice of medicine.

LINACRE'S EDUCATION.

Thomas Linacre was born about 1460—the year is uncertain—at Canterbury. Nothing is known of his parents or their condition, though this very silence in their regard would seem to indicate that they were poor and obscure. His education was obtained at the school of the monastery of Christ Church, Canterbury, then presided over by the famous William Selling, the first of the great students of the new learning in England. Selling's interest seems to have helped Linacre to get to Oxford, where he entered at All Souls' College in 1480. In 1484 he was elected a Fellow of the College and seems to have distinguished himself in Greek, to which he applied himself with special assiduity under Cornelio Vitelli. Though Greek is sometimes spoken of as having been introduced into Western Europe only at the beginning of the sixteenth century, Linacre seems to have laid the foundation for that remarkable knowledge of the language which he displayed at a later period of his life, during his student days at Oxford in the last quarter of the fifteenth century.

Linacre went to Italy under the most auspicious circumstances. His old tutor and friend at Canterbury, Selling, who had become one of the leading ecclesiastics of England, was sent to Rome as an Ambassador by Henry VII. He took Linacre with him. A number of English scholars had recently been in Italy and had attracted attention by their geniality, by their thorough-going devotion to scholarly studies, and by their success in their work. Selling himself had made a number of firm friends among the Italian students of the new learning on a former visit, and they now welcomed him with enthusiasm and were ready to receive his protégé with good will and provide him with the best opportunities for study. As a member of the train of the English ambassador, Linacre had an *entrée* to political circles that proved

of great service to him, and put him on a distinct footing above that of the ordinary English student in Italy.

Partly because of these and partly because of his own interesting and attractive personal character, Linacre had a number of special opportunities promptly placed at his disposal. Church dignitaries at Rome welcomed him and he at once obtained an entry into scholarly circles wherever he went in Italy. Almost as soon as he arrived in Florence, where he expected seriously to take up the study of Latin and Greek, he became the intimate friend of the family of Lorenzo de' Medici who was so charmed with his personality and his readily recognizable talent that he chose him for the companion of his son's studies and received him into his own household.

Politian was at this time the tutor of the young de' Medici in Latin, and Demetrius Chalcondylas the tutor in Greek. Under these two eminent scholars Linacre obtained a knowledge of Latin and Greek such as it would have been impossible to have obtained under any other circumstances, and which with his talents at once stamped him as one of the foremost humanistic scholars in Europe. While in Florence he came in contact with Lorenzo the Magnificent's younger son, who afterwards became Leo X. The friendship thus formed lasted all during Linacre's lifetime, and later on he dedicated at least one of his books to Alexander de' Medici after he became Pope.

It is no wonder that Linacre always looked back on Italy as the Alma Mater—the true mother in the fullest sense of the term—to whom he owed his precious opportunities for education and the broadest possible culture. In after-life the expression of his feelings was often tinged with romantic tenderness. It is said that when he was crossing the Alps, on his homeward journey, leaving Italy after finishing his years of apprenticeship of study, on the highest point of the mountains from which he could still see the Italian plains, he built with his own hands a rough altar of stone and dedicated it to the land of his studies—the land in which he had spent six happy years—under the fond title of *Sancta Mater Studiorum*.

At first after his return from Italy, Linacre lectured on Greek at Oxford. Something of the influence acquired over English

students and the good he accomplished may be appreciated from the fact that with Grocyn he had such students as More and the famous Dean Colet. Erasmus also was attracted from the Netherlands and studied Greek under Linacre, to whom he refers in the most kindly and appreciative terms many times in his after-life. Linacre wrote books besides lecturing, and his work on certain fine points in the grammar of classical Latinity proved a revelation to English students of the old classical languages, for nothing so advanced as this had ever before been attempted outside Italy. In one of the last years of the fifteenth century Linacre became a tutor to Prince Arthur, the elder brother of Henry VIII, to whom it will be remembered that Catherine of Aragon had been betrothed before her marriage with Henry. Arthur's untimely death, however, soon put an end to Linacre's tutorship.

As pointed out by Einstein, the reputation of Grocyn and Linacre was not confined to England, but soon spread all over the Continent. After the death of the great Italian humanists of the fifteenth century, who had no worthy successors in the Italian peninsula, these two men became the principal European representatives of the new learning. There were other distinguished men, however, such as Vives, the Spaniard; Lascaris, the Greek; Buda, or Budæus, the Frenchman, and Erasmus, whom we have already mentioned—all of whom joined at various times in praising Linacre.

Some of Linacre's books were published by the elder Aldus at Venice; and Aldus is even said to have sent his regrets on publishing his edition of Linacre's translation of *The Sphere of Proclus*, that the distinguished English humanist had not forwarded him others of his works to print. Aldus appreciatively added the hope that the eloquence and classic severity of style in Linacre's works and in those of the English humanists generally "might shame the Italian philosophers and scholars out of their unculptured methods of writing."

Theodosia Drane, in *Christian Schools and Scholars*, gives a very pleasant picture of how Dean Colet, Erasmus and More used at this time to spend their afternoons down at Stepney (then a very charming suburb of London), of whose parish church Colet was the Vicar. They stopped at Colet's house and were entertained

by his mother, to whom we find pleasant references in the letters that passed between these scholars. Linacre was also often of the party, and the conversations between these greatest students and literary geniuses of their age would indeed be interesting reading, if we could only have had preserved for us, in some way, the table-talk of those afternoons. Erasmus particularly was noted for his wit and for his ability to turn aside any serious discussions that might arise among his friends, so as to prevent anything like unpleasant argument in their friendly intercourse. A favorite way seems to have been to insist on telling one of the old jokes from a classic author whose origin would naturally be presumed to be much later than the date the new learning had found for it.

Dean Colet's mother seems to have been much more than merely the conventional hostess. Erasmus sketches her in her ninetieth year with her countenance still so fair and cheerful that you would think she had never shed a tear. Her son tells in some of his letters to Erasmus and More of how much his mother liked his visitors and how agreeable she found their talk and witty conversation. They seem to have appreciated her in turn, for in Mother Drane's chapter on English Scholars of the Renaissance there is something of a description of her garden, in which were to be found strawberries, lately brought from Holland, some of the finer varieties of which Mrs. Colet possessed through Erasmus' acquaintance in that country. Mrs. Colet also had some of the damask roses that had lately been introduced into England by Linacre, who was naturally anxious that the mother of his friend should have the opportunity to raise some of the beautiful flowers that he was so much interested in domesticating in England.

It is a very charming picture, this, of the early humanists in England, and very different from what might easily be imagined by those unfamiliar with the details of the life of the period. Linacre was later to give up his worldly emoluments and honors and become a clergyman in order to do good and at the same time satisfy his own craving for self-abnegation. More was to rise to the highest positions in England, and then for conscience' sake was to suffer death rather than yield to the wishes of his king in a matter in which he saw principle involved. Dean Colet himself was to be the ornament of the English clergy and the

model of the scholar clergyman of the eve of the Reformation, to whom many generations were to look back as a worthy object of reverence. Erasmus was to become involved first with and then against Luther, and to be offered a cardinal's hat before his death. His work, like Newman's, was done entirely in the intellectual field. Meantime, in the morning of life, all of them were enjoying the pleasures of friendly intercourse and the charms of domestic felicity under circumstances that showed that their study of humanism and their admiration for the classics impaired none of their sympathetic humanity or their appreciation of the innocent delights of the present.

LINACRE AS A PHYSICIAN.

Besides his humanistic studies while in Italy, Linacre graduated in medicine, obtaining the degree of Doctor at Padua. The memory of the brilliant disputation which he sustained in the presence of the medical faculty in order to obtain his degree is still one of the precious traditions in the medical school at Padua. He does not seem to have considered his medical education finished, however, by the mere fact of having obtained his doctor's degree, and there is a tradition of his having studied later at Vicenza under Nicholas Leonicenus, the most celebrated physician and scholar in Italy at the end of the fifteenth century, who many years afterwards referred with pardonable pride to the fact that he had been Linacre's teacher in medicine.

It may seem strange to many that Linacre, with all his knowledge of the classics, should have devoted himself for so many years to the study of medicine in addition to his humanistic studies. It must not be forgotten, however, that the revival of the classics of Latin and Greek brought with it a renewed knowledge of the great Latin and Greek fathers of medicine, Hippocrates and Galen. This had a wonderful effect in inspiring the medical students of the time with renewed enthusiasm for the work in which they were engaged. A knowledge of the classics led to the restoration of the study of anatomy, botany, and of clinical medicine, which had been neglected in the midst of application to the Arabian writers in medicine during the preceding centuries. The restoration of the classics made of medicine a progressive

science in which every student felt the possibility of making great discoveries that would endure not only for his own reputation but for the benefit of humanity.

These thoughts seem to have attracted many promising young men to the study of medicine. The result was a period of writing and active observation in medicine that undoubtedly makes this one of the most important of literary medical eras. Some idea of the activity of the writers of the time can be gathered from the important medical books—most of them large folios—which were printed during the last half of the sixteenth century in Italy. There is a series of these books to be seen in one of the cases of the library of the Surgeon-General at Washington, which, though by no means complete, must be a source of never-ending surprise to those who are apt to think of this period as a *saison morte* in medical literature.

There must have been an extremely great interest in medicine to justify all this printing. Some of the books are among the real incunabula of the art of printing. For instance, in 1474 there was published at Bologna De Manfredi's *Liber de Homine*; at Venice, in 1476, Petrus de Albano's work on medicine; and in the next twenty years from the same home of printing there came large tomes by Angelata, a translation of Celsus, and Aurelius Cornelius and Articellus' *Thesaurus Medicorum Veterum*, besides several translations of Avicenna and Platina's work *De Honesta Voluptate et Valetudine*. At Ferrara, Arculanus' great work was published, while at Modena there appeared the *Hortus Sanitatis*, or Garden of Health, whose author was J. Cuba. There were also translations from other Arabian authors on medicine in addition to Avicenna, notably a translation of Rhazes Abu Bekr Muhammed Ben Zankariah Abrazi, a distinguished writer among the Arabian physicians of the Middle Ages.

Linacre's translations of Galen remain still the standard, and they have been reprinted many times. As Erasmus once wrote to a friend, in sending some of these books of Galen, "I present you with the works of Galen now by the help of Linacre, speaking better Latin than they ever before spoke Greek." Linacre also translated Aristotle into Latin, and Erasmus paid them the high compliment of saying that Linacre's Latin was as lucid, as

straightforward, and as thoroughly intelligible as was Aristotle's Greek." Of the translations of Aristotle unfortunately none are extant. Of Galen we have the *De Sanitate Tuenda*, the *Methodus Medendi*, the *De Symptomatum Differentiis et Causis* and the *De Pulsuum Usu*. The latter particularly is a noteworthy monograph on an important subject, in which Galen's observations were of great value. Under the title, "The Significance of the Pulse," it has been translated into English, and has influenced many generations of English medical men.

While we have very few remains of Linacre's work as a physician, there seems no doubt that he was considered by all those best capable of judging, to stand at the head of his profession in England. To his care, as one of his biographers remarked, was committed the health of the foremost in Church and State. Besides being the Royal Physician, he was the regular medical attendant of Cardinal Wolsey, of Archbishop Warham, the Primate of England, of Richard Fox, Bishop of Winchester, the Keeper of the Privy Seal, and of Sir Reginald Bray, Knight of the Garter and Lord High Treasurer, and of all of the famous scholars of England.

Erasmus, whilst absent in France, writes to give him an account of his feelings, and begs him to prescribe for him, as he knows no one else to whom he can turn with equal confidence. After a voyage across the channel, during which he had been four days at sea—making a passage by the way that now takes less than two hours—Erasmus describes his condition, his headache, with the glands behind his ears swollen, his temples throbbing, a constant buzzing in his ears; and laments that no Linacre is at hand to restore him to health by his skilful advice. In a subsequent letter he writes from Paris to ask for a copy of a prescription given him while in London by Linacre, but which a stupid servant had left at the apothecary shop, so that Erasmus could not have it filled in Paris.

An instance of his skill in prognosis, the most difficult part of the practice of medicine according to Hippocrates and all subsequent authorities, is cited by all his biographers, with regard to his friend William Lily, the grammarian. Lily was suffering from a malignant tumor involving the hip, which surgeons in consultation

had decided should be removed. Linacre plainly foretold that its removal would surely prove fatal, and the event verified his unfavorable prognosis. Generally it seems to have been considered that his opinion was of great value in all serious matters, and it was eagerly sought for. Some of the nobility and clergy of the time came even from the Continent over to England—by no means an easy journey, even for a healthy man in those days—in order to obtain Linacre's opinion.

One of Erasmus' letters to Billibaldus Pirckheimer contains a particular account of the method of treatment by which he was relieved of his severe pain under Linacre's direction in a very tormenting attack of renal colic. The details, especially the use of poultice applications as hot as could be borne, show that Linacre thoroughly understood the use of heat in the relaxation of spasm, while his careful preparation of the remedies to be employed in the presence of the patient himself would seem to show that he had a very high appreciation of how much the mental state of the patient and the attitude of expectancy thus awakened may have in giving relief even in cases of severe pain.

The only medical writings of Linacre's that we possess are translations. We have said already that the reversion at the end of the fifteenth century to the classical authorities in medicine undoubtedly did much to introduce the observant phase of medical science which had its highest expression in Vesalius at the beginning of the sixteenth century and continued to flourish so fruitfully during the next two centuries at most of the Italian universities. His translations then were of themselves more suggestive contributions to medicine than would perhaps have been any even of his original observations, since the mind of his generation was not ready as yet to be influenced by discoveries made by contemporaries.

THE ROYAL COLLEGE OF PHYSICIANS.

The best proof of Linacre's great practical interest in medicine is his realization of the need for the Royal College of Physicians and his arrangements for it.

The Roll of the College, which comprises biographical sketches of all the eminent physicians whose names are recorded in the

annals from the foundation of the College in 1518, and is published under the authority of the College itself, contains the best tribute to Linacre's work that can possibly be paid. It says: "The most magnificent of Linacre's labors was the design of the Royal College of Physicians of London—a standing monument of the enlightened views and generosity of its projectors. In the execution of it Linacre stood alone, for the munificence of the Crown was limited to a grant of letters-patent; whilst the expenses and provision of the College were left to be defrayed out of his own means, or of those who were associated with him in its foundation." "In the year 1518," says Dr. Johnson,² "when Linacre's scheme was carried into effect, the practice of medicine was scarcely elevated above that of the mechanical arts, nor was the majority of its practitioners among the laity better instructed than the mechanics by whom these arts were exercised. With the diffusion of learning to the republics and states of Italy, establishments solely for the advancement of science had been formed with success; but no society devoted to the interests of learning yet existed in England, unfettered by an union with the hierarchy, or exempted from the rigors and seclusions which were imposed upon its members as the necessary obligation of a monastic and religious life. In reflecting on the advantages which had been derived from these institutions, Linacre did not forget the impossibility of adapting rules and regulations which accorded with the state of society in the Middle Ages to the improved state of learning in his own, and his plans avowedly modelled on some similar community of which many cities of Italy afforded rather striking examples."

Some idea of the state into which the practice of medicine had fallen in England before Linacre's foundation of the Royal College of Physicians may be gathered from the words of the charter of the College. "Before this period a great multitude of ignorant persons, of whom the greater part had no insight into physic, nor into any other kind of learning—some could not even read the letters on the book, so far forth that common artificers as smiths, weavers and women—boldly and accustomably took upon them great cures to the high displeasure of God, great infamy of the faculty,

² *Life of Linacre*, London, 1835.

and the grievous hurt, damage and destruction of many of the King's liege people."

After the foundation of the College there was a definite way of deciding formally who were, or were not, legally licensed to practise. As a consequence, when serious malpractice came to public notice, those without a license were occasionally treated in the most summary manner. Stowe, in his chronicles, gives a very vivid and picturesque description of the treatment of one of these quacks who had been especially flagrant in his imposition upon the people. A counterfeit doctor was set on horseback, his face to the horse's tail, the tail being forced into his hand as a bridle, a collar of jordans about his neck, a whetstone on his breast, and so led through the city of London with ringing of basins, and banished. "Such deceivers," continued the old chronicler, "no doubt are many, who being never trained up in reading or practice of physics and Chirurgery do boast to do great cures especially upon women, as to make them straight that before were crooked, corbed, or crumped in any part of their bodies and other such things. But the contrary is true. For some have received gold when they have better deserved the whetstone."³ Human nature has not changed very much in the four centuries since Linacre's foundation, and while the model that he set in the matter of providing a proper licensing body for physicians has done something to lessen the evils complained of, the abuses still remain and the old chronicler will find in our time not a few who, in his opinion, might deserve the whetstone. We can scarcely realize how much Linacre accomplished by means of the Royal College of Physicians, or how great was the organizing spirit of the man to enable him to recognize the best way out of the chaos of medical practice in his time.

"The wisdom of Linacre's plan," wrote Dr. Friend, "speaks for itself. His scheme without doubt was not only to create a good understanding and unanimity among his own profession (which of itself was an excellent thought), but to make them more useful to the public. And he imagined that by separating

³ "To get the whetstone" is an old English expression, meaning to take the prize for lying. It is derived from the old custom of driving rogues, whose wits were too sharp, out of town with a whetstone around their necks.

them from the vulgar empirics and setting them upon such a reputable foot of distinction, there would always arise a spirit of emulation among men liberally educated, which would animate them in pursuing their inquiries into the nature of diseases and the methods of cure for the benefit of mankind; and perhaps no founder ever had the good fortune to have his designs succeed more to his wish."

His plans with regard to the teaching of medicine at the two great English universities did not succeed so well, but that was the fault not of Linacre nor of the directions left in his will, but of the times which were awry for educational matters. Notwithstanding Linacre's bequest of funds for two professorships at Oxford and one at Cambridge, it is typical of the times that the chairs were not founded for many years. During Henry VIII's time, the great effort of government was not to encourage new foundations but to break up old ones in order to obtain money for the royal treasury, and educational institutions of all kinds suffered eclipse. The first formal action with regard to the Linacre bequest was taken in the third year of Edward VI. Two lectureships were established in Merton College, Oxford, and one in St. John's College, Cambridge. Linacre's idea had been that these foundations should be University lectureships, but Anthony Wood says that the University had lost in prestige so much during Henry VIII's time that it was considered preferable to attach the lectureships to Merton College, which had considerable reputation because of its medical school. During Elizabeth's time these Linacre lectureships sank to be sinecures and for nearly a hundred years served but for the support of a fellowship. The Oxford foundation was revived in 1856 by the University Commissioners, and the present splendid foundation of the lectures in physiology bear Linacre's name in honor of his original grant.

LINACRE AS A CLERGYMAN.

At the age of about fifty, Linacre was ordained priest. His idea in becoming a clergyman, as confessed in letters to his friends, was partly in order to obtain leisure for his favorite studies, but also the desire to give himself up to something other than the

mere worldly pursuits in which he had been occupied all during his previous life. His biographer, Dr. Johnson, says: "In examining the motives of this choice of Linacre's it would seem that he was guided less by the exception of dignity and preferment, than by the desire of retirement and of rendering himself acquainted with those writings which might afford him consolation in old age and relief from the infirmities which a life of assiduous study and application had tended to produce."

The precise time of Linacre's ordination is not known, nor is it certain whether he was ordained by Archbishop Warham of Canterbury, or by Cardinal Wolsey, the Archbishop of York. He received his first clerical appointment from Warham, by whom he was collated to the rectory of Mersham in Kent. He held this place scarcely a month, but his resignation was followed by his installation as prebend in the Cathedral of Wells, and by an admission to the Church of Hawkhurst in Kent, which he held until the year of his death. Seven years later he was made prebend in the Collegiate Chapel of St. Stephen, Westminster, and in the following year he became prebendary of South Newbold in the Church of York. This was in the year 1518. In the following year he received the dignified and lucrative appointment of presentor to the Cathedral of York, for which he was indebted to Cardinal Wolsey, to whom about this time he dedicated his translation of Galen *On the Use of the Pulse*. He seems also to have held several other benefices during the later years of his life, although some of them were resigned within so short a time as to make it difficult to understand why he should have accepted them, since the expenses of institution must have exceeded the profits which were derived from them during the period of possession.

Linacre owed his clerical opportunities during the last years of his life particularly to Archbishop Warham, who, as ambassador, primate and chancellor, occupied a large and honorable place in the history of the times. Erasmus says of him in one of his letters: "Such were his vigilance and attention in all matters relating to religion and to the offices of the Church, that no concern which was foreign to them, seemed ever to distract him. He had sufficient time for a scrupulous performance of the accustomed exercises of prayer, for the almost daily celebration of the Mass,

for twice or thrice hearing divine service, for determining suits, for receiving embassies, for consultation with the king when subjects of moment required his presence, for the visitation of churches when regulation was needed, for the welcome of frequently two hundred guests, and lastly for a literary leisure."

As the close friend of such men it is evident that Linacre must have accomplished much good as a clergyman, and it seemed not unlikely that his frequent changes of rectorship were rather due to the fact that the Primate wished to make use of his influence in various parts of his diocese for the benefit of religion than for any personal motives on Linacre's part, who had given up so much more than he could expect as a clergyman in order to enter the service of the Church.

Linacre as a clergyman continued to deserve the good will and esteem of all his former friends, and seems to have made many new ones. At the time of his death, he was one of the most honored individuals in England. All of his biographers are agreed in stating that he was the representative Englishman of his time, looked up to by all his contemporaries, respected and admired by those who had not the opportunity of his intimate acquaintance, and heartily loved by friends, who were themselves some of the best men of the time.

The concluding paragraph of the appreciation of Linacre's character in *Lives of British Physicians*⁴ is as follows: "To sum up his character it was said of him that no Englishman of his day had had such famous masters, namely Demetrius and Politian of Florence; such noble patrons, Lorenzo de' Medici, Henry VII and Henry VIII; such high-born scholars, the Prince Arthur and Princess Mary of England; or such learned friends, for amongst the latter were to be enumerated Erasmus, Melanchthon, Latimer, Tonstal, and Sir Thomas More." His biographer might have added the names of others of the pre-Reformation period, men of culture and character whose merits only the historical researches of recent years have brought out,—Prior Selling, Dean Colet, (though this friendship was unfortunately interrupted), Archbishop Warham, Cardinal Wolsey, Grocyn, and further scholars and churchmen.

⁴ London: John Murray, 1830.

Dr. J. F. Payne, in summing up the opinion of Linacre held by his contemporaries in the *Dictionary of National Biography* (British), pays a high tribute to the man. "Linacre's personal character was highly esteemed by his contemporaries. He was evidently capable of absolute devotion to a great cause, animated by genuine public spirit and a boundless zeal for learning." Erasmus sketches him humorously in the *Encomium Moriae* (The Praise of Foolishness), with a play on the word *Moriae* in reference to his great friend, Thomas More, of whom Erasmus thought so much, showing him a tireless student. The distinguished foreign scholar, however, considered Linacre as an enthusiast in recondite studies, but no mere pedant. Dr. Payne closes his appreciation with these words: "Linacre had, it would seem, no enemies."

Caius, the distinguished English physician and scholar, himself one of the best known members of the Royal College of Physicians and the founder of Caius' College, Cambridge, sketches Linacre's character (he had as a young man known him personally) in very sympathetic vein. As Dr. Caius was one of the greatest Englishmen of his time in the middle of the sixteenth century, his opinion must carry great weight. It is to him that we owe the famous epitaph that for long in old St. Paul's, London, was to be read on Linacre's tombstone:

"*Frandes dolosque mire perosus, fidus amicis, omnibus ordinibus
juxta carus*"—

"A stern hater of deceit and underhand ways, faithful to his friends, equally dear to all classes."

Surely this is a worthy tribute to the great physician, clergyman, scholar and philanthropist of the eve of the Reformation in England.

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A DISPUTED POINT IN ST. CYPRIAN'S ATTITUDE TOWARDS THE PRIMACY.

AN article in the April number of *The Church Quarterly Review*, on "England and Rome in the Middle Ages," must have come as a rude awakening to a great many Anglicans who had been brought up in the belief that the Reformation was "but an episode in the history of the English Church." Instead of this, they are informed by their leading Review, that the Reformation was a "breach" in the continuity of the relations between the two Churches,—a "violent breach with old habits and old rules of conduct," and that it is "futile" to try to maintain the contrary in the present state of our historical knowledge, and yet it cannot be said that our knowledge of the subject has received of late any substantial increase. Professor Maitland merely threw its legal aspect into stronger relief, and *compelled attention to it*. This is the only difference between his able treatise on *Roman Canon Law in England* and much that had already appeared in Catholic publications. The truth is that the Anglican apologists of Continuity, starting with a preconceived idea, bent the facts to suit their theory, however unconsciously. As a recent writer puts it, though in a different connection: "The doubtful passages were all read the one way; even the assured were given a twist, for if the wind persistently keeps in one direction even the oaks will take a set to one side."

It is in this sense that the admission of the *Church Quarterly* is so noteworthy. For if, as it seems likely, recourse will be had to the early centuries of Church history for a more promising *point d'appui* against the Primacy of the Holy See, unprejudiced minds may well ask how it is likely to fare with the Anglican apologist in the dim historic past,¹ when facts of comparatively recent date, and attested by such a wealth of clear evidence, suffered so considerable a refraction on entering the Anglican medium.

¹ It is significant, in this respect, that Dr. Lock, in his preface to the late Canon Bright's otherwise brilliant *The Age of the Fathers*, should have felt constrained to make an apology for "an unduly suspicious and hostile attitude towards the occupants of the Roman See."

Hitherto great stress has always been laid by Anglican writers on what they conceive to have been St. Cyprian's attitude towards the Roman See, and as the stress is not likely to be relaxed now, but rather increased, the present seems an opportune moment for examining more closely an act in the life of the Saint which forms the corner-stone of the Anglican contention,—and as to which there has been and is considerable controversy, even among Catholics.

The question I propose to discuss is whether the synod held at Carthage on the 1st of September, 256, under the presidency of St. Cyprian, in which the invalidity of heretical baptism was strongly reaffirmed, was convened before the counter-decision of Pope Stephen I had reached Carthage, or subsequent to its reception. The question is an important one. If the priority of St. Stephen's decision, or rather of its reception by St. Cyprian, can be established, the latter was guilty of an act of schism, whether followed by excommunication or not. If, on the other hand, the synod came first in order of time, it is, as regards the Holy See, on precisely the same footing as its predecessors, and cannot be brought forward any more than they, as implying a rejection of the supremacy of the Bishop of Rome by Cyprian.

The disagreement which existed in Africa on this subject had but recently given rise to two synods,—likewise presided over by Cyprian. The first, held in 255, was but thinly attended, only thirty-one bishops being present,² and seems from the Saint's letter to Quintus³ to have been without much effect. The second was convoked in the spring of the following year,⁴ and the increased attendance—seventy-one bishops were present—bears witness to the activity and influence of the Primate. The conclusions of the synod, so far as they related to re-baptism, were forwarded to Pope Stephen,⁵ together with the acts of the previous synod, and Cyprian's letter to Quintus.

It is important to note that, so far, there is no evidence that either St. Cyprian or the members of the synod were aware that their views were in conflict with Roman doctrine and practice. Can this be maintained also of the third synod, which met in the

² Ep. 70.

³ Ep. 71, 1.

⁴ Hefele, *Conciliengeschichte*, p. 118 (2d Ed.).

⁵ Ep. 72.

autumn of this same year? Or had Stephen's decision: "Let there be no innovation upon what has been handed down,"⁶ and the accompanying threat of excommunication⁷ been received in the interval that elapsed between the second synod and the holding of the third?

It may be said that in this matter the verdict of Catholic historians has hitherto been generally unfavorable to Cyprian, and he is only excused on the ground that he did not regard the question as one of doctrine but of practice. This explanation, however true, does not acquit him of a grave act of insubordination. But of late years there has been a growing disposition to doubt whether there is insufficient evidence for holding that he went so far as to oppose the Pope in synod even on what he considered to be merely a point of discipline. Indeed it may be said that a reversal of opinion is becoming more and more general, and that the most competent writers now lean strongly to the view that the synod preceded the reception of the decree.⁸

If we except some statements by later writers, the documents bearing upon the question are limited to a few letters of St. Cyprian and the acts of the third synod. Before arguing from these documents, it will be well for the sake of clearness to say a word or two about them and their subject-matter.

They all deal with the question as to the validity of baptism administered by heretics. As early as 205, Agrippinus of Carthage had assembled the Bishops of Numidia and Africa in order to discuss the matter, and St. Cyprian lays great stress on their rejection of such baptisms as invalid.⁹ Half a century elapsed before the question seems to have become acute once more. About 255, a dispute arose among some eighteen Numidian bishops and other fellow-bishops, on this subject, and was referred to a synod presided over by St. Cyprian, whose seventieth letter embodies the decisions arrived at. The view of the Numidians is declared to be the correct one, as no one "can be baptized outside the Church."¹⁰

⁶ Ep. 74, 1.

⁷ Ep. 74, 8. Hartel's edition is quoted throughout.

⁸ Cf. Grisar, *Theol. Leit.*, 1881. Bardenhewer, *Patrologie*. Bruck, etc. Hefele leaves the question open. *Ibid.*, p. 119.

⁹ Ep. 71 and 73.

¹⁰ Ep. 70, 1.

That disagreement on this subject was not confined to Numidia is shown by the questions addressed to Cyprian by the Mauritanian Bishop Quintus, questions which he replies to in his seventy-first letter. It is clear that the first synod had not been so successful as he desired, and he speaks in strong terms of the opposition and presumption of some of his colleagues.¹¹ This want of success may account for the summoning of a second synod in the spring of 256,—the greatly increased attendance being due, no doubt, to the energy and zeal displayed in the interval by St. Cyprian, who was fighting in this matter, as he says himself, “for the honor and unity of the Church.”¹² At the close of the synod he forwarded to Pope Stephen such of its decisions as concerned re-baptism,¹³ together with his own letter to Quintus and the findings of the first synod.

As these were the synodic documents which drcw from Stephen his “Nil innovetur nisi quod traditum est,” I shall give a couple of quotations illustrative of their standpoint and of the spirit in which they were drawn up. “Many matters were brought forward and discussed. But it was our duty to write to thee most especially and confer with thy gravity and wisdom concerning that which pertains more closely to sacerdotal authority and to the unity and dignity of the Catholic Church which arises out of the arrangement of the divine disposition.” Then follows a statement of the views of the synod that “those who have been baptized outside the Church . . . must be baptized when they return to us and to the Church which is one, because it is of little account to impose hands upon them that they may receive the Holy Ghost, unless they receive also the baptism of the Church.”¹⁴ This synodic letter concludes as follows: “We have placed the matters before thy conscience, beloved brother, . . . believing that what is both pious and true doth also meet with thy approval on account of the truth of thy piety and faith. For the rest, we know that some people put away with difficulty views they have

¹¹ Ep. 71, 1. Nescio qua praesumptione ducuntur quidam de collegis nostris ut putent eos qui apud haereticos tineti sunt, quando ad nos venerint, baptizari non oportere . . . quidam de collegis nostris malunt haereticis honorem dare quam nobis consentire,’ etc.

¹² Ep. 73, II.

¹³ Ep. 72.

¹⁴ Ep. 72, 1.

once entertained, and do not easily alter their resolutions, but retain some peculiar customs which have once been adopted among themselves, whilst maintaining intact among their colleagues the bond of peace and concord. In this matter neither do we do violence to any one or put forth a law, since each bishop (*praepositus*) enjoys the free choice of his will in the administration of his Church, and must give an account to the Lord."

In the next place we have a letter from Cyprian to Jabainus,¹⁵ a Mauritanian Bishop, who had forwarded to him a controversial document which was being circulated in Africa. Cyprian's reply is concerned chiefly with the refutation of this document which supplies further evidence that opposition to his views was by no means at an end. We quote the concluding words, as they have an important bearing on our subject: "We have written these things to thee in brief, as far as our mediocrity allowed, most dear brother, dictating to no one nor prejudging, lest each of the bishops should do what he thinks, having the free power of his choice. We, as far as it lies with us, do not contend with our colleagues and brother-bishops on account of the heretics, but keep with them the divine concord and peace of the Lord."

Compare with these words the conclusion of a letter to Magnus, written before the first synod and dealing with the same topic. "I have answered thy letter, beloved son, as far as our small mediocrity was able, and have shown thee what we, in so far as it lies with us, think,—dictating to no one lest each bishop (*praepositus*) should decide as he thinks, as having to render an account of his act to the Lord, according to what the Blessed Apostle Paul writes in his letter to the Romans and says: 'Each one of us will render an account of himself. Let us therefore not judge one another.'"¹⁶

That St. Cyprian should disclaim, once in a way, any wish to force his opinion on his brother-bishops, judge them, or otherwise interfere in the administration of their dioceses, need cause no surprise. But when we find the disclaimer repeated, in almost identical terms, in all the documents from his hand bearing upon this subject, and even sent beyond the seas to Stephen, we cannot regard the repetition as accidental. Now, if it can be shown—as

¹⁵ Ep. 73, 26.

¹⁶ Ep. 69, 17.

indeed I think it can—that the reference is to the state of affairs in Africa, and that the disclaimer was called for by the accusations of his opponents, the contention is reasonable that, when we find it repeated once more at the third synod, it should still be understood *in the same sense*, and that we should refuse to read into his words a new meaning, an allusion to Stephen, until some better argument is adduced than their greater or lesser applicability to his action.

The opposition St. Cyprian had to contend against in Africa dated from his episcopal consecration. When this took place, in spite of his resistance, he was still a neophyte, and this circumstance always remained a difficulty, and was frequently urged against him. In his defence he appealed to the *judicium Dei*, to the consensus of his brother-bishops, and the suffrages of his people. In a letter to the latter he complains of the “malignity and perfidy” of certain presbyters, “who repeat their old accusations against my episcopacy—indeed, against your suffrage and the judgment of God.”¹⁷ Writing to a certain bishop named Florentius Pappianus, he charges him, in vehement terms, with a wish to pass judgment, “after God the Judge who makes priests, I will not say on me—of what account am I?—but on the judgment of God and of Christ,”¹⁸ and censures him for setting himself up as *episcopum episcopi*,¹⁹ the bishop of a bishop. Later he speaks of “God constituting a bishop,” and finally warns Pappianus to think “of the majesty of God, who ordains the priests of Christ.”²⁰

According to the late Dr. Benson, “the African episcopate had declined in character during the long peace; many bishops were engaged in trade, agriculture, or usury; some were conspicuously fraudulent or immoral, or too ignorant to instruct catechumens or avoid using heretical compositions in public prayers.”²¹ If this picture is even approximately true—and it would seem that it is—it is easily intelligible how the opposition

¹⁷ Ep. 43, 1.

¹⁸ Ep. 66, 1.

¹⁹ *Ibid.*, c. 3. This expression should be noted. It will occur later in the plural, as demanded by the altered circumstances.

²⁰ *Ibid.*, *passim*.

²¹ *Dict. of Christian Biography*. Art. *Cyprian*.

which existed already on the ground of traditional custom came to be reinforced by less worthy motives. These were not the kind of men to make matters easy for a Primate who insisted on perfect obedience to the canons, put down abuses with a strong hand, and in spite of his love of peace excommunicated such as defied his authority,²² and threatened with a like measure those who refused to accept the terms laid down by him for the reception of the "lapsed."²³

The resistance he met with in this latter controversy led to a schism. The deacon Felicissimus, who headed the opposition, was joined not merely by the fashionable and influential *lapsi* who declined all penance, but also by the confessors who, spoiled by flattery, regarded St. Cyprian's rejection of their intercession as a slight upon themselves and a belittling of the merits of the martyrs. We may be quite sure that the emissaries sent by the party of laxity to Rome spared no efforts to create a strong current of opinion against him there, and it is possible that his declaration to Stephen—"neither do we violence to any one"—was directed against their misrepresentations of his conduct. Nor must we forget that his great eloquence and the intellectual gifts which raised him head and shoulders above his brother-bishops laid him readily open to the accusation of unfairly using his superiority, and forcing his opinions on others less happily endowed.

That such accusations were made is implied in the frequency of his disclaimers. But evidence of a more direct nature is not wanting. Take, as an instance, the following passage in the treatise *De Rebaptismate*, written about this time by one of his opponents. The dispute, it is said, could not have arisen but for the lack of the necessary humility, and can lead to nothing but dissensions, jealousies, and schisms, "where no other fruit can be found but this, that one man, no matter who he be, should be lauded with empty praise by certain light-headed men."²⁴

So much for the condition of affairs in Africa at the time the third synod was held.

²² Ep. 42.

²³ Ep. 55, 4. These strong measures are sufficient evidence that when he speaks of judging no one, of allowing every bishop perfect freedom of choice, etc., he is referring to matters which in his judgment did not affect the integrity of the faith.

²⁴ *De Rebaptismate*, c. I, *passim*. Hartel, vol. ii, p. 69.

The second synod, although more largely attended, failed to secure the unanimity which St. Cyprian desired, as may be inferred from the concluding passage in the synodic letter to Stephen already quoted.

We now come to the third synod, upon which the dispute turns. It met in the autumn of 256, following the second, therefore, within the same year. Some have thought that this short interval could be explained only on the supposition that the third synod was hurriedly summoned on the receipt of Stephen's rescript,—in order to solemnly protest against it. There is no need for any such supposition, as the procedure was quite normal.²⁵ But apart from this, his great energy and the conviction that he was "fighting for the honor and unity of the Church" are quite sufficient to explain St. Cyprian's eagerness to settle definitely the only outstanding question which disturbed the peace and quiet of his province.

As regards Pope Stephen, it has been asserted that six months were time enough for him to draft his answer, and that to suppose he took longer is unreasonable.

On the contrary, the supposition is perfectly reasonable and more likely to be true in fact. In a matter of such importance Stephen would certainly have acted with great deliberation, and he may well have followed the precedent set him by Pope Victor in the Paschal controversy, carefully inquiring into the customs of other Churches and holding synods before giving a final decision. The words used by Pope Zosimos in a letter addressed to the African Bishops during the Pelagian controversy have their application here also: "One must not decide without great deliberation that which requires to be examined with the gravest judgment."²⁶ As for the African bishops and St. Cyprian, they, on their side, did not press for an answer. There was, therefore, no reason why Stephen should hurry, and grave reasons why he should not.

²⁵ Cf. the so-called Apostolic Canons (No. 36) and the Fifth Canon of Nicæa. The time preceding Lent and the autumn of the same year are the dates given for the two yearly meetings of the synods. As the third synod met on September 1st, St. Cyprian was but following a custom which later on became law.

²⁶ Constant. *Epistole Rom. Pontif.* I, 974.

It seems convenient to consider his reply here, although in my opinion it followed, instead of preceding, the synod. And in this respect it is significant that the only direct knowledge we have of his answer is derived from documents written admittedly after the synod and unconnected with it.

St. Cyprian gives us in a letter to Bishop Pompeius the only portion of the Pope's answer that has been textually preserved. "If any should come to you," writes Stephen, "from any heresy whatsoever, let there be no innovation upon what has been handed down: that hands be imposed for penance, since heretics themselves do not baptize in a special way such as come to them, but only admit them to communion."²⁷

A later portion of the same letter allows us to conjecture the reasons given in support of this decision. After violently attacking the argument from tradition,—especially the one drawn from heretical practice, Cyprian says: "Or if they attribute the effect of baptism to the *majesty of the name* in such wise that those wheresoever and howsoever baptized are judged to be renovated and sanctified . . ." St. Firmilian, to whom Cyprian forwarded a copy of Stephen's reply, says much the same thing: "This also is absurd, that Stephen and those who agree with him do not think it should be asked who was the baptizer, because the baptized could have received grace after the invocation of the names of Father, Son, and Holy Ghost."²⁸ It would seem from these two extracts that Pope Stephen defended the traditional practice on just the same grounds that we should make use of to-day; that the efficacy of baptism was derived not from the internal dispositions of the minister, as St. Cyprian mistakenly thought,—but from the Sacrament itself as instituted by Christ.

Having now passed in review all the documents which have a bearing upon the third synod, we are in a better position to examine the synod itself. It met at Carthage, on the 1st of September, as its Acts inform us,²⁹ and was attended by eighty-seven

²⁷ Ep. 74. "Si qui ergo a quacumque haeresi venient ad vos, nihil innovetur nisi quod traditum est, ut manus illis imponatur in poenitentiam, cum ipsi haeretici proprie alterutrum ad se venientes non baptizent, sed communicent tantum."

²⁸ Ep. 75, 9.

²⁹ Hartel, vol. i, p. 435, seq.

bishops from the province of Africa, Numidia, and Mauritania, together with presbyters and deacons; the laity were also present in large numbers. It opened with the reading of four letters: I. A letter from Jabainus to Cyprian, asking for advice on the subject of re-baptism. II. Cyprian's reply, which contains an exhaustive exposition of his views as well as a refutation of those of his opponents. With this reply were included an abstract of the acts of the second synod, and a copy of Cyprian's letter to Quintus. III. The reply of Jabainus to Cyprian. IV. Cyprian's letter to Stephen embodying the findings of the second synod.³⁰

After these letters had been read out, St. Cyprian said: "It remains that upon this same question we should each one give our opinion, judging no one nor removing anyone from the right of communion if he thinks differently. For no one of us sets himself up as a bishop of bishops, or forces his colleagues to the necessity of concurring by tyrannically frightening them, since every bishop has his own choice according to the competency³¹ of his liberty and power, and can no more be judged by another than he himself can judge another. But let us all await the judgment of our Lord Jesus Christ, who singly and alone has the power both to set us up in the governing of His Church and to pass judgment on our action."

The priority of Stephen's reply rests almost exclusively on the interpretation to be given to certain expressions in this address. The mere fact that such expressions are applicable to Stephen's

³⁰ The second and fourth letters have been already referred to, principally in connection with the disclaimers with which they conclude.

³¹ *Pro licentia libertatis . . . sua.* The Rev. F. W. Puller (*Primitive Saints and the See of Rome*, 3d ed., p. 65) translates these words as follows: "According to the absolute independence of his liberty" (italics mine). What good purpose can be served by such a palpable mistranslation? The declaration so unwarrantably placed on St. Cyprian's lips is not only contradicted by the Saint's own practice, but is openly at variance with the Church discipline of the time. So far from being absolutely independent, bishops were bound, in their administration, to follow canonical procedure, and departure from it or from established usage invariably evoked strong protest. The whole of the re-baptism controversy is an instance in point, and the attitude of St. Cyprian at this synod alone in regard to his dissenting brother-bishops ought to have made Mr. Puller's addition to his speech impossible. Cf. "*licentia sacrificandi*," Ep. 73, c. 8.

action, as it appeared to Cyprian in a moment of great irritation³² does not carry with it the necessary conclusion that, as a fact, they *were so applied in this instance*. Such an inference is altogether invalid, besides resting, as we have seen, on a document which is admittedly post-synodic.

I have already said sufficient to show that there is no need to go outside Africa, or beyond purely local conditions to find a perfectly natural and straightforward explanation. So far from being a veiled and indirect cut at Pope Stephen, the address supplies us with no more than a summing up and a repetition of expressions already occurring in the letters just read out,—and the slight alterations which occur are just such as would grow out of the altered circumstance that Cyprian is no longer writing to individuals, but speaking to a large assembly of bishops, clergy, and laity.

It was of the greatest importance for the success of the synod that his African opponents, who, if not actually present, were assuredly watching its proceedings with the greatest vigilance, should have no shadow of a reason for repeating their old accusations about his overbearing behavior, or their sneer at the “light-headed men” who followed him and belauded him with vain praise. “He was doing violence to no one.”³³ It was therefore essential that liberty of speech should be emphasized and safeguarded,—all the more so, as it was in Cyprian’s judgment merely a question of disciplinary practice as to which there ought to be a difference of opinion without loss to the integrity of the faith, and therefore without any breach of the “divine concord and peace.”

I will set down side by side what St. Cyprian actually said at the synod,—and what was contained in the letters just read out, or in letters written previously and confessedly before there

³² Cf. his letter to Pompeius (74), a *post-synodic* letter. This has been challenged because Cyprian does not refer to the synod; but why should he, in writing to a bishop who had been represented at it by a deputy? Cf. vot. 83. Pompeius had asked Cyprian for some account of what Stephen had written, a quite unnecessary course, one would imagine, if the synod had had any connection with the Pope’s decree.

³³ Ep. 72 to Stephen.

was any question of a direct conflict with Rome on this subject. It will be seen at a glance that the speech adds nothing new, and supplies no evidence that a new element, *i.e.*, papal intervention, had meanwhile entered into the discussion.

The Opening Speech.

Singuli quid sentiamus proferamus,
neminem judicantes . . . ,

aut a jure communicationis aliquem, si
diversum senserit, amoventes,

neque enim quisquam nostrum episco-
pum se episcorum constituit.³⁵

aut tyrannico terrore ad obsequendi neces-
sitatem collegas suos adigit.

quando habeat omnis episcopus pro li-
centia libertatis et potestatis sua arbitri-
um proprium.

tamque³⁶ judicari ab alio non possit
quam nec ipse possit alterum judicare,
sed expectemus universi judicium Domini
nostrí Jesu Christi.

Expressions that had just preceded it.

Nemini praescribentes aut praejudi-
cantes quominus unusquisque episcopo-
rum quod putat faciat. (Ep. 73, 26.)*³⁴

salvo inter collegas pacis et concordiae
vinculo quaedam propria . . . retinent.
(Ep. 72, 3.)*

Cum quibus divinam concordiam et do-
minicam pacem tenemus. (Ep. 73, 26.)*

An tu qui te episcopum episcopi . . .
constituis? (Ep. 66, 3.)

Quā in re nec nos vim cuique facimus
aut legem damus. (Ep. 72, 3.)*

quando habeat in ecclesiae administra-
tione voluntatis sua arbitrium liberum
unusquisque praepositū. (Ep. 72, 3.)*
unusquisque quod putet faciat habens
arbitrii sui liberam potestatem. (Ep. 73,
26.)*

unusquisque praepositus rationem actus
sui Domino redditurus. (Ep. 72, 3.)*

³⁴ The asterisk denotes passages read out immediately before the address.

³⁵ A fitting expression, I think, in the mouth of one bishop addressing eighty-six brother-bishops, and wishing to emphasize the perfect equality and freedom of all as to the question at issue. That Tertullian used this same expression of Pope Zephyrinus is no proof that Cyprian used it of Pope Stephen. It is a coincidence which, I suspect, has been allowed more weight than was due to it.

³⁶ A corollary of *per licentia . . . potestatis sua*. So long as a bishop did not exceed the degree of liberty and power conferred upon him by the Canons, his action was no concern of his brother-bishops. For the exercise of his just rights he was amenable to his conscience and to God alone. This passage supplies the reason of the opening sentence: "It remains that upon this same question we should each one give our opinion judging no one . . . "

For in thus expressing their opinions, and in acting upon them, the bishops were within their right, according to St. Cyprian's view. Read in this obvious sense, the address is one connected and homogeneous whole.

qui unus et solus habet potestatem et
praeponendi nos in Ecclesiae suae gubernatione.³⁷

et de actu nostro judicandi.

Deus qui sacerdotes facit. (Ep. 66, 1.)
Si majestatem Dei qui sacerdotes ordinat Christi consideras. (*Ibid.* 9.)

Animadverto . . . post Deum judicem te velle—non dicam de me—sed de Dei et Christi judicio judicare. (Ep. 43, 1.)

The comparison just made and the short account of the actual state of the re-baptism controversy in Africa which preceded it, have at least established this much: that it is not permissible to maintain that the address must necessarily be understood as directed against Stephen. They supply a much simpler and much more natural explanation.

However, in seeking to determine the meaning of expressions not otherwise determined, previous parallel utterances and circumstances of time and place are not the only things to be considered; due weight must also be allowed to the character of the man who utters them, especially when his character is strongly marked. Now to read into the “tyrannicus terror” and the “unus et solus” an underhand thrust at Stephen and a veiled challenge to his authority, is to tax St. Cyprian with a procedure absolutely at variance with his well-known singleness of purpose, with his perfect straightforwardness, and with the fearlessness he displayed in the discharge of his duty, a fearlessness sufficiently attested by the strong line he took in the matter of the “lapsed,” and by his glorious martyrdom. And here, fighting though he was “for the unity and honor of the Church,” we are to write him down guilty of an act of conspicuous weakness, a weakness that was willing to wound from behind and afraid to strike openly, and perfectly

³⁷ It need hardly be pointed out that these words are not to be understood to the exclusion of all delegated authority and the hierarchic constitution of the Church. For a valid ordination, St. Cyprian requires election by neighboring bishops. Nor in ordinary cases would he recognize Cornelius until he was satisfied that his election had taken place according to canonical procedure. This was to him the ordinary proof of election by God. (Ep. 44.) And as for judging,—he went much farther than this when he excommunicated Bishop Repostus. His interference in the case of Basilides and Martialis, both bishops, shows too that he did not consider himself as precluded from acting strongly *outside* his own province, when grave interests were at stake, and when he considered his brother-bishops had exceeded “the competency of their liberty and power.”

unintelligible in a man who had had the courage to summon all the bishops of his province together to protest against Stephen and his pretensions. Strange, too, that his courage should have failed him at a moment when he was "backed by an army of bishops moving like one man under him,"³⁸ when he had just declared, according to the Anglican theory, that he was "absolutely independent," and amenable only to the judgment of God.

Besides this, veiled allusions were out of place in the face of an issue which from its importance demanded the utmost plainness and openness. If the assembled bishops had a right to express themselves freely on the question of re-baptism, how far greater was their right to decide freely whether they would break with Rome or not? And how were they to decide unless the issue was placed clearly before them? Instead of this, we should have St. Cyprian stooping to an act of duplicity; assuring them that they were met together to promote the unity and honor of the Church, whilst knowing all the time that they were by their acts wrecking its unity and separating themselves from one to be in communion with whom was, in his own words, "to be in communion with the Catholic Church."³⁹ He had placed the alternative of obedience or excommunication plainly before them in the controversy about the lapsed; why suppress all direct mention of Stephen's threat of excommunication here, if he knew of it? Still less reason could there be for such a suppression and for these round-about and devious ways, if the bishops already knew of Stephen's letter and threat. What would have been uppermost in every one's mind would certainly have found clear and unmistakable utterance.

The explanation, therefore, which rejects these veiled allusions and this suppression of an important issue in favor of a simpler and more direct procedure has the further advantage of being

³⁸ Cf. Dr. Benson, Art. Cyprian, *Dict. Christian Biography*.

³⁹ Ep. 55, i. Ut (Cornelius) sciret, te secum, hoc est cum catholica ecclesia communicare. Cf. the passage from the "De unitate Ecclesiae," C. 4: "Whoso strives against the Church and resists, whoso abandons the Chair of Peter upon whom the Church is founded, does he flatter himself he is in the Church?" It will be interesting to note how Anglicans will deal with this passage, which was once a trusty weapon in their armory, and has now been turned against them by Dom Chapman and Professor Harnack. Cf. The London *Tablet*, May 23, 1903.

in strict accordance with everything we know of St. Cyprian's character.

I now proceed to examine the acts of the synod. They stand to the documents read out at the beginning, and especially to the opening address, in much the same relation as do the contents of a book to its preface. Thus, on the theory that the Council had been convened to reaffirm the invalidity of heretical baptism *as against Stephen's decree*, and *in spite of his threat of excommunication*, the first thing we should naturally expect to find in its recorded acts would be a very distinct reference to these two matters.

As a fact, not one out of the 87 *vota*⁴⁰ betrays the slightest hint of any excommunication hanging over the synod, and, with one or two exceptions, they are mere repetitions of the arguments used by St. Cyprian in the letters just read out.

The bishops can take up and rub in points made by him against his African opponents;⁴¹ they can express in strong terms their astonishment and irritation that some "of their own brethren," some "of their own colleagues," should "presume" to think differently, should flatter heretics, betray the Church's baptism, and become "prevaricators of the truth"; but as for the man who has overthrown their labors in two previous synods and forbids their continuance under severe threats, who sets before them, as one reason for his decision, the practice of heretics whom they have just execrated together with their baptism—against *him* these fiery Africans have no single word of clear protest, complaint, or indignant remonstrance, whilst sparing none of these things to their dissenting colleagues. They do not even rise to the process of indirect aspersion, despite the supposed encouragement of their Primate, whom they follow in all else. To any one who has even the slenderest knowledge of human nature and of the unrestrained

⁴⁰ Dr. Benson pithily hits off their general character as follows: "Each bishop by seniority delivered his opinion, of which we have a verbal report: from some a good argument, from some a text, an antithesis, an analogy, or a fancy; here a rhetorical sentence, there a solecism, or an unfinished clause; a simple restatement, a personality, a fanaticism: two of the juniors vote with the majority on the ground of inexperience. But on the whole we must admire the temper and ability of so large a number of speakers."

⁴¹ Cf. Ep. 71, 1, and Vot. 35; Ep. 73, 4, and Vot. 52.

procedure, only too common in the synods and Councils of the early Church, this exceeding forbearance of the Africans in regard to Stephen is inexplicable, if his peremptory decree had been previously known.

Let us look more closely at the *vota* which constitute the recorded acts of the synod. If any one will take the trouble to classify them, he will find that the argument common to the greater number is one in which the invalidity of heretical baptism is deduced directly or indirectly from the absence of proper internal dispositions in the baptizer. Thus some thirty-four. That custom should give way to truth, that the power of forgiving sins was given by Christ to His Church, and not to heretics; that to admit their baptism is to betray that of the Church, etc., are arguments which recur in varied forms.

Now, on referring to the documents read at the opening of the synod, we find that the arguments just mentioned are but a re-statement, a repetition, with far less originality of thought or expression than Dr. Benson's description would lead one to expect. But what we look for, and look for in vain, is something, whether argument or statement, which we could fix upon and say: *This* is aimed at Stephen, *this* at his threat of excommunication, *this* at his own peculiar argument from heretical practice. The bishops do everything but the chief thing they—on the theory that I am combating—were convoked to do: refute and confute Stephen. Arguments peculiar to their African opponents are singled out and answered. The argument peculiar to Stephen, which subsequently drew from St. Cyprian such unmeasured criticism, is not even alluded to.

Another important feature to notice is that both Cyprian and the bishops allow, *in the synod*, that custom is against them, and on the side of their adversaries; but, as one of them quaintly puts it, "Christ did not say, 'I am custom,' but, 'I am truth.' Let, therefore, custom give way to truth."⁴²

When, however, Cyprian sets himself to refute Stephen in a letter written after the synod,⁴³ he is no longer of the same mind. Far from allowing that tradition and custom are on the Pope's side, he strives to prove that such is in no wise the case. He

⁴² Cf. Vot. 30, 63, etc.

⁴³ Ep. 74, 2.

declares there is no trace of any such custom in the Gospels or in the writings of the Apostles, and that to ascribe to them approval of heretical baptism is to defame them. How explain this remarkable change of front, except by saying that the argument from traditional usage, whilst confined to his adversaries in Africa, did not strike Cyprian as presenting any particular difficulty; but that when the bishop of the "ecclesia principalis" lent it the weight of his authority, he was forced to reconsider his attitude in its regard?

So, too, with the argument from heretical practice. It had been passed over in silence at the synod—if indeed it was known. But in this same letter, written subsequently, it draws from St. Cyprian some of the sharpest criticism he ever penned: "To this degree of misery then is the Church of God and the Spouse of Christ descended, that she should follow the example of heretics, that for the celebration of the heavenly sacraments light should borrow instruction from darkness, and Christians should do what anti-Christians do! What blindness of spirit . . . what iniquity!"⁴⁴

There is the strongest presumption that this argument would have met with like treatment at the synod, if Cyprian and the bishops had been aware of it. To them the heretics were no better than "high-priests of the devil,"⁴⁵ "worse than pagans;"⁴⁶ and two of the bishops were of opinion "that these blasphemous heretics . . . should be execrated, and therefore *exorcised* and *baptized*."⁴⁷ Exorcism first, and *then* baptism! "A painfully early development," remarks Dr. Benson.

We are faced, then, with this extraordinary state of affairs: At a synod "hurriedly" convened to oppose Stephen, both the president and the assembled bishops agree with Stephen that traditional usage is on his side. After the synod, the president strongly denies that such is the case.

At the synod, an argument peculiar to Stephen, one which was easily misunderstood and so liable to a crushing refutation, is passed over in silence. After the synod, it is seized upon and torn to pieces. Surely no satisfactory explanation is possible except the supposition that the third synod was convened and

⁴⁴ Ep. 74, 4.

⁴⁵ Vot. I.

⁴⁶ Vot. 37.

⁴⁷ Vot. 31, 37,

held without any reference to Stephen, and before his decree and threat of excommunication reached Africa.

It is useless to labor the point further. The argument to be drawn from silence is often a precarious one and liable to great abuse. But where there is a strong presumption that a fact or facts would have been mentioned by a writer or speaker, if known to him, it is a valid inference from his silence, that he did not know of them. In this case the presumption is only made stronger by the contradictory hypotheses put forward to weaken it.

A recent Anglican writer thinks that St. Cyprian suppressed Stephen's decree, because of certain abusive expressions it "may" have contained, and its "arrogant" tone and threats would, if recorded in the acts of the synod, have caused a scandal throughout Africa. He also thinks that the silence of the *vota* on the subject may be accounted for partly by their nature and partly by saying that the bishops would be on their guard against any "open exhibition of irritation when they spoke at a public session."⁴⁸

Now, either the bishops knew of Stephen's decree and its contents, or they did not. If they knew, the scandal was bound to follow their return to their dioceses, where they would no longer be bound by the restrictions—wholly imaginary at this period—of a public session. This unique conspiracy of silence was then useless and nugatory.

If they did not know, the scandal might indeed have been averted. *But what becomes of their pent-up irritation?* There was nothing for them to be irritated about, so far as Stephen was concerned.

But granted that Stephen's decree did answer fully to the description Cyprian gives of it, in his angry letter to Pompeius, and that it did contain remarks which were "proud or irrelevant, or self-contradictory, set down without discretion or foresight."⁴⁹ It was not to combat *irrelevancies* that the synod was convoked. The kernel of the decree, preserved to us textually and already quoted, has nothing offensive about it. The simple course would have been for Cyprian to have read out *that* to the synod, and not

⁴⁸ Rev. F. W. Puller, *ibid.*, p. 455.

⁴⁹ Fp. 74, I.

suppressed the whole, and with it the *raison d'être* of the synod, because of some minor blemishes of expression and style, or even abusive expressions against himself. In so acting, he would only have been following a precedent set by himself under conditions not dissimilar.⁵⁰

If the reasoning pursued in this article be correct, we come to this final conclusion.

St. Cyprian's opening address was not a piece of mummery intelligible only to himself; neither did he descend to the undignified expedient of venting his irritation against Stephen in a series of more or less veiled cuts and thrusts. But what he meant, he said openly and plainly; and we find his meaning reflected, with the same directness and plainness, in the recorded opinions of the assembled bishops. And his meaning was that they were met together for the third time, not to imperil the unity of the Church, but to safeguard it and strengthen it by eliminating, as far as possible, a certain diversity of practice which was disturbing the peace of the Church in Africa.

Of an act of defiance against the supremacy of the Bishop of Rome there is no sign.

The vexed question as to the subsequent relations between Stephen and Cyprian does not properly fall within the scope of this article, but it seems desirable to say a word or two on this subject on account of their close connection.

Did Stephen carry out his threat of excommunication? The answer to the question seems to turn upon the two kinds of excommunication in use in the early centuries, and the difference between them. One carried with it little more than a suspension of friendly relations, of the duties of hospitality. It did not affect the powers or jurisdiction of the bishop within his own diocese, but merely his intercourse with outsiders. The other, which we might call

⁵⁰ Letters from Pope Cornelius announcing his election reached Carthage whilst the synod of 251 was still sitting. Novatian sent letters at the same time, containing a temperate protest against his election. Both sets of documents were laid before the synod. What Cyprian suppressed was the mass of scandalous charges which followed; and at a time when the validity of Cornelius' election had been attested by his own deputies now returned. By what process of reasoning Mr. Puller can find here a precedent for the suppression of the whole of Stephen's decree by Cyprian, it is hard to see.

the "excommunicatio major" carried with it "anathema," deposition, and exclusion from the body of the Church Catholic. It placed the excommunicated bishop in a state of schism.⁵¹

Dionysius the Great begged Pope Stephen not to carry his threat into execution against the Orientals; and Eusebius, to whom we owe the knowledge of this fact, writing with the correspondence between the two under his eyes, merely states that Stephen was *angry* with Cyprian—an inadequate expression to indicate the "excommunicatio major," if such had taken place. But we need not lay any particular stress on his testimony, as it is wanting in definiteness.⁵²

St. Augustine states positively, that *no schism* took place. "The peace of Christ," he says, "won the victory in their hearts (Stephen's and Cyprian's) so that . . . no schism should arise between them;"⁵³ on the other hand, there is Firmilian's equally positive statement that Stephen did "break the peace" against Cyprian, and not only refused to receive the delegated bishops of the third synod on their arrival in Rome, but forbade any of the brethren to extend to them the ordinary usages of hospitality.⁵⁴ Yet he says no word that implies more than the suspension of the usual friendly intercourse, etc., between Rome and Carthage. His statement, therefore, does not contradict St. Augustine's, who speaks clearly and definitely of schism—a very different thing.

The Donatists made St. Cyprian's error about the validity of Baptism the starting point of their heresy, and were loud in claiming him as their protagonist. In arguing against them St. Augustine again and again recurs to the "argumentum ad hominem": "St. Cyprian remained true to the unity of the Church; whereas you are cut away from the unity that he kept. Follow him rather in his love of unity than in his error."⁵⁵ And he does so without any fear of being contradicted by his keen-eyed and

⁵¹ Cf. De Smedt, *Dissert. in prim. aet. Eccl.*, p. 70. Jungmann, *Dissert. in hist. Eccl.*, I, 337.

⁵² Euseb. H. E., VII, 3 and 5.

⁵³ "Vicit pax Christi in cordibus eorum (Stephani et Cypriani) ut . . . nullum inter eos schisma oriretur." De Cap. c. Donat., V, C. 25, n. 36.

⁵⁴ Ep. 75, 6, 25.

⁵⁵ Cf. De Cap. c. Donat., VII, C. 1, n. 1, *passim*. II, c. 3, n. 4.

watchful adversaries.⁵⁶ We may take it then that he was but stating the unbroken tradition about St. Cyprian, handed down in the African Church, whose pride and veneration in his regard it would be difficult to exaggerate. And for this reason St. Augustine's testimony is in no wise shaken by the contention, however sound, that he was unacquainted with the letter of Firmilian.

Less than a year after the third synod St. Stephen was put to death in the persecution of Valerian, in August, 257. That peace reigned between Cyprian and St. Stephen's successor, Pope Xystus, we know from Cyprian himself;⁵⁷ and the report of his deacon Pontius, who calls Xystus a "good and peaceful bishop."⁵⁸

On the 14th of September, 258, St. Cyprian, in his turn, laid down his life for the Faith, "his error in its regard compensated for by the abundance of his charity and purged away by the sword of his passion."⁵⁹

P. ST. JOHN, S.J.

Valkenberg, Holland.

⁵⁶ There is no sign that the Donatists ever challenged the accuracy of St. Augustine in this matter so important for them. The Donatist historian Petilian even describes Stephen's episcopate as "blameless," whilst heaping "incredible calumnies upon the other bishops of the Roman Church." Cf. St. Aug. *De unico bap.* c. Pet. c. 16, n. 27, and c. 14, n. 23.

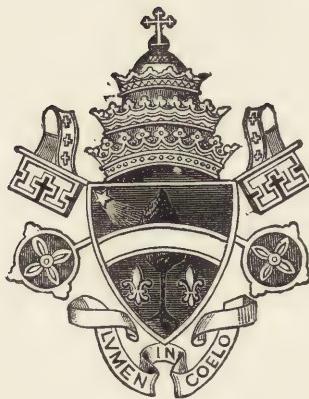
⁵⁷ Ep. 80.

⁵⁸ Cf. Cyprian's *Vita*, C. 14. Hartel, vol. ii.

⁵⁹ St. Aug. *De bap.* c. Donat., I, C. 18, n. 28.

It would not be surprising if at no very distant date the prevailing view among Anglicans on the subject of the Primacy in the early Church were to receive as rude a shock as their late continuity theory—and, indeed, from much the same quarter. Compare the two subjoined passages illustrative, one of the subjective, the other of the objective method of writing history. Mr. Fuller thus sums up the results of the third synod: "As it was in the Paschal controversy, so it was in the Baptismal controversy; it was Rome that was compelled to give way . . . Africa and Asia Minor retained their baptismal discipline unchanged, and had the joy of welcoming back the Roman Church after its wanderings into the straight path of Catholic peace and charity." (*Primitive Saints and the See of Rome*. 3d ed., p. 71.)

The following is the estimate of the late Dr. Benson: "Over the theory promulgated by one of Cyprian's powers and character, backed by an army of bishops moving as one man under him, . . . Stephen's triumph without a council, against remonstrances from the East and hindered by his own pretentiousness and uncharitableness, was great. It deserved to be, for Rome represented freedom, comprehensiveness, and safe latitude." (*Dict. Christian Biography*: Cyprian). [Italics mine in both cases.]



Hnalecta.

EX ACTIS LEONIS XIII.

SOLEMNIA QUINQUAGENARIA DEFINITIONIS DOGMATICAЕ B.M.V.
IMMACULATAЕ CONCEPTIONIS.

Ai nostri diletti figli VINCENZO cardinale VANNUTELLI, MARIANO
cardinale RAMPOLLA DEL TINDARO, DOMENICO cardinale
FERRATA, GUISEPPE CALASANZIO cardinale VIVES.

Signori Cardinali:

Da molte parti Ci è stato manifestato il vivo desiderio dei fedeli di celebrare con istraordinarie solennità il cinquantesimo anniversario della dogmatica definizione dell' Immacolata Concezione della Vergine. Quanto tale brama torni gradita al Nostro cuore è agevole immaginarlo. La pietà verso la Madre di Dio, non solo è stata fra le Nostre più soavi affezioni fin dai teneri anni, ma è per Noi uno dei più validi presidî concessi dalla Provvidenza alla Chiesa cattolica. In tutti i secoli ed in tutte le lotte e persecuzioni la Chiesa ebbe ricorso a Maria, e ne ottenne sempre conforto e difesa. E poichè i tempi che corrono sono così procellosi e pieni di minacce per la Chiesa stessa, Ci gode l' animo e si apre a speranza nel vedere i fedeli che, colta la propizia occasione

del menzionato cinquantenario, vogliono con unanime slancio di fiducia e di amore rivolgersi a Colei che è invocata Aiuto dei Cristiani. Si aggiunge poi a renderci cara la bramata solennità cinquantenaria, l' esser Noi unico superstite fra quanti, sia Cardinali sia Vescovi, facevano corona al Nostro Predecessore nell' atto della promulagazione del dommatico decreto. Essendo però Nostra intenzione che le feste cinquantenarie abbiano quell' impronta di grandezza, che si conviene a questa Nostra Roma, e sieno tali da servir di stimolo e regola alla pietà dei cattolici di tutto il mondo ; abbiamo determinato di formare una *Commissione Cardinalizia*, a cui spetti ordinarle e dirigerle. A membri di siffatta Commissione nominiamo voi, Signori Cardinali. E nella certezza che, colle sapienti vostre cure, saranno interamente appagate le Nostre e le comuni brame, pegno dei celesti favori vi impartiamo l' apostolica benedizione.

LEO PP. XIII.

Dal Vaticano, 26 maggio 1903.

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DUBIUM CIRCA ADMISSIONEM AD VOTA SOLLEMNIA, TRIENNIO
NONDUM EXPLETO.

Nomine plurium Superiorum regularium S. Congregationi proponitur dubium circa admissionem ad vota sollemnia, triennio nondum expleto. Cum de jure communi superior ante admissionem candidati ad vota sollemnia expleto triennio debeat exquirere votum Capituli mere consultativum, nequaquam decisivum (quod Capitulo convenit solum quoad admissionem ad vota simplicia), quaeritur circa triennium nondum expletum, sed Apostolica dispensatione abbreviatum :

1° Utrum ob temporis abbreviationem per dispensationem Apostolicam votum consultativum Capituli transmutetur in decisivum ?

2° Utrum Superior debeat exquirere votum Capituli (sive consultativum sive decisivum) antequam supplicatur pro gratia vel ipsa obtenta ?

3° Utrum standum sit praxi communiori, iuxta quam superior

ante expostulationem dispensationis exquirit votum Capituli mere consultivum, adnotando tamen in ipsa supplicatione quale fuerit iudicium Capituli circa personam candidati, quin postea, obtenta S. Sedis dispensatione, alterum votum expostulet?

Sacra Congregatio Eminentissimorum et Reverendissimorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, ad proposita dubia respondit:

Ad 1^{um} et 2^{um}, providebitur in 3^o.

Ad 3^{um}, *Affirmative.*

Datum Romae ex Secretaria eiusdem S. Congregationis die 26 Januarii 1903.

D. *Card. Ferrata, Praef.*

PH. *Giustini, Secret.*

E SACRA RITUUM CONGREGATIONE.

DE BENEDICTIONE DOMORUM IN SABBATO SANCTO.

I.

Ab hodierno Parocho loci N., dioeceseos N., nuper sequentia postulata huic S. Congregationi subiecta sunt, nempe:

1^o An ob extensionem paroeciae benedictio domorum in Sabbato Sancto fieri valeat horis vespertinis Feriae VI in Parasceve?

2^o Et quatenus negative, an in casu obtineri possit indul-tum?

3^o An benedictio domorum in Sabbato Sancto sit de iuribus parochialibus?

Sacra Rituum Congregatio, ad relationem subscripti Secretarii, auditio etiam voto Commissionis Liturgicae, respondendum censuit:

Negative ad I et ad II iuxta Decretum 3645 “*Isclama*” 20 Novembris 1885, ad II; et in casu benedictio domorum poterit fieri durante hebdomada octavae Paschatis.

Ad III. *Affirmative.*

Atque ita rescripsit, die 7 Martii 1903.

L. + S. S. *Card. Cretoni, Praef.*

† D. PANICI, *Archiep. Laodicen., Sec.rius.*

II.

IN ASSOCIANDIS CADAVERIBUS, SOCIETATES CATHOLICAE IN HABITU LAICALI CUM VEXILLIS BENEDICTIS, SEQUI DEBENT FERETRUM.

Hodiernus Praepositus Clero Iesu et Mariae Civitatis et Dioecesis Stabian. seu Castri Maris, de consensu sui R.mi Episcopi, a Sacrorum Rituum Congregatione sequentis dubii solutionem humillime expetivit; nimurum: An in associationibus cadaverum societas catholicae in habitu laicali cum vexillis benedictis possint praecedere Clerum cum Cruce, an debeant sequi feretrum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum censuit: *Negative ad primam partem; affirmative ad secundam.* Atque ita rescripsit.

Die 14 Martii 1903.

L. † S.

S. Card. CRETONI, Praef.

† D. PANICI, Archiep. Laodicen., Secret.

III.

CAPPELLA PRINCIPALIS SEMINARIORUM SOLEMNITER BENEDICTA
CUM SPECIALI TITULO AEQUIPARATUR ECCLESIIS QUOAD IURA
S. TITULARIS.

Proposito dubio: *Utrum Capella principalis Seminariorum solemniter benedicta cum speciali titulo, gaudeat privilegiis, quae competunt Sanctis vel Mysteriis titularibus cuiusvis Ecclesiae, sive Oratoriis publici solemniter benedicti, nempe, ut in Oratione A cunctis, et in Suffragiis Sanctorum ad Laudes et ad Vespertas Titularis nominetur?*

Sacra Rituum Congregatio, ad relationem subscripti Secretarii, auditio etiam voto Commissionis Liturgicae, rescribendum censuit: *Affirmative iuxta Decreta n. 4025, diei 5 Junii 1899, ad V, et n. 4043, diei 27 Junii 1899, ad I et ad VIII.*

Atque ita rescripsit.

Die 14 Martii 1903.

L. † S.

S. Card. CRETONI, Praef.

† D. PANICI, Archiep. Laodicen., Secret.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

CIRCA TRANSLATIONES SODALITATUM B. MARIAE VIRG. IMM. IN
GALLIIS.

Beatissime Pater: Augustinus Veneziani Pro-Procurator Generalis Congregationis Missionis, ad pedes S. V. humiliter provocatus exponit quae sequuntur: a suppressione jam peracta in Gallia vel peragenda plurium Domorum Sororum seu Puellarum a caritate S. Vincentii a Paulo, Sodalitates B. M. V. Immaculatae vulgo "le Figlie di Maria" nuncupatae, apud praefatas Sorores institutae—vi Rescripti Pontificii diei 20 Junii 1847, nec non Litterarum in forma Brevis diei 19 Septembris 1876—non parvum detrimentum sentient ex defectu sedis vel loci, quo puellae convenire consueverant, peracturae, sub directione earumdem Sororum, devotiones erga B. Matrem, nec non functiones Sodalitatis proprias, v. g. consilia, electiones officialium, receptiones etc. Ad praecavendam igitur harum Sodalitatum,—quae tot fructus salutis aeternae in vinea Dni proferunt,—dissolutionem, humiliis orator, nomine sui Superioris Generalis, instanter implorat, ut praedictae Sodalitates possint, sine damno indulgentiarum, quibus ditatae sunt, prosequi suas devotiones, nec non functiones antea usitatas, vel in Ecclesia paroeciae, in cuius ambitu erat domus suppressa vel supprimenda, vel (si commode fieri possit) apud alias domos Sororum, quae forte iisdem in locis a periculo suppressionis evaserint. Et Deus, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone Pp. XIII sibi specialiter tributis, quatenus opus sit, benigne annuit pro gratia juxta preces, dummodo tamen translatio praefatarum Sodalitatum fiat de consensu Ordinariorum. Contrarii quibuscumque non obstantibus. Datum Romae ex Sec.ria ejusdem S. C. die 29 Aprilis 1903.

A. Card. TRIPEPI, Praef.

† FRANCISCUS SOGARO, Archiep. Amiden., Secr.ius.

II.

CIRCA EXTENSIONEM INDULTI ALTARIS PRIVILEGIATI.

Michael Camós, Cappellanus Confessarius Monialium Cisterciensium Monasterii Sanctae Mariae de Chatinis in civitate ac dioecesi Gerundensi, ab hac S. Cong. Indulgentiarum sequentis dubii solutionem humiliiter expostulabat :

Utrum Missae conventuales de Sancto vel de die, celebrandae diebus quibus Missae privatae de Requie permittuntur, gaudere possint indulto Altaris privilegiati?

S. Cong. auditio Consultorum voto, respondendum mandavit:
“Affirmative.”

Datum Romae ex Sec.ria ejusdem S. Cong. die 29 Aprilis 1903.

L. + S. A. Card. TRIPEPI, Praefectus.

† FRANCISCUS SOGARO, Archiep. Amiden., Sec.rius.

E SACRA CONGREGATIONE SUPER NEGOT. ECCL. EXTR.

CAUSA JUDICATAE IN PRIMA INSTANTIA A CURIA ARCHIEP. DE ANTEQUERA, IN POSTERUM IUDICENTUR IN SECUNDA INSTANTIA A CURIA TLASCALEN. LOCO CURIAE TEHUANTEPECEN.

Ex Audientia SSmi die 28 Aprilis 1903.

Sanctissimus Dominus Noster Leo divina Providentia PP. XIII, referente infrascripto S. Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, consulere cupiens faciliori et promptiori agnitioni ecclesiasticarum iudicialium controversiarum Archidioecesos de Antequera, ad preces eiusdem Archidioecesis Antistitis et habito voto Episcoporum Tehuantepecen. et Tlascalen., R. P. D. Episcopo Tlascalen. seu Angelorum facultates tribuit necessarias et oportunas, ut, ex delegata Sedis Apostolicae auctoritate, cognoscere possit in secunda instantia et iudicare tum matrimoniales tum alias fori ecclesiastici causas, quae in prima instantia ab Archiepiscopo de Antequera, vel, sede vacante, a Vicario Capitulari eiusdem Archidioecesos iudicata fuerint et quae usque hodie in eadem instantia cognoscabantur et iudicabantur ab Episcopo Tehuantepecen., servata, quoad matrimoniales causas, Constitutione Benedicti PP. XIV quae incipit “*Dei miseratione*”; eaque in primis lege, ut in singulis actis expressa fiat mentio specialis Sedis Apostolicae delegationis, et quoad omnes praedictas causas servatis caeteris, quae Iure Canonico praescripta sunt. Super quibus idem SSmus Dominus mandavit hoc edi Decretum et in Acta superius memoratae S. Congregationis referri.

Contrariis non obstantibus quibuscumque.—Datum Romae e Secretaria eiusdem S. Congr., die, mense et anno praedictis.

L. + S.

† PETRUS, Archiep. Caesaren., Sec.rius.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER appointing Cardinals Vincenzo Vannutelli, Rampolla, Ferrata, and Vives a special Commission to arrange for the suitable celebration in 1904 of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception of our Blessed Lady.

S. CONGREGATION OF BISHOPS AND REGULARS answers questions as to whether candidates may be allowed to take solemn vows, *triennio nondum expleto*.

S. CONGREGATION OF RITES:

1. Decides the question of jurisdiction of pastors in blessing homes on Holy Saturday.
2. Catholic Societies in lay dress when joining in funeral processions, take rank after the coffin.
3. The main chapel of seminaries, if it is dedicated and has a special titular, enjoys the same rights and privileges as other titular churches.

S. CONGREGATION OF INDULGENCES:

1. Makes provision for the translation of Sodalities of the Blessed Virgin in France, owing to the closing of convents where some of these sodalities used to meet.
2. The Community Mass of a Saint or of the day, celebrated on days on which private requiem Masses are allowed, enjoys the indult of a privileged altar.

S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS answers a doubt regarding the judicial decision of ecclesiastical controversies in the Archdiocese of Antequara.

**THE FIFTIETH ANNIVERSARY OF THE DOGMATIC DEFINITION
OF THE IMMACULATE CONCEPTION.**

The 8th of December of the coming year, 1904, will mark the fiftieth anniversary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin. The Holy Father, wishing to make the occasion memorable, invites the Catholic world to renew by public celebrations its devotion to the august Mother of Christ, in the following Letter addressed to the Cardinals appointed as a special commission to commemorate the event with due pomp and honor. The original Italian version of the Holy Father's Letter will be found among the other Roman documents in the *Analecta* department of this number. Here-with follows an English translation :

"To our Beloved Sons, VINCENZO Cardinal VANNUTELLI, MARIANO Cardinal RAMPOLLA DEL TINARDO, DOMENICO Cardinal FERRATA, GIUSEPPE CALASANZIO Cardinal VIVES :

Lord Cardinals :

From many sides evidence has been manifested to Us of an earnest desire on the part of the Faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Definition of the Dogma of the Immaculate Conception of the Blessed Virgin. How dear to Our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from our tender years among our most cherished affections, but it is for us one of the most potent means of defence granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary and in her has ever found solace and protection. And now that the days in which we live are so stormy and so fraught with menace for the Church herself, We are rejoiced and encouraged when We see the Faithful, seizing the auspicious opportunity presented by this fiftieth anniversary, turn with a unanimous impulse of love and confidence to Her who is invoked as the Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to Us, too, by the fact that we are the only survivors of all the Cardinals and Bishops who gathered around Our predecessor at the promulgation of the dogmatic decree. But as it is Our wish that the coming celebration shall have the stamp of greatness befitting this Rome of Ours and be of a nature to serve as a stimulus and as a guide to the devotion of Catholics

throughout the world, We have determined to form a Cardinalial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, We nominate as members of this Commission. And with the certainty that through your wise solicitude Our own wishes and those of all will be fully gratified, We impart to you, as a pledge of heavenly favors, the Apostolic Benediction.

LEO XIII, POPE.

May 26, 1903.

The aforementioned Cardinals, in compliance with the expressed wishes of the Sovereign Pontiff, on the 31st of May last outlined the following programme of exercises as the general plan of the solemn festivities for the anniversary:

1. *Special Solemn Services* will be held in the Patriarchal Basilica of St. Peter's, in Rome, where the definition of the Dogma of the Immaculate Conception was proclaimed, and in the Patriarchal Basilica of St. Mary Major. At these services Commissions will attend from every part of the world.
2. *A Universal Marian Congress* will be held in Rome.
3. *Establishment of a Marian Library in Rome*, composed of works on our Blessed Lady. These volumes will be offered to the Holy Father as a token of our love of the Mother of God, and will form an enduring monument of Mary's glory.
4. *Missions* are to be given during the year 1904 to prepare the Faithful for the solemnities of the occasion.
5. *First Communions* are to be marked with especial devotion and honor.
6. *Spiritual Exercises* are proposed to the members of Catholic Associations in preparation for the Feast.
7. *Pilgrimages*, numerous and frequent, to the various shrines of Our Lady throughout the world.
8. *Special services on the eighth day of every month*, beginning December 8, 1903, are to be held in certain churches to be selected by the Ordinary of each Diocese.
9. *Special Prayers* in honor of the Blessed Virgin are to be offered for the life of Pope Leo XIII, the sole survivor of the Bishops and Cardinals who were present at the Definition of the Dogma of the Immaculate Conception.
10. *Special Works of Christian Charity* are urged according

to the nature and needs of each locality; and *Prayers for the Holy Souls*, especially for those who were most devout to the Blessed Virgin.

11. *Solemn Office and Mass of the Dead* at the Church of St. Lawrence outside the walls of Rome, for the soul of Pius IX, who defined the dogma of the Immaculate Conception.

12. Particular marks of honor are to be paid, under the auspices of the *Collegium Cultorum Martyrum*, to the first early images of the Blessed Virgin, venerated in the Roman Catacombs.

13. Religious Communities of men and of women and devout Confraternities are especially requested to take part in the various movements undertaken with a view of honoring the Blessed Mother of God.

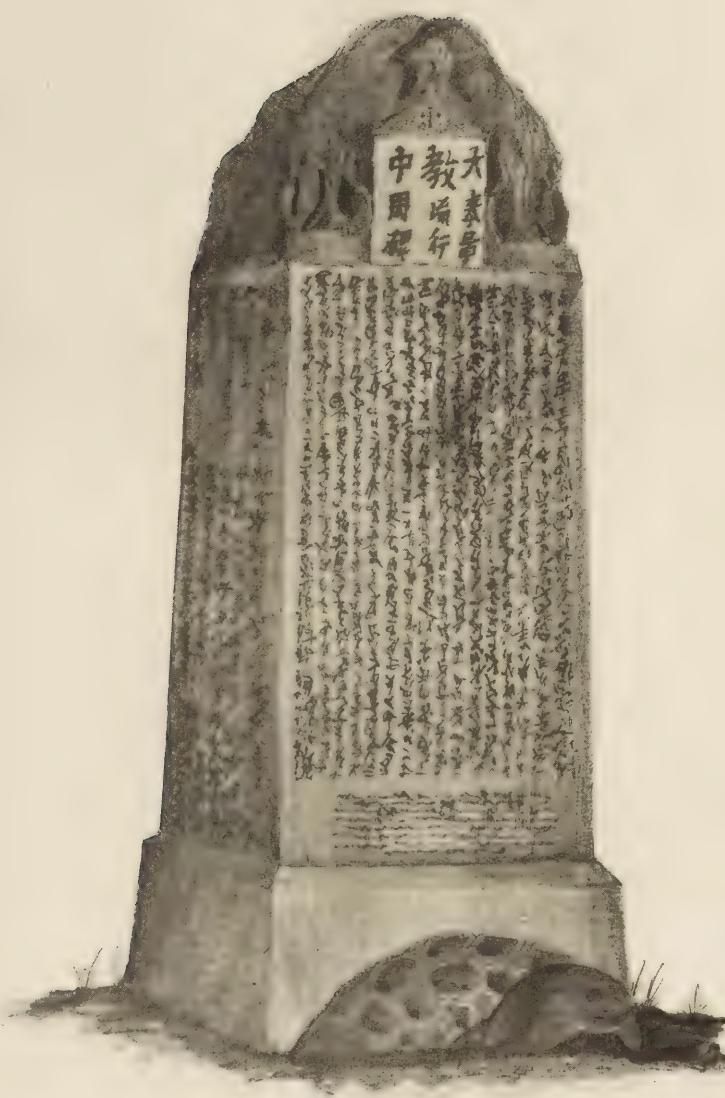
14. Besides the acts of homage suggested in this general programme, other pious exercises and festivities may be adopted, with the sanction and approval of the Cardinal Commissioners.

EARLIEST EVIDENCE OF CHRISTIANITY IN CHINA.

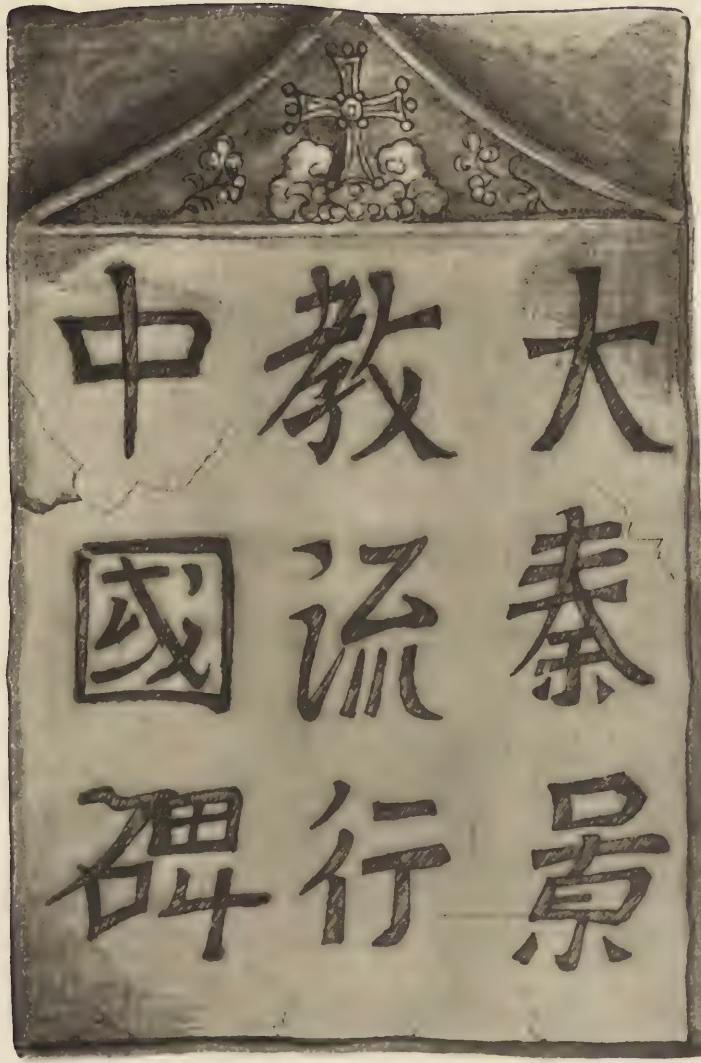
The current volume of the *Civiltà Cattolica* contains an interesting sketch¹ of an old monument unearthed in China during the seventeenth century, which shows that the Catholic religion had been introduced into that country long before the Saxons were converted to Christianity under the Carlovingian Emperors in Germany.

When, in 1517, Ferdinand Perez Andrada rediscovered, so to say, the Chinese continent, the Portuguese were allowed to found a colony upon the island of Sancian. Here, some thirty years later, St. Francis Xavier died, without being permitted actually to enter the land in which he had hoped to announce the glad tidings of the Gospel. Twice in the spring and autumn each year Portuguese merchants were allowed to pass the outer boundaries of the Celestial Empire for the purpose of trade. It was on one of these occasions that Nuñes Barreto, the Jesuit provincial—and shortly after him the Franciscan friar, Caspar a Cruce—gained entrance into the district of Canton. But these were not the first missionaries to China. Two hundred years before St. Ignatius

¹ "La Stela di Singan-Fu, monumento cristiano dell' VIII secolo in Cina." Serie XVIII, Vol. X, June 20, 1903.



CHRISTIAN MONUMENT OF THE EIGHTH CENTURY IN SINGAN FU (CHINA).



INSCRIPTION OF UPPER SECTION OF COLUMN.

(Enlarged. See over.)

had founded his magnificent army for the defence and propagation of the Kingdom of God, the sons of St. Francis of Assisi had been drawn to China in search of souls. Father John of Monte Corvino had entered Peking in 1292, where the Venetian traveller, Marco Polo, was at the same time enjoying the hospitality and confidence of the Emperor Cublai Khans, with full freedom to exercise and teach his religion. There are records also of those same times to show the existence of numerous flourishing Christian communities throughout the Chinese Empire which claimed their origin by tradition from the time of the Apostle St. Thomas. As a matter of fact, these Christians were tainted with the errors of Nestorianism, due probably to the preaching of missionaries sent to their country from Antioch, where that heresy was flourishing during the seventh century.²

At any rate it happened in 1625 that a Jesuit missionary, supervising some excavations near the city of Singan in the province of Schensi, discovered a large stone monument which contained a Chinese inscription indicating a Christian origin or relationship. At the head of the inscription was a cross prominently carved in relief. This might, of course, stand for some Buddhist epigram, frequent enough in the Chinese script of ancient date. Hence many of those who had attempted to decipher the legend in stone, believed that this was simply a Buddhist inscription. A portion of the slab was covered with Syriac characters, and these were supposed to be Sanscrit letters or figures which for a time no one attempted to interpret. Later on the inscription was more closely examined by two Jesuit scholars familiar with both Syriac and the old literature of China; and these (Fathers Frigault and Semedo) established its Christian origin, a fact now universally admitted.³

² The chief error of Nestorianism was the assertion of a dual personality in Christ. It implied that the divinity was entirely separated from the humanity of Christ; that He represented two distinct persons; and that Mary was the Mother of the Man, Christ, only. Catholic faith teaches, on the other hand, that, since the Second Person of the Godhead assumed our human nature, there are indeed *two natures* in Christ, but these two are united in *one person*; and that thus Mary, being the Mother of Christ, is justly called the Mother of God made Man.

³ P. I. E. Heller, of the University of Innsbruck, Tyrol, has published the history, text and translation of the monument, under the title *Il monumento nestoriano di Singan-fu*.

What directs our special attention at this time to so interesting a relic of the early introduction of Christianity in China, is the fact that the evangelization of China is about to receive new impulses from our own country. The recent massacre of twenty thousand Christians through the uprising of the "Boxers," with the connivance of the Imperial Government, has, as appears, brought about a reaction, which is likely to force the "open door" not only for commerce and civilizing influences generally, but especially for Christianity. It will be remembered also, that our Philippine possessions not only border very closely on China, but contain a considerable Chinese population. Our missionaries, therefore, who formerly made their preparation for entry into China almost exclusively from Macao, will probably find it more convenient hereafter to acquire familiarity with Chinese customs and language, upon the American territory of the eastern islands, and thence cross the famous wall of Tschin-Ki-Hoang. And may it not be an aid toward gaining access to the strongly prejudiced mind of the yellow race, if our Christian missionaries can appeal—similarly to St. Paul when he pointed to the altar of the unknown God of the Athenians—to the faith of their Mongol ancestors of fifteen hundred years ago?

The monument of Singan-fu is a monolith slightly tapering toward the top, about ten feet high, three feet wide, and a foot and a half thick. It consists of three parts, the base supported by the rude form of a turtle, a figure which in the Eastern conception represents the slowly moving foundations of the earth. Upon this base rises a rectangular shaft or trunk, about six feet by three in dimension, and containing the main body of the inscription. The shaft is capped by a semicircular stone which contains a curiously carved relief representing two dragons, strangely entwined, and upholding in their left claws a round object, presumably a pearl, which forms the centre of the stone. It is well known that the dragon is the symbol of Chinese rule, and the figure of the dragon is often pictured in the attitude of lifting a pearl toward the clouds. This image corresponds with the Chinese expression, "The dragon is in love with the clouds and the pearl;" and perhaps expresses the idea that noble aspirations toward things celestial are characteristic of the imperial dignity of the Chinese

dynasty. The pearl itself forms the apex of a triangle which rests upon a square tablet containing nine ideographic signs in the old Chinese script. These are to be read, beginning at the right hand, downward. The triangular space itself contains the figure of a Latin cross, with ornamented corners, and rising out of the clouds. On each side of the clouds, at the lower ends of the triangle, are branches in flower, all roughly chiselled in the stone.

Without attempting any detailed interpretation of the symbolic meaning of this part of the monument, the thought suggests itself that as an expression of Christian doctrine the figures adopting the native forms of imagery are intended through the latter to lead the mind toward the higher Christian ideal. Thus the priceless pearl guarded by the imperial power which is symbolized in the double dragon, is the faith of Christ supported by and attained through the Cross. The Cross itself, expressive of the religion of Christ, springs from a heavenly source, symbolized by the clouds. The flowers are emblems of life, beauty, and goodness, emanating from, and encompassing the religion of the Cross. This thought is in harmony with what must be regarded as the most important feature of the monument, namely, the inscription.

THE INSCRIPTION.

The inscription consists of thirty-two lines in old Chinese script, reading from the right downward, and covering about two-thirds of the frontal surface of the stone. The lower third is taken up with twenty-five lines of Syriac script, to be read from left to right. Here and there Chinese forms are introduced into the Syriac writing.

Down the sides of the column, in long lines, broken in various places, there are lists of proper names, making in all about 2,000 Chinese characters distributed in different parts of the monument.

The inscription in front is a brief summary of Christian doctrine and the principal rules of Christian life. It states the existence of one only God, Creator of heaven and earth, the placing of man in Paradise, the fall of Adam and the sad consequences of sin for the entire race. Next follows an exposition of the mystery of the Trinity, and of the Incarnation which was to atone for sin

and restore man to his first innocence. It is here that the interpreters of the inscription generally have recognized the Nestorian view of the Messianic coming, although there are others who, like Father Prémara, maintain that the passage is perfectly compatible with the true Catholic interpretation of the dogma of the Incarnation. After this there is a brief recounting of the institution of the Sacraments of Baptism, Confirmation, Penance, the duty of the Sunday observance, and other liturgical precepts, notably the obligation of praying for the dead. To this is added an enumeration of the writings of the Old and the New Law, under two titles of the "Twenty-four Holy Ones," and the "Twenty-seven Books of Our Lord's Testament."

The next part is historical, and relates how the Christian faith came to be established in the region. This is clearly suggestive of the Nestorian propaganda which gained a strong foothold throughout the entire East during that early period. The writer of the inscription states how in 635 a priest by the name of Alapen (Olupen) came to Singan (then called Tschanggan, or Khumdan by the Syrian and Arab historians), the capital of the region over which Thaitsung of the Thang dynasty ruled at the time. The emperor kindly received the stranger, who brought a message from the land of Tatsin (a name which was generally given to the Roman Empire and included the Syrian provinces). The missionary was favored by the fact that the Thaitsung belonged to a race that traced relationship to Laotse, a famous philosopher and religious reformer of the sixth century before Christ, of whom a legend relates that, having instructed his people in heavenly wisdom, he left them and went to the land of the Tats, to the west, whence he never returned. Thus the faith of Christ grew, except under the reign of the cruel queen Wuhen, to the present day (*i. e.* the year 781 in which the monument was erected). The narrative ends with a poetic recapitulation of the story and adds two sets of dates, one of the Chinese chronology, the other of the Syrian (Seleucid), both of which coincide with the above mentioned year.⁴

⁴ The passage referring to the date reads as follows: "Under the reign of the great dynasty of Thang, in the second year of the reign of Hiüenthung (Kihn-Kong), on the seventh day of the autumn month, this stone was erected, under the presi-

The lower part of the front contains a list (in Syriac, with frequent corresponding transliterations of Chinese appellatives) of names of persons instrumental in the erection of the monument, among which are Jazebod di Khumdan, and Adamo (Kingtsing) as chief. The sides of the monument are likewise covered with names of some seventy persons, presumably ecclesiastics, in Syriac and Chinese script.

Originally the monument stood within the city of Singan, near the Christian (Nestorian) church; at present it rests against the wall of an old Buddhist temple at some distance from the city. Singan was at one time the capital of China and carries its glory back to the days when Moses led the Israelites from the Egyptian captivity. For two thousand years it remained queen of the far East, and the commercial centre whither caravans moved continually from south and west, so that the traditions of the establishment of Christianity going back to Apostolic times are not wholly imaginary. Thus Alapen may not have been the first to sow the seeds of the Gospel in the "Celestial Empire," though his influence in spreading the Nestorian heresy is sufficiently evident.

Some writers have contested the genuineness of the monument and credited the early Jesuit missionaries with an attempt to deceive. But authorities like Mosheim and Kist have learnedly discussed the value of the inscription as an historical document and decided without hesitation in favor of its authenticity. Mr. Alexander Williamson, a Protestant, acting under instructions from the Scotch Bible Society, went to Singan in 1866 to inspect the monument, and returned fully convinced of its genuine origin. The form and spelling of both the Chinese and Syriac expressions unmistakably point to a stage in the development of both languages, which takes the reader back over a thousand years. Furthermore there are collateral records which indicate the existence

dency of the Papaschi Adamo Kingtsing in the Church of China. A mandarin, by name Lien-si-Kijen of the title of Keao-ykun, wrote this inscription with his own hand."—On the margin is inscribed the following: "In the days of the patriarch of the fathers, Mar Hananischo," and at the foot, likewise in Syriac: "In the Seleucid year 1092, Mar Jazebod, priest and *chorepiscopus* of the royal city of Khumdan, Singan-fu, son of Millesios, of blessed memory, a priest from Balkh in Tochuristan, erected this tablet of stone, upon which the laws of our Lord, and the instructions of our Fathers have been written down by command of the Emperors of China."

of the monument at the early date claimed for it. The Japanese scholar Takakusu discovered an old Chinese MS. written at the end of the eighth century wherein it is stated that an Indian Buddhist had come to Singan bringing with him a priest of the religion of the Tatsin, and that this priest named Kingtsing wrote an inscription upon a stone in which he set forth the doctrine of Mischiha (the Chinese transcription for the Syrian Mashia or our Messias). Other Chinese writings show traces of a like tradition, as has been indicated by the eminent Sinologist St. Julien, cited by Renan and others as thoroughly trustworthy in such matters.

One of the leading objections, which gave coloring to the distrust with which the monument was for a time received by European scholars, arose from the fact that the patriarch (Nestorian) Hananischo (Ananjeso), whose name is recorded on the side of the monument, died in 778; at least so it is stated by the learned Orientalist and bibliographer Assemani. Under this supposition he could hardly have been mentioned as incumbent of the patriarchal see of Seleucia at the time of the writing of the tablet, which is dated three years later, even if we allow for the long distance between Syria and the Chinese capital. But since Assemani, conclusive evidence has come to light that his date was conjectural, and that Mar Hananischo died in 780, which, considering the difficulty of conveying the message of the patriarch's death from Bagdad to Singan-fu, in less than a few months, sufficiently explains the discrepancy.

THE CHANTING OF THE "CONFITEOR" IN SOLEMN MASS.

The question has been frequently asked whether the Deacon in a solemn Mass should sing, or merely recite, the *Confiteor* which, according to the *Caeremoniale Episcoporum*,¹ is to be chanted in Pontifical Masses whenever Holy Communion is given at such functions. The case occurs frequently at the solemn celebration of the Children's First Communion, and also in Solemn Requiem Masses, such as anniversaries celebrated at an early hour when relatives and friends offer Holy Communion for the deceased.

¹ I, c. 9, n. 6 and II, c. 29, n. 3.

The Sacred Congregation of Rites in its answer to the question (November 29, 1902) leaves the Deacon free either to chant or simply to recite the *Confiteor* before the distribution of Holy Communion in ordinary solemn Masses; and suggests that the custom of each locality be preserved. But if Holy Communion is distributed during Solemn Requiem Masses, the *Confiteor* is to be recited (not chanted). The reason of this is that the ordinary rubrics forbid the distribution of Holy Communion in requiem Masses generally. Only when there are special reasons for doing so is an exception to be made. The chanting of the *Confiteor* in Masses for the dead would ordinarily be unliturgical.

PEDAGOGICS IN ECCLESIASTICAL SEMINARIES.

We understand that in one, at least, of our Clerical Seminaries careful attention is being given to the training of candidates for the priesthood in the science and art of teaching. This includes preparation according to fixed methods not only of catechizing and religious instruction, but of regular pedagogy which makes the seminarists conversant with the best systems of our national and parochial schools. By such methods priests are induced and enabled to take intelligent interest in the scholastic management of their parishes, to sustain the teachers and thus to exercise a wholesome influence upon the intellectual development of our youth. This is quite a necessity in view of the demoralizing influence which education, when solely controlled by secular influence, is sure to produce upon our growing generation.

A prominent director of Diocesan Schools has lately suggested that there be a selection made of the best qualified students in the department of theology at our larger seminaries, who might be sent to attend regular lecture courses in schools of pedagogy at neighboring Universities or Normal Institutes. This would give them an insight into the work done at those centres, and familiarize them with the facilities offered under the public system; it would furnish many valuable suggestions, and thus enable priests later on properly to counteract the hurtful effects which are sure to arise from false principles in education, no matter how faultless is the method under which such principles are instilled.

If furthermore the directors of the Parochial School system in different dioceses, having the coöperation of their own local clergy, were to meet occasionally and adopt plans for uniform action, our Catholic educational force, with its devoted bands of Christian Brothers and teaching Sisters, would soon take the lead instead of following the Public School standard and weakening its own efficiency by picking up scraps from the secular field.

Under a uniform system of training in pedagogy among the junior clergy there would be formed a number of able and well equipped school directors ready to take the places of the present corps of educational pioneers, each of whom is apparently obliged to carve his individual way through a wall of difficulties, of prejudices and indifference, which arises mainly from the lack of a rightly schooled appreciation on the part of the clergy and parents.

THE TRAVELLING CLERIC AT PRAYER.

A writer in the Austrian *Theol. Pract. Quartalschrift* (LIII, 3, p. 737) good-humoredly reminds his brother priests that there is a serious side to the habit of reciting the office in a public coach or waiting-room where the man of prayer is, whether he will or not, more or less on exhibition. "I recently saw a young priest," he writes, "in the restaurant of a Southern railway station anxiously reciting his Breviary. He had placed himself at the exit to the trains, where hundreds of people were passing in and out, and where it would necessarily be most difficult to fix one's attention upon anything like prayer or thoughtful reading. Everybody going in or out of the hall could have seen the priest, whose lips were mechanically moving, whilst his eyes wandered from one person to another as they passed before him. No doubt he was intent upon satisfying a duty, and wished to make a clear conscience by literally fulfilling the obligation of reciting the Canonical Hours within the solar day. But what is the impression likely to be produced upon Protestants and infidels by this exhibition of 'prayer,' which has all the qualities of the mere lip-service so flagrantly denounced by our Lord, and surely disgusting to every thinking man of the world. If a priest is bound to the recitation of the Breviary, he is bound also to avoid making the act of

prayer an object of ridicule or disdain. The people who must have noticed this representative of the Church cannot be charged with Pharisaical scandal if they considered his evidently mechanical devotion either blasphemous or despicable." The Apostolic utterance "Blasphematur nomen Dei per vos inter gentes" (Rom. 2: 24), and the curse lodged upon the servant "who doth the work of the Lord deceitfully" (Jer. 48: 10), come to the mind of one contemplating a priest who thus places himself in the highway with the twofold intention of praying and keeping his eye upon the busy throng. Our gentle critic rightly suggests that a proper use of the morning hour before starting upon an excursion, or at least a retired corner in the waiting-room, if a suitable place is not likely to be found in the railway coach—where one is less exposed to distraction and to criticism from those who note any accidental lack of devout attention in a priest—is preferable to the method of pulling out the Breviary whenever a few spare minutes seem to lap over from other and less worthy occupation.

MATRIMONY OF STRANGERS.

Qu. May a pastor permit persons to marry in his church who have had no fixed residence, but have wandered, mostly in search of work, from place to place, and finally concluded to settle down? I take the case in which he has no knowledge of their antecedents, and cannot obtain data from any other pastor. Is it sufficient if they take an oath before a priest or a notary public to the effect that neither of the applicants for marriage is married to any other party? Or is it necessary to apply to the Bishop for special faculties?

Resp. The general law of the Church prescribes that persons who are not known to be *vagi*, and as such declared, must identify themselves or declare their freedom under oath before the Bishop, or with his consent before the Vicar-General or the Vicar *Foraneus*. The Holy See frequently gives faculties to the Bishops which enable them to subdelegate this right "ad juramentum suppletorium recipiendum" to other priests (*insignes et idonei*) and to parish priests generally. (*S. R. U. Inqui.*, 8 Aug. 1900.)

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Criticisms and Notes.

CHRISTIANITY AND MODERN CIVILIZATION. Being some Chapters in European History. By William Samuel Lilly, Hon. Fellow of Peterhouse, Cambridge. London: Chapman and Hall. 1903. Pp. xx—374.

Without being very original, deep, or brilliant, Mr. Lilly contrives to say much that is thoughtful and suggestive on the philosophy of European history, regarded from a Catholic viewpoint. The bulk of his work appeared in a book published in 1886, now out of print, under the title of *Chapters in European History*. It has now been rewritten and considerably augmented. To this are added three articles, from the London *Nineteenth Century*, with various alterations, and a chapter on "The Age of the Martyrs," practically new. The additions are carefully made, with the result that otherwise disconnected chapters are woven into a literary unity. In a luminous introduction we are given the key to the purpose of the book. Admitting the evolutionary theory as regards man's unceasing striving after perfection, culminating in religious experience, Mr. Lilly will have none of the crude materialism that reduces the highest ethical impulses to movements of protoplasm as their primary source and regards the human species as differing only in degree from the reptile or the lowly polyps. The true term of evolutionary progress is spiritual and moral. The indubitable facts of psychical experience—truth, love, righteousness—are outside the ken of pure materialism. "When we say supreme truth, supreme love, supreme righteousness, we say God."

These ideals of the developed soul find their realization in Christianity, with its basal doctrine of the Incarnation whereby God enters into personal relations with His creatures. Thus the clue to the complex history of Christianity in the world lies in the religious philosophy with which it combated the rude weapons of Imperial Paganism, and, later, preserved its integrity when hydra-headed heresy threatened its very life. Mr. Lilly investigates the origins of Catholicism, tracing with singular clearness its slow development from a persecuted sect hiding itself in the catacombs from the light of day, through the period when it was patronized by emperors, up to the proud day when it sat as a queen above the nations of the earth,

deposing monarchs from their thrones, invoking the aid of the civil power to do its behests. He is particularly happy in the chapter entitled "The Turning-point of the Middle Ages," in sketching the reconstruction of modern Europe and the long-drawn battle between feudalism and Catholicism ending in the victory of Gregory VII (Hildebrand), who, in fighting for the Supremacy of Peter, was in reality maintaining the great principle of spiritual equality among those who were baptized fellow members of the One Body of Christ. That was the death-blow to the feudal system that seemed at one time to be about to vanquish the ecclesiastical polity. He lays himself open, however, in the same chapter to some hostile criticism, when he attributes freedom of worship and even of the press to the same great Pontiff, and he would have done better to have forestalled similar animadversions against his further statement that the Deposing Power, brought into requisition so unsparingly by Gregory VIII, was "the principal and most efficacious check upon monarchical violence and oppression," by giving historical illustrations in corroboration of its truth.

In another place, the author goes into the opposite extreme of painting the sins of the Papacy in the darkest colors. No Protestant historian could well have used stronger language than the following, in describing the scandals of the Roman Curia in the later Middle Ages : "Against a Stephen VII, guilty of the brutal indecency of dragging the dead body of his predecessor through the streets, may be set such a holy and humble man of heart as Leo VII. . . . Violence and impurity [he has just addressed John XII as guilty of "incest with his relatives and two sisters"] were not the only scandals which disgraced the Chair of Peter.

"Simony was no less conspicuous ; and it passed into a proverb that everything in Rome had its price . . . John XIX, who had himself, when a mere layman, purchased the Popedom upon the death of Benedict VIII, offered to confer the title of Universal Bishop upon the Patriarch of Constantinople for a pecuniary consideration. His successor, Benedict IX, who is stated to have been ordained at the age of twelve, after a career of which, according to the chronicles, the chief incidents were 'many vile adulteries and murders perpetrated by his own hands,' resolved to wed his first cousin, and finding that public opinion would not tolerate a married Pontiff, sold the Papacy to John Gratian."

This wholesale condemnation of Papal corruption should make the Protestant reader prepared to receive with more favor than is usually

the case the defence (somewhat disguised, it is true), of the Inquisition, to which a whole chapter is devoted. Mr. Lilly, while defending the importation of the secular arm to preserve the purity of faith as necessary for the times, with its correlative that the principle of religious toleration would have been altogether premature in the Middle Ages, admits that its day is past and that the repression of freedom in belief would only result in "the intellectual torpor in which the Inquisition left Spain and Italy." He dwells deservedly on the "mildness and benignity" of the action of the Holy Office in suppressing heresy (p. 320); but he would have strengthened his case had he laid stress on the real principle that underlay the denial of toleration in religious matters—the pestilential nature of heresy as affecting the health of the body politic, and needing stern measures of repression, every whit as truly as disease in the human organism calls for the surgeon's knife if the other members are not to suffer.

The chapter on "Holy Matrimony" is also calculated to excite attention. The author's statement that "the proclamation of the spiritual equality of woman with man in the new order . . . brought about what may well appear the most wonderful part of the great change due to the influence of Christianity," will commend itself to the Catholic and non-Catholic reader alike, and his elaborate justification of the Church's unchanging defence of the indissolubility of the marriage bond as the one safeguard of the sanctity of family life, no less essential to the well-being of the State than the best interests of religion, would alone make the book worth possessing.

This chapter should be read in connection with an earlier one where the age of St. Augustine is outlined in some eloquent periods, and, in particular, the teaching of the great Doctor of the West on marriage and celibacy—the foundation of subsequent ecclesiastical legislation—is luminously dealt with.

Remaining chapters treat of "The Nascent Church," "The Age of the Martyrs," and "The Age of Faith," the last-named concerned with the growth of Western monasticism. They are marked by the thoughtfulness, argumentative power, clearness, and forcefulness of expression, that one looks for in work by Mr. Lilly. There are some clever controversial hits, *e. g.*, the reference to "a Church which is a mere multitude of individuals, for everyone of whom his own private judgment or inclination is the ultimate arbiter of faith and morals;" and independence of traditional belief is shown in a passage where the author agrees with Monsignor Duchesne in thinking

that "the twenty-five years of the Roman Pontificate of St. Peter come into contact with rather serious difficulties." "No doubt," he says, "the tradition usually followed by Catholic writers, that St. Peter arrived in [Rome] in the year 42, is ancient . . . But there is a strong case against it." And he proceeds to adduce the date of Herod Agrippa's persecution (A. D. 44), and the silence concerning St. Peter in the Epistle to the Romans (written, he considers, in A. D. 58), in support of his contention. Other statements open to criticism are—(1) that the assemblies of the early Church had "more in common with the modern Catholic Confraternity and the modern Methodist Class Meeting . . . than with the modern Church," (p. 82); (2) that in the first centuries of the Christian era "a weekly celebration had now taken the place of the daily celebration of the first Church in Jerusalem, *and it was held in the evening.*" Surely a confusion is made in the concluding part of the sentence with the Agapé or Love-feast.

We also notice a misquotation of Matthew Arnold's poem, "The Future," on page 296. In spite of such minor defects the book deserves attention for its studiously philosophical outlook on history in its relation to the development of Catholic organization, doctrine, and discipline. It ranks among the best that Mr. Lilly has yet given us.

MEMOIRS OF FRANCIS KERRIL AMHERST, D.D., Lord Bishop of Northampton. By Dame Mary Francis Roskell, O.S.B. Edited by Henry F. J. Vaughan, B.A., S.C.L., Oxon. New York, Cincinnati, Chicago: Benziger Brothers. MDCCCCIII. Pp. 403.

The Life of Dr. Amherst, which is in large measure a portrait drawn by himself with that most faithful of pencils, the unconscious language of his own letters, makes interesting reading, not only because the Bishop possessed many fascinating traits of character, but also because his career lights up certain phases of public life in which he had a share. We get to know something of other men and women about whom the reader of contemporary history is curious, and with whom the Bishop of Northampton came in close contact.

He had a bright and genial disposition, which was supported by deep religious convictions on the one hand, and on the other by natural refinement and a broad culture. From his parents he inherited both Saxon and Breton blood, and the best Catholic traditions ex-

pressed in the words "piety, purity, patience," which seem to have been a parole of the family.

Born in London on March 21, 1819, he grew up amid the associations which a refined home and the culture of a large metropolis bear with them. Besides this he had early opportunities of travelling on the Continent and enriching his youthful mind with a thousand impressions of nature and art that lent themselves to practical uses in later life. What sort of religious influences he received from his parents may be surmised from a letter which his father wrote to him and his younger brother at a time when several other members of the family were ill in the city with fever, which resulted in the death of two of the little ones at home. The father writes :

MY DEAREST BOYS:

Under the very severe affliction in which we are, I can hardly write to you; but I think it right to entreat you both to pray with all the devotion you are able for God's protection and recovery of your two little dear sisters, Alethea and Anny, who are both ill; the former is in great danger. Every time you go to the chapel do not forget, for my sake and your poor mother's, to implore the Almighty to spare their lives; at the same time that His holy will may be done. Pray for us also, that we may be enabled to bear these most severe trials as we ought. Your three eldest sisters are sent to lodgings in George Street to avoid infection, and therefore you should also implore the God of Heaven, who alone can protect and preserve them to us, to keep them safe from the disease.

As you are now our only sons, I wish to impress upon your minds the necessity of being truly devout and good, that you may become the comfort and support of our declining years.

May God bless you both and preserve you. Be united and affectionate to each other. Your mother also gives you her blessing. Take care of your health.

Your most affectionate father,

WILLIAM K. AMHERST.

Later on at the age of eleven Francis was sent to Oscott, where he found himself very happy, "liking the masters and the boys and not being averse to study." That was in the old days when the college was at Maryvale, and "the president appeared in top boots, leather breeches, with an Oxford master's gown and cap." Here he remained eight years, and the records of this period, kept in a diary, are very interesting.

On leaving the college in 1838 he proposed to take up the study of engineering, for he had not yet determined to follow the clerical vocation, though there seems to have been a premonition in his heart of hearts that it was his ultimate duty to leave the world and labor in

behalf of the conversion of England. For two years he stayed in Belgium studying the civil sciences ; and it was here, apparently through the instrumentality of an humble and pious maid-servant in the house of the Bodenham family, where he boarded, that his thoughts were directed into a higher channel. Margaret Hallahan (Peggy, as she was then called), about whose simple piety Francis Amherst had frequently written to his mother as being the mark of some great grace, afterwards became a nun of the Third Order of St. Dominic, and went to England where she introduced the Institute, thus becoming the means of saving innumerable souls. In 1840 Francis Amherst had made up his mind to study for the Church. For this purpose he returned, in the following year, to Oscott where Dr. (afterwards Cardinal) Wiseman was at the time president. "I am getting on very well in theology," he writes to his mother, later ; "I never studied anything so interesting, and have two excellent professors and a capital library." In 1842 he accompanied Dr. Wiseman on his way to Rome. His notes of this journey are full of spice and keen observations on men and things.

He returned to Oscott intending to consult the Bishop of Birmingham about embracing the religious life ; but found Dr. Ullathorne in prison. The Bishop had been made responsible and sued for debts belonging to another person and of which he had not the slightest intimation ; and the appeal for redress had to take the course of law. Francis Amherst had in the meantime determined to enter the Order of Friar Preachers. Lacordaire was reviving the Dominican Order in France. Fr. Jandel was restoring the ancient discipline of the Friars in Rome. The spirit of St. Dominic with its severe life had a special charm for youths of a courageous and self-sacrificing temper, and in 1853 we find young Amherst on his way to Woodchester to enter the novitiate there. Father Tom Burke, the great preacher, was master of novices at the time. The event proved that Francis was not called to this life, for his health grew steadily bad under the new régime, and he was obliged to leave the following year. He returned to Oscott where he remained for some time as professor. Subsequently Bishop Ullathorne appointed him to a mission in Stafford. Here Fr. Amherst became the model of a zealous and devoted pastor. "He made his daily round of visits to the sick, the gaol, the workhouse, etc., " bringing consolation to the afflicted and gaining their affection. Like most parish priests with a soul for music, the Rev. Francis Amherst had his trials with his choir. Perhaps he was somewhat

over-fastidious in his demands upon vocal culture. "Last night there were children singing hymns," he writes in his diary under *November 1st*, "which they call 'All Hollering' (All Hallow e'en), one of the hymns ends, 'God grant rest to their souls.' "

In 1858, on May the 4th, he received a telegram from Mgr. George Talbot, then in Rome, which read: *Vous êtes nommé évêque de Northampton.* "My first impulse was to go instantly to Rome to beg the Holy Father to reverse the decision." He sent a telegram in reply: *Si fieri potest transeat a me calix iste.* The operator so transformed the despatch that Mgr. Talbot could not make out what it meant. Being taken to Pope Pius, who was equally incapable of reading it, it merely elicited from the Pontiff the remark: "It does not matter; it no doubt means that he does not want to be a bishop."

On July 4, 1858, he was consecrated at Oscott by Cardinal Wiseman, and Bishops Ullathorne and Vaughan of Plymouth. The biographer says, "Much of Francis Amherst's earthly happiness ceased with his accession to a mitre, but he did his duty nobly and generously. The prospect of the diocese was not encouraging, and unless on visitations, the Bishop lived like a solitary amidst his poor and scattered flock. The following from a letter to one of his sisters, a Benedictine nun (another sister who had joined the Order of Providence had died shortly before), gives some idea of his position at Northampton, and at the same time of his sense of humor, as he reminds her that he is living in a town which is the industrial centre of the shoemaking trade.

"I shall be delighted to see Mr. MacDonell if he will take us as we are, isolated from the world. I feel rather like Simon Stylites, without his sanctity, in my little room here, but am very happy. . . . Even we look down upon the staple of Northampton commerce and irreverently tread it under foot. The professors of the *heeling* art are not all doctors here, and whatever may be said of the Northamptonians they remain true to the *last*, and the main body of the people is engaged in looking after the *soles* of others and their own to *boot*.

"What would you think of such a notice as this stuck up in a window: 'Ten good strong stabbing girls and a Prince of Wales finisher wanted'; or this: 'Wanted, four black hands, several skivers, clickers, and a rough-stuff-man'; or again: 'A good blocking-boy and Singer's hand may apply?' Such announcements are enough to frighten anyone who does not think that 'there is nothing like leather.' "

In 1869 he went in company with Dr. Errington (Bishop of Trebizond) and Dr. Clifford (of Clifton) to attend the Vatican Council. The account given in his letters of the ceremonies, the different

meetings and personalities, are charmingly entertaining. He notes the sublime and the ridiculous without any apparent change of feeling. The intense heat of Rome obliged him to leave while the Council was still in sitting. He went north, tarrying for a while in Switzerland, where he witnessed the Passion Play at Oberammergau. He has left some verses in which he gives us his impressions of that journey ; these end with a reference to the play :

And once in later days the bitter scene
Of Christ's dear Passion we beheld portrayed,
With voice and music sad, and reverent mien,
By rural artisan and village maid,
So that we wept, all wept. Could this have been,
If from the faith that noble race had strayed ?

On June 4, 1871, Dr. Amherst lost his mother. What she had been to her children may be gleaned from the record of her virtues made by those who had known her. "I do not think," says a Benedictine Father of Coventry, "I ever met anyone who more completely gave me the idea of loving God above all things and their neighbors as themselves." At her death she left a letter for each of her children to be opened after she had departed, in which she begged their forgiveness for all the *bad example* she had given them during her life, and to entreat them "never to forget to pray for her poor soul." She was buried in a church which she had built out of her private income.

The Bishop's brother, Father William Amherst, of the Society of Jesus, had been doing mission work and was greatly instrumental, as we are told, in removing from the people "all idea of difference between regular and secular as to the one great aim of missionary work." There was a general report abroad that Father William was to be made Bishop. Anent this his brother the Bishop writes to him : "I heard again that you were on the list for one of the new hierarchy. All the advice I can give you is what Punch gave to persons about to marry : 'Don't,' if you can help it and if it depends on you. You would make a capital bishop, but must be prepared to say good-by to peace and quiet of mind for the rest of your life if you get a Scotch mitre."

In the summer of 1877 he repairs to Oscott, for the election of a new president. He tells how there in the afternoon he played a game of billiards with the boys at their table, and saw several games. "Was extremely pleased by the manner and conduct of the boys—

quiet, gentlemanlike, neither forward nor shy, nor showing off—true Oscotians, whom I cannot help contrasting favorably, *very* favorably, with boys of other colleges."

In 1878 he began to show signs of permanent illness. He was anxious to resign his charge and wrote to that effect to Rome. In September of that year his petition was answered, and he felt relieved of the care of his diocese. Dr. Arthur Riddle was appointed his successor. His illness grew worse each day. "My head is very painful generally," he writes on November 14th, "and I am never a moment without pain. *Fiat Voluntas Dei.*" He had visited Knock in Ireland where, trusting to the report that Our Blessed Lady had appeared, he hoped to gain relief. His impressions of the place and of the persons connected with it were rather favorable, though he himself received no direct evidence there of anything miraculous. Some one spoke to him of the "Nun of Kenmare;" but he did not conceive a very good opinion of her. "The Nun of Kenmare, one Miss Cusack, seems to occupy her time in writing political letters, etc., which do not come well from the cell of a 'Poor Clare.' I do not like it, and it appears to me that such religious bring discredit on the state."

Toward the end of 1882 he lost his sight, which was a severe trial, for he loved the sight of nature and was also fond of reading. After that he made up his mind that the only favor he had to look for from Heaven was the grace of a happy death. On August 21st of the following year, his soul, fortified by the Sacraments of the Church, was taken into the presence of Almighty God. R.I.P. He was buried in Northampton Cathedral, though once he had expressed a desire to be placed in a public cemetery beside the poor who are taken from the work-house of Northampton. One of his last wishes was that there be no funeral sermon for him.

Such are the outlines of this modern English Bishop's life. We are sure the volume will be read with pleasure and edification by all who cherish priestly virtue and those natural qualities of manly grace and cordiality that attract us as expressions of God's beautiful likeness.

DISPUTATIONES THEOLOGICAE seu Commentaria in Summam Theologicam D. Thomae. De Sacramentis (Pars II) necnon de Novissimis, auctore Aloisio Paquet, S.T.D. Quebeci: S. A. Demero; Neo-Eboraci: Benziger Bros.; Romae: Pustet. 1903. Pp. 572.

With the present volume Dr. Paquet completes his commentary on the *Summa*. The five preceding volumes treated respectively of the

Divine Unity and Trinity, Creation, Redemption, the Incarnation, and the first three Sacraments. The volume at hand is devoted to the theology of the Sacraments of Penance, Extreme Unction, Holy Orders, and Matrimony, and the Four Last Things.

For the benefit of those not already acquainted with the work, suffice it here to indicate its general characteristics. The *Summa Theologica* of St. Thomas furnishes the substance of the teaching and its ground-plan, except that the *Quaestiones* are organized under the *Disputationes* into which the total matter is divided. The author's special skill is manifest in the development of the *Articles*. These are introduced by observations which explain the state of the individual question—its meaning, bearings, and subdivisions. The body of the article is thus subsumed under one or more conclusions or propositions, each of which is proved in strict form from the usual *fontes theologici*. The objections which follow are also cast in syllogistic mould and answered in the precise formulæ of the schools. The work is therefore the *Summa Theologica ad hodiernos usus et modos accommodata*. No greater praise could be accorded it than this. It contains the solidity of doctrine and reflects the perfect method and translucency of style of that immortal masterpiece, and at the same time supplements its scholastic material with the elements of positive theology demanded by the later development of its general subject; whilst it presents the whole in a shape that is more familiar and is perhaps better adapted to modern usage and requirements. It is significative of the merit of the work that it has been warmly welcomed not only in Canada, for the education of whose clergy it was immediately intended, but likewise in the principal theological centres of Europe, to such an extent indeed that a second edition has been demanded before the completion of the first.

We wish Dr. Paquet could see his way to preparing a treatise *De Vera Religione* on the same plan—not that there is any dearth of excellent books on this subject, but that the present work might lack nothing to make it a complete synthesis of theology for use in the ecclesiastical seminary.

As a commentary on the *Summa* it is hard to see how it could be improved. In so far, too, it is an unsurpassed text-book. With the supplemental volume suggested it would be ideally complete.

Literary Chat.

The Rev. Dr. Casacca publishes a second pamphlet, "De Carentia Ovariorum relate ad Matrimonium." Its main object apparently is to show that a decision of the Roman Dataria in a certain case of affinity calls for a dispensation "nisi prae-sumptio cedere debeat certae veritati, si mulier ex. gr. perfecte careat utero et ovariis. Semen enim tunc, seu ovulum ad generationem physiologice requisitum ex parte feminae omnino, et consequenter copula tunc non est amplius copula *per se sufficiens ad generationem*." This decision is equivalent to a statement that the "carentia ovariorum est impotentia," which fact, according to PP. Antonelli and Bucceroni, makes this "carentia" a diriment impediment. There is still, of course, the other side of the argument, maintained by PP. Eschbach and Lehmkuhl, resting likewise upon the authority of the Roman Congregation. It is not necessary to assume that we have here a contradictory decision from the Holy See, for, as we pointed out on a former occasion, the S. Congregation determines its decisions upon the reasons which appear in each case as it is proposed for solution. So far, then, the conclusion that the "carentia" in question constitutes an *impedimentum dirimens matrimonium* is not warranted except in special cases where the S. Congregation so decides on account of the attending circumstances. It lies, of course, as we repeatedly stated, within the competence of the Holy See to establish a "diriment impediment" covering all such cases. But to force that decision as already existing appears both premature and—with all due reverence to the wise heads that defend such a course—not practically desirable, for reasons already given by us.

As for the animus of the pamphlet and the motives that prompted its peculiar form of expression in English footnotes, few readers will probably fail to discern it. The author seems to have a bitter grudge against the editor of THE ECCLESIASTICAL REVIEW, in whose attitude toward the question he discerns all kinds of sinister motives, and, lest the reader be in any doubt as to *who* this ignorant and prevaricating editor is, in four pages of footnotes, Father Heuser's name is repeated *thirty-one* times, and his supposed errors are scored with emphasis by the constant use of a triple exclamation mark (! ! !).

Scriptores Ecclesiastici de Musica Sacra, printed in 1784 in three folio volumes by the Benedictine Fathers of the monastery of St. Blasius (Black Forest), and of which only rare copies could be obtained at high prices during the last few years, is to be republished (U. Moser, Graz, Austria). The work contains copies of numerous Italian, French, and German musical manuscripts not otherwise accessible.

The University of Chicago is publishing a series of really valuable studies in theology. Some of these appear under the title of *Decennial Publications* and include such themes as "Elements of Chrysostom's Power as a Preacher," by Professor G. Anderson, "Practical Theology," by Gerald Birney Smith. Others are separately issued as part of a series of *Linguistic and Exegetical Studies*. Although these publications do not always tend to confirm Catholic tradition supporting the

deposit of Faith, they furnish carefully collected critical material which the right-minded student of theology will know how to use and profit by. One such work before us is Dr. Allan Hoben's study entitled "The Virgin Birth" of Christ.

The Fifth Annual Record of *The League of St. Columba* (St. Patrick's College, Maynooth), shows that there are splendid elements at work in Ireland for the elevation and promotion of ecclesiastical studies. The League is a collegiate union. Its object is to foster in the students a due appreciation of the value (in the cause of religion) of the literary and historical treasures which illustrate the past life of the nation and thus to perpetuate among ecclesiastics a spirit of religious and Catholic nationality. The members are thereby encouraged to discuss and write upon topics of Irish hagiology, archaeology, social manners and customs.

Among the different national writers of contemporary history as well as of fiction whose works will presumably be regarded some day as representative literature of our day, many appear to have been attracted by the unique personality of Leo XIII. The literary editor of the *New York Times* singles out, among other expressions of a classical nature, Mrs. Humphry Ward's picture (in *Eleanor*) of the aged and feeble Pontiff attending Mass in St. Peter's, and the effect of his presence on the crowd; and Paul Bourget's beautiful portrait, in which the writer of *Cosmopolis* contrasts with tender pathos the great High-Priest and Vicar of Christ on earth with the gentle and frail figure of the white-robed old man as he is carried through St. Peter's in the *sedis gestatoria*. But as a character sketch, original in form and rich in true coloring, few pictures of the venerable Pontiff seem to us more charmingly suggestive of the personal attraction which the great Pope exercised upon his immediate surroundings than that given by Mr. James Creelman in his volume *On the Great Highway*. (Lothrop Publishing Co., Boston.) He gives there his impressions of notable figures with whom his position as representative of an influential journal brought him into personal contact, including Tolstoy, Kossuth, King George of Greece, Li Hsi, king of Korea, and other equally well-known figures in the recent history of America, Europe, and Asia. The leading chapter is entitled "The White Shepherd of Rome." We should like to reprint it all here, but want of space forbids it. "As we retired we looked back at the slender white figure standing alone in the shadowy room—and I knew that I had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world-wanderings since that day—statesmen, monarchs, philosophers, philanthropists—I have seen no other man who seemed to have such a universal point of view."

At the recent Maynooth Union some very important topics of public Catholic activity were discussed. Among these we note Dr. P. A. Sheehan's plea for Higher Seminary Education in connection with the scheme of the proposed Dublin University. Another subject exhaustively dealt with was the establishment of Diocesan Libraries for the separate use of the local clergy. We hope to bring this theme before our readers at an early date, to show what signal advantages would accrue to priests engaged in missionary work, by placing at their disposition the best books in all branches of knowledge.

We quite sympathize with Miss Devereux Blake, who, in *Harper's Weekly*, pleads for the abolition of "the huge institutions that are like enormous educational mills" and which "should give place to smaller and more home-like school communities." The modern tendency is to elevate the common school to the level of a university where children learn by a sort of lecture system, with periodical recitations to test their power of attention. Good results are possible under such a system, but they only affect the mental growth and cannot benefit the development of character. In other words, the system of large classes may facilitate instruction ; it does not educate. In order to do the latter the teacher must reach the pupil individually and elicit a personal love prompting respect, obedience, and imitation.

Brown and Nolan, of Dublin, are to bring out a beautifully illustrated *History of Irish Music* by Mr. Grattan-Flood, who has devoted himself to researches in this field for the last twenty-five years.

Sick Calls, or Chapters of Pastoral Medicine, by the Rev. A. M. Mulligan (Birmingham), is the title of a handsomely printed manual for priests to be issued immediately by Benziger Brothers. It deals mainly with priestly ministration in emergency cases and diseases accompanied by delirium or coma, and fulfils an important function in an ecclesiastical library.

The necessity of dealing in a fundamental and popular way with the various social problems which demand practical solution in the interests of public morality and civil safety, has been emphasized by the united episcopate of different countries, especially Belgium and Germany. The Encyclical of Leo XIII on the subject have served as an index and a norm for Catholic writers and apologists. But there is still need of a treatise embodying a simple and clear exposition of the facts and dangers, as well as of the principles involved and the remedies to be applied, which the clergy and teachers might utilize in preparing instructions for our people on the subject. It would be a magnificent thing if the Catholic University could furnish the material by which this need is to be supplied, and if a way were found to place such an exposition in the hands of every parish priest, with the intimation that it be made the subject of a series of popular discourses. Something of this kind was done by the Archbishop of Philadelphia at the time when the Labor strikes in Pennsylvania were under discussion for settlement. Every priest in the diocese received a pamphlet dealing with the problem from the religio-social point of view without any suggestion of political interference. Many priests made the matter the subject of their sermons, and where this was done in a temperate and impersonal way it must have exercised its influence for peace and public order.

Books Received.

THEOLOGY AND ASCETICA.

INTRODUCTIO AD SACRAM THEOLOGIAM seu De Veritate Catholicae Fidei auctore Fr. Joanne Lottini Ordinis Praedicatorum. Paris (VIE). P. Lethielleux, Libraire, Éditeur. 10, Rue Cassette, 10. 1903. Pp. viii—835. Prix, 7 frs.

INSTITUTIONES THEOLOGIAE DOGMATICAE SPECIALIS, ex Summa Theologica S. Thomae Aquinatis desumptae et Hodieinis Scholis Accommodatae, auctore P. Fr. Joanne Lottini, O. P. Vol. I, De Deo in se considerato et ut principium et finis rerum. Paris: P. Lethielleux. 1903. Pp. 560. Prix, 6 frs.

DER TAUFRITUS IN DER GRIECHISCH-RUSSISCHEN KIRCHE, sein Apostolischer Ursprung und seine Entwicklung. Von Dom Antonius Staerk, O.S.B. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xv—194.

DAS APOSTOLISCHE SPEISEGESETZ in den ersten fünf Jahrhunderten. Ein Beitrag zum Verständniss der quasi-levitischen Satzungen in älteren kirchlichen Rechtsquellen, von Dr. Karl Böckenhoff, Privatdozent an der Universität Münster. Mit kirchlicher Druckerlaubniß. Paderborn. Druck und Verlag von Ferdinand Schöningh. 1903. Pp. vii—142. Price, 4 Marks.

DIE HEILSNOTWENDIGKEIT DER KIRCHE nach der altchristlichen Litteratur, bis zur Zeit des hl. Augustinus. Dargestellt von Dr. theol. et. phil. Anton Seitz, Assistent im Klerikalseminar und Privatdozent an der Universität Würzburg. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. viii—416.

LES INDULGENCES. Leur Origine, Leur Nature, Leur Développement. Par le R. P. Alexis—M. Lépicier de l'Ordre des Servites de Marie. Traduit de l'Italien, sous le Contrôle de l'Auteur. Seule édition française autorisée. Publié avec l'Imprimatur du Maître du Sacré Palais. Tome Deuxième. Paris: P. Lethielleux, Libraire, Editeur. 10, Rue Cassette. Pp. 306.

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ON THE PRIESTHOOD. A Treatise in Six Books. By Saint John Chrysostom. Translated by the Rev. Patrick Boyle, C.M. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xxiv—145. Price, \$0.85 net.

LES SACREMENTS DE L'ÉGLISE CATHOLIQUE. Exposés Dogmatiquement a l'Usage des Prêtres dans le Ministère. Par le Dr. Nicolaus Gühr, Vice-Recteur de l'Université de Fribourg-en-Brisgau. Traduit de l'Allemand par l'Abbé Ph. Mazoyer, du Clergé de Paris. Tome Deuxième: Les Sacrements en Particulier, l'Eucharistie; Tome Troisième: Les Sacrements en Particulier, La Pénitence; Tome Quatrième: Les Sacrements en Particulier, l'Extrême Onction, l'Ordre, le Mariage. Paris: P. Lethielleux. Pp. 380—318—348. Prix: Un volume, 5 fr.; Quatre volumes en 8° carré, brochés 20 fr. Chaque volume peut se vendre séparément.

DISPUTATIONES THEOLOGICAE seu Commentaria in Summam Theologicam D. Thomasae. De Sacramentis (Secunda pars) necnon De Novissimis. Auctore Aloisio-Adulpho Paquet. Quebec: S.-A. Demers; Romae et Neo-Eboraci: Fr. Pustet; Neo-Eboraci: Benziger. 1903. Pp. 572.

THE STORY OF JESUS CHRIST. By Ambrose Adams. Boston: Marlier & Co., Ltd. 1903. Pp. 271. Price, \$0.50.

SALVAGE FROM THE WRECK. A Few Memories of Friends Departed Preserved in Funeral Discourses. By Father Gallwey, S.J. New edition, enlarged. London: Art Book Co., 22 Paternoster Row. MDCCCCIII. Pp. xxvi—427. Price, \$1.00 net.

THE SERVER'S MANUAL. A Compendium (Prepared for Lay Servers) of the Rites and Ceremonies to be Observed in the Services of the Church. By John Loughlin, Master of Ceremonies, St. Anne's Priory, Liverpool. London: Burns and Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 72. Price, \$0.60 net.

UNDER THE CROSS. Selections from *The Foot of the Cross*. By Father Faber. Edited by J. B. Dublin: M. H. Gill & Son. 1903. Pp. 166. Price, \$0.60 net.

THE CITY OF PEACE. By Those Who Have Entered It. Published for the Catholic Truth Society of Ireland, by Sealy, Bryers and Walker; Dublin, New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. viii—149. Price, \$0.90 net.

NE OBLIVISCARIS. A Daily Reminder of our Dead. Compiled by Florence Ratcliff. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. viii—190. Price, \$0.75, net.

A SHORT CATECHISM OF CATHOLIC TEACHING IN REFERENCE TO THE RELIGIOUS LIFE, for the Use of Nuns, Novices and Postulants. By His Eminence Cardinal Svampa, Archbishop of Bologna. Translated from the Italian. (Second Edition, revised and enlarged by the Author.) By a Priest of the Diocese of Dublin. Pp. 45.

BACK TO ROME! Being a Series of Private Letters, etc., addressed to an Anglican Clergyman, by "Scrutator." St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 224. Price, \$1.00 net.

CHRISTIAN ASPECT OF THE LABOR QUESTION. By the Right Rev. Abbot Snow, O.S.B. Catholic Truth Society. Pp. 32.

PHILOSOPHY AND EDUCATION.

COMPENDIUM PHILOSOPHIAE SCHOLASTICAE ad Mentem S. Thomae Aquinatis. a Fr. Joanne Lottini, Ordinis Praedicatorum, Philos. Lectore in Sem. Ep. Faesulano Editum. Volumen I. Logica, Metaphysica Generalis et Cosmologia. Volumen II. Anthropologia, Theologia Naturalis et Ethica. Florentiae Typis S. Joseph olim Eq. A Ciardi. 1900. Pp. iv—458. Paris: (VIE) P. Lethielleux, Libraire, Editeur, 10, Rue Cassette, 10. 1903. Pp. viii—457.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. Paris: P. Lethielleux. 1903. Pp. 330. Prix, 3.50 francs.

PRINCIPLES OF JUSTICE IN TAXATION. Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Volume XVII. Number 2. By Stephen F. Weston, Ph.D., President of Antioch College, sometime University Fellow in Finance. New York: The Columbia University Press (The Macmillan Company, Agents); London: P. S. King & Son. 1903. Pp. 299.

A DREAM OF REALMS BEYOND US. By Adair Welcker. Sixth Separate American Edition. San Francisco: Cubery & Co. 1903. Pp. 30.

JESUIT EDUCATION. Its History and Principles Viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J., Woodstock College, Md. St. Louis, Mo.: B. Herder. 1903. Pp. xv—687. Price, \$1.75 net.

CREIGHTON UNIVERSITY. Reminiscences of the First Twenty-five Years. M. P. Dowling, S.J. Omaha: Press of Burkley Printing Company. 1903. Pp. 251. Price, \$1.25.

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THE ELEMENTS OF CHRYSOSTOM'S POWER as a Preacher. By Galusha Anderson, Professor and Head of the Department of Homiletics. Printed from Volume III. Chicago : The University of Chicago Press. 1903. Pp. 16. Price, \$0.25 net.

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EDUCATIONAL BRIEFS. Elementary Schools and Religious Education of the People. Johannes Janssen, Philadelphia, Broad and Vine Streets. 1903. Pp. 58.

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HISTORY.

THE ACADIANS OF MADAWASKA, Maine. New England Catholic Historical Society Publications, No. 3. By Rev. Charles W. Collins, Chancellor of the Diocese of Portland, Me. Boston : Press of Thomas A. Whalen & Co., 234-236 Congress Street. 1902. Pp. 66.

ENGLAND'S CARDINALS. With an Appendix showing the reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster. By Dudley Baxter. London : Burns & Oates, Limited ; New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. ii—98. Price, \$0.70 net.

MEMOIRS OF FRANCIS KERRIL AMHERST, D.D., Lord Bishop of Northampton. By Dame Mary Francis Roskell, O.S.B. Semper paratus in bona causa. Edited by Henry F. J. Vaughan, B.A., S.C.L., Oxon. New York, Cincinnati, Chicago : Benziger Brothers. MDCCCCIII. Pp. xiv—403. Price, \$2.00 net.

THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—SEPTEMBER, 1903.—NO. 3



LEO XIII.

PIUS X.

ORBUS MORTE PATRIS CONCLAMAT LUCTIBUS ORBIS
ET SOCIATA DOLOR PECTORA CUNCTA TENET.

OCCIDIT, ECCE, LEO; DE COELO LUMEN ADEMPTUM,
SED RADIANTE POLO IAM NOVUS IGNIS ADEST.

PERGE, PIE, ET REGNA! TE SAUCIA CORDA SALUTANT;
ALTER NAM POPULIS CREDERIS ESSE LEO.

J. RAINER.

*St. Francis Seminary,
Milwaukee, Wis.*

SOCIALISM—ITS CHARACTER AND ITS AIMS.

AMONG the popular heresies with which the Church found herself confronted at the threshold of the present century was Socialism, a creed which, whilst it pretended to advocate the common good of society, was in truth popularizing principles destructive of justice and all permanent prosperity. For Socialism, as understood by the demagogues who seek to indoctrinate the masses by the plausible promises of improved economical conditions which the system holds out, is essentially a philosophy of destruction, and must, if carried to its legitimate conclusion, end in the annihilation of all legitimate institutions of authority and order.

It is true there are among those who defend the aims of Socialism many men actuated by a deep and honest interest in the welfare of our workingmen. They believe that the present conditions of the poor and laboring classes might be greatly improved by the socialistic agitation among us; yet these men are not alive to the dangers that lurk below the surface of methods which, whilst they seemingly further the temporal welfare of the workingman, teach him to disregard the rights of property, the liberty of action and the respect due to all rightly-constituted authority. On the other hand, it must not be forgotten that, in so far as the claims of the poor and laboring classes of society are justified by the natural and positive laws which govern society under Christian principles, there exists a school of advocates of people's rights who may properly be called the teachers of Christian Socialism, in every sense legitimate and conducive to the popular good. Of such a system the eminent Benedictine Dom Gasquet could rightly say: "I suppose we may, all of us, in these days claim to be Socialists of some kind of type." But this kind of Socialism is a very different thing from the one to which I wish to direct attention here. It simply means opposition to the extreme individualism which, monopolizing all the resources of wealth and power, comes to oppress the masses, and brings about a condition of servitude such as obtained under pagan rule in past ages. This class of Christian Socialists, of which we find eminent representatives among the hierarchy of Catholic countries, has as little in

common with the political demagogues who claim the name and aims of beneficent Socialism, as a bishop who wears the apron (*gremiale*) of his episcopal office at solemn functions of the Church has in common with a grandmaster of Freemasons who wears the apron at the initiations of his lodge.

Socialism in its popular sense is not a Christian feeling for the poor; it is the mortal enemy of Christian charity. Socialism is not an agitation for the betterment of the poor; it is a revolutionary system directly calculated to turn the world upside down and throw mankind back into a state of barbarism. Socialism is not a mere tendency to enlarge the functions of the State. Socialism, as defined by Dr. Rae, is "a system that outsteps the right proportion of equity and kindness, and sets up for the masses claims that are devoid of proportion and measure of any kind, and whose injustice and peril often arise from that very circumstance." Socialism is the ownership of all capital or means of production, the absorption of all private association into the State.

After a careful perusal of the writings of Rodbertus, Karl Marx, Ferdinand Lasalle, Ricardo, Bebel and Liebknecht, one feels inclined to consider it sheer waste of time to enter into their idle dreams; for Socialism, even in its rational and scientific form, is visionary and impracticable. Nevertheless its principles are rank with the killing odor of infidelity and hatred of Christianity. Socialism is the battle-cry of the hour, and Socialists are armed for battle. We hear the rumbling thunder in the distance; we can see flashes of lightning in distant lands striking terror into the inhabitants of prosperous cities, and causing human blood to flow in streams; we read of the desecration of holy places and the profanation of sacred rites. And here in the United States of America, where we have been comparatively free from the destructive work of Socialists, and where the agitation is said to be chiefly confined to German emigrants, even here, in this land of liberty and plenty, the subtle poison of Socialism is permeating the minds of those who abhor its tenets. Many, without suspecting it, adopt and defend its principles, and those who oppose them are denounced as narrow-minded and as belonging to a past age. Our people are constantly imbibing the pernicious doctrine from newspapers, books and magazines. Public speakers declaim its

false premises in their political harangues, and often unintentionally they become the preachers and propagators of a deadly heresy against the Church and the legitimate civil government.

Probably many persons who look with equanimity upon the socialistic movement, as if it represented merely a faction of extravagant malcontents, are not aware that as a national community we have adopted in practice several principles of Socialism. "While men were asleep, the enemy came and sowed the cockle, and went away." Here are some of the clauses of the socialistic programme: "Secularization of the schools. Instructions, use of all the means of instruction (books, etc.), free of charge in all elementary schools, and in the high schools for talented pupils of both sexes."—"Abolition of all laws which subordinate woman to man in public and private life."—"Religion is a private concern; the use of public funds for ecclesiastical and religious purposes to be abolished."—"Church property to be subject to taxation."

If we examine closely the principles of our national system of education, we shall recognize that it is based on socialistic teaching; with it and through it Socialism has a footing in the land. Cardinal Manning, in 1891, wrote about the American Public School system as follows: "This State education has been denounced as infidel, immoral, and Godless; but though it is the worst form of Socialism, nobody says or sees it." It is high time to wake from optimistic dreams beguiling us that the world is growing better because the people are more enlightened; of the arrival of universal peace and prosperity, etc. "If people are not willing to be awakened to the truth of this movement, they shall awake upon a day to find that their sons and daughters have been led into an intellectual captivity such as has not been since the beginning of the world."¹

Is it really true that Socialism in its worst sense has but little foothold here in America? Are our conditions really such as to exclude the possibility of Socialism becoming a power in the land? John Graham Brooks, a man eminently qualified to give a correct answer to these questions, because personally identified with the social movement in this country, and examining witness of all the important strikes which have occurred in the United States during

¹ Fr. Wm. Poland, S.J.

the last eighteen years, writes: "We have pleased ourselves by repeating, parrot-like, that such Socialism as we have in the United States is wholly of foreign origin. A few years ago this explanation accounted fairly well for the facts. No close observer can any longer consider it an explanation. The conditions out of which Socialism grows are working with increasing power in our midst, and they do not conveniently select those only who speak broken English, or were bred among the tyrannies of the old world." And President Hadley, of Yale University, pertinently remarks: "Even if we regard the socialistic views as erroneous and demoralizing, the fact remains that they are held, to a greater or less extent, by a large number of people—perhaps a majority of the voters of the United States."

If there has been in our time a man on earth who could take in at a single glance the situation of the various nations of the world, and judge of the tendencies of the age, good or evil, who could read the signs of the time and give a correct interpretation of them—it was he who has just been removed from the scene which enabled him to judge of the threatening evils, the ever glorious Leo XIII, the visible head of Christ's Church, placed on the watch-tower of Israel to give the sound of alarm when danger is nigh and the enemy approaching. Does any one doubt the words that his eyes "are not closed to the spirit of the times," when he bids the right-minded everywhere lift up their voices against Socialism? Looking into the condition of mankind he warned the world at the beginning of the twentieth century: "Socialism cunningly works its way into the heart of the community; in the darkness of secret assemblies and openly in the light of day, by speeches and by writings, it excites the people to sedition; the restraints of religion are thrown aside, duties are neglected and only rights upheld; daily, larger and larger crowds of the poor are solicited, whose narrow circumstances make them more open to deception and more easily hurried into error. Civil society, no less than religion, is imperilled; it is the sacred duty of every right-minded man to be up in defence of both the one and the other."²

In his Encyclical Letters, Pope Leo XIII has given us, as he

² January, 1901.

declared himself on December 23d of last year, an authoritative guidance for the social questions of the age. It was his dying request that the struggle against Socialism should be carried on courageously by bishops and priests according to the principles and methods he had laid down in his immortal documents. Even in his last Pontifical Brief to the Bishops of Italy,³ he urged the study of all the social problems in ecclesiastical seminaries: "We desire that the candidates for the priesthood before ending their studies should be suitably instructed in the Pontifical documents relating to the social question, and the Christian democracy—abstaining, however, as we have already said, from taking any part whatever in the external movement."

Leo emphatically denied that the social question was merely an economic question; he always insisted that it should be treated first of all as a moral and religious movement, and bade the nations look to the Catholic Church, which alone could apply the remedies to the increasing ills: "for she alone knows how to solve the difficult social problems that are agitating the world."

Early in 1864 the learned and sainted Bishop von Ketteler published his famous pamphlet on "The Labor Question and Christianity,"⁴ in which he unfolded the causes of existing evils among the laboring classes and pointed to the cure which the Church offers. This great champion of the Church in Germany, to whose imperishable labors I expect to refer more in detail in a subsequent article, may be called the "John the Baptist" of Leo XIII, his forerunner in the labor question, preparing the way for the immortal Encyclical Letter *Rerum Novarum*. Bishop von Ketteler, mighty with pen and powerful with speech, made Catholic Germany what it is to-day, a solid fortress against the destructive invasion of Socialism. He influenced the German Bishops at their annual conferences at Fulda, until in 1869 they effectively took up the matter and discussed the subject of the relations of the Catholic Church to the labor question and recommended the clergy to make themselves thoroughly acquainted with the social problems, to study economics, to interest themselves in the condition of the working class at home and abroad,

³ December, 1902.

⁴ *Die Arbeiterfrage und das Christenthum.*

to establish institutions and found associations for the spiritual and temporal amelioration of the workingman. The seed sown by the learned and courageous Bishop has since sprung up and borne abundant fruit. In no other country are the clergy better equipped to deal with the social question and to combat the evil of Socialism than in Germany. The large number of excellent books published on the subject testify to the ability and energy with which German priests are handling "the question of the hour."

Though here in the United States Socialism has not, perhaps, forced itself upon us with the deadly odor that it spreads through Europe, still there have not been wanting prophets to tell us of coming disasters, or teachers to instruct us in our duties. Cardinal Gibbons has dealt practically with the question in his *Our Christian Heritage*; Bishop Spalding has spoken on it eloquently and lucidly; and Fathers Kerby, Conway, Poland, Sherman, Heiter, Kress, Mueller, and others, have written on it with point and force. But the words of Leo XIII have scarcely permeated the mass of the Catholic people, and hence cannot be said to have been heeded by us as a body: "Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance."

It is not my purpose to enter into the various and intricate topics of political economy, of capital and labor, or its theories of wages and production, of labor unions and trade unions, of monopolies and stock companies. I shall strive to confine myself to the moral aspect of the socialistic movement, whose doctrines are certainly, when viewed in the light of unbiased judgment, both irreligious and immoral.

A brief history of Socialism will help us to a better understanding of its principles and tendencies.

Four hundred years before Christ, the Greek philosopher Plato wrote a book, entitled *The Republic*, in which he describes as the ideal form of government the communitive or socialistic State. His gifted disciple, Aristotle, carefully examined these theories, which were considered by Plato's contemporaries as an idle dream; he clearly showed them to be unsound in principle and injurious in their application. In subsequent ages the com-

munitive speculations were occasionally revived. In the sixteenth century they were revived in a political work of fiction, *Utopia*, written by Blessed Thomas More, Lord Chancellor of England. Modern Socialism, which has for its object the final removal of all inequalities between rich and poor, first appeared in Europe at the French Revolution in 1789. It has been growing ever since, spreading its deadly virus throughout the Continent. The infidel philosophers of France, especially J. J. Rousseau, proclaimed to the world that need was the only foundation for property. "He who needed a thing, had a right to it, and he who had more than he needed was a thief." *Count de St. Simon* († 1824) gave Socialism its present shape by teaching that "labor alone is the foundation and source of all value." *Charles Fourier* († 1837) explained human will to be nothing else than the laws of universal attraction; man's will or instinct should be gratified by the social organization, so that he could do what he liked! *Louis Blanc* († 1882) claimed that the State should be the chief producer and make private production impossible. *Rodbertus* († 1875), the father of "scientific" Socialism, considered capital to be robbery, and all goods he looked upon as the product of labor. *Karl Marx* († 1883) proposed to turn all land over to the State, which should undertake to pay every one the full worth of his work. *Ferdinand Lasalle* († 1864), "the labor king," proclaimed the "iron law of wages." Wages should be equivalent to the amount necessary for the support of life and propagation. The two ablest leaders of Socialism in Germany at the present hour are Bebel and Liebknecht. All these defenders of Socialism, from Plato to Liebknecht, give to the State unlimited right of disposal of every individual. This pagan idea of the State denies to man all personal rights and makes him merely a part of a vast engine, the State, a cogwheel in the big machine. We Christian Catholics and free Americans most emphatically protest against such slavery; we believe that the State exists for us, and not that we exist for the State. Christianity has freed us from the idolatry of the State, and we shall cling to our individual liberty with every fibre of our being.

It has been well said: "The decalogue of Socialism is the supposed rights of men; its god is the socialistic State; its last

end is earthly enjoyment for all; the object of its worship is production.”⁵

Socialism takes an entirely false view of human life; it looks only to the physical well-being and comfort of man; it considers him a mere animal, with pleasure as his chief good. Bebel leaves “heaven to the angels and sparrows;” he bids his followers to seek heaven on earth by gratifying every animal passion. The rights of God are ignored; in fact, the very existence of God is called in question: “Socialism is not logical unless it denies the existence of God.”⁶ The *Appeal to Reason* says: “Religious dogma is the survival of the childhood of the race.” Christ is blasphemously placed on the same level with Karl Marx. Henry George, who knew the history of contemporary Socialism, says:⁷ “Modern Socialism is without religion and its tendency is atheistic.” And Bebel, the greatest living authority on Socialism, confesses: “Christianity and Socialism stand toward each other as fire and water.”

The Seventh Commandment, “Thou shalt not steal,” is a dead letter with socialistic leaders. They advocate the confiscation of the property of the capitalists, a wholesale robbery. All the means of production, machinery, and productive capital are to be in the hands of the new State. A man could not own a cow, because it produces milk and calves; nor a sprinkler, because it cools. A woman could not own or work a sewing machine, because it produces stitches; or a broom, which produces cleanliness (not needed in the new State).

The socialistic theory about parental rights, the family, and especially the position of women, are deeply immoral. Bebel, in his notorious book, *Die Frau* (The Woman), revels in lecherous midsummer night’s dreams and delivers woman to the curse of her own evil impulses. The realization of his hellish ideas would reduce woman to the condition of brutal slavery and infamous degradation in which she lived before Christianity delivered her from the tyranny of man, making her his loving companion and the chaste queen of the happy Christian home.

⁵ Cathrein.

⁶ *N. Y. Volkszeitung*.

⁷ *The Science of Political Economy*, p. 198.

Socialistic leaders keep on telling us, "Socialism is not atheistic; it is not hostile to Christianity; it does not concern itself with religion, but distinctly declares it to be a private matter, and leaves the whole question of religion with the individual." "Instead of Socialism," writes Carl D. Thompson, "being hostile to religious truth, it may turn out to be the only true conservator of religion. It will at least reserve personal economic freedom to each individual, and an emancipation from narrowness, dogmatism¹ and cant, upon which alone any true religion can rest." What a wonderful discovery! The study of logic is evidently dropped from the socialistic school programme. Through all this jungle of phrases and subterfuges we see clearly that Socialists have done with the Christian religion; the skeleton of atheism is leering at us everywhere. What they consider religion is the denial of all religion.

The socialistic agitation in Germany began with a flat denial of God. In 1871, Schall said, "We open war against God, because He is the greatest evil in the world." In 1875, Liebknecht wrote, "It is our duty as Socialists, to root out the faith in God with all our might, nor is any one worthy the name who does not consecrate himself to the spread of atheism." Engels impudently remarked, "We have simply done with God."⁸ But the shrewd leaders of Socialism soon learned that the generality of the laboring classes did not share their irreligious views, and that the masses were still deeply religious. So they began to pipe a softer tune; they openly declared that religion should be left to the private judgment of the individual. At the Congress in Halle (1891), a member wisely remarked, "We get on best when we leave this subject of religion alone." Since then they are more guarded in their treatment of the religious element of Socialism, and shirk public declaration on the subject for fear of antagonizing the multitude; for the leaders have found more faith in Israel than they expected. But leading Catholics, who are observing the progress of the movement, maintain that it continues to exercise its influence among the people in favor of atheism and materialism.

Is Socialism among us in the United States less irreligious in

⁸ Mit Gott sind wir einfach fertig.

its tendencies? Its recognized organ, *The Appeal to Reason*, gives us, week after week, the clear wine of its doctrine. It tells the unvarnished tale of open infidelity. I may be permitted to make a few extracts from an article entitled "Socialism," in its issue of June 27, 1903, to show our readers whether or not Carl D. Thompson is right when he says that Socialism is not atheistic: "Socialism is the Alpha and Omega of all that pertains to life, that is substantial. . . . All the natural cravings of the human heart will be supplied through the law of Socialism. . . . The Goddess of Socialism will forever lead men, but never rule. . . . The churches of this country require over \$300,000,000 per year to put man into a heaven, and yet few there be that enter therein . . . Modern man must let the gods take care of themselves. As socialism will know no creed, dogma, nor politics, neither will it know race nor color." Rudolph Grossmann, editor of a German socialistic paper in Chicago, called the *Fackel*, lately addressed a letter to the Rev. Dr. Heiter, of Buffalo, in which he openly declared that his journalistic aims consisted in combating religions.

Even in Pagan times, irreligion and atheism were considered as dreadful crimes against the Divinity. If men had then uttered the blasphemies of our modern Socialists, they would have been condemned by Pagan law to suffer the penalty of death. The real Socialists have done with God and His eternal laws. They say He is no God for them, as He does not care for the poor; He is the God of the rich. Real Socialism means rebellion against God and society. You may see from these remarks that the Catholic Church, the mouthpiece of God, the spouse of Christ, is and must be the natural enemy of Socialism. She does not contend against any particular form of government. She teaches that God has given the charge of the human race into hands of two distinct powers: the Ecclesiastical and the Civil; the one, the Church, is appointed for the spiritual concerns of men, while the civil government is established for the temporal affairs. Both powers are supreme in their sphere; both have their limits set by the object and nature of their existence; both powers are ordained by God; both represent the authority of God; for "There is no power but from God."⁹ It is holy and honorable to recognize

⁹ Rom. 13:11.

the lawful authority, whether temporal or spiritual ; it is sinful and disreputable to despise legitimate authority : " He who resisteth the power, resisteth the ordinance of God ; and they that resist, purchase to themselves damnation." To rise against the existing order of things is treason against God, who will avenge such a revolt.

The Catholic Church is a true, perfect, and wholly independent society, possessing her own unchanging rights, which were conferred upon her by her Divine Founder. These rights are for the welfare of the human race ; they should never clash with those of the civil government, for both powers come from God. A conflict between both could only be conjured up by the wickedness of men. A perfect harmony between both will result in the greatest blessings, spiritual and temporal, for society. Separation of Church and State may be good and desirable under certain circumstances, but it is not good in itself ; it cannot be maintained as a permanent ideal or principle ; it is a makeshift, but not the state of things which God has ordained.

The Church, however, can thrive under any form of government. Give her but freedom of action to exercise her God-given mission for the life of nations, and she will prosper under President, King, or Kaiser. Her children may be most devout to her, and be the most ardent republicans, the most progressive democrats, the most loyal monarchists.

Why, then, does she deprecate the form of government in the new State planned by the Socialists ? Because the so-called government would be unbearable tyranny ; it would be no government whatever, but anarchy, chaos, and confusion. No government deserves the name unless it recognizes God as the Supreme Ruler of mankind, and makes His divine law the basis of its own legislation ; unless it considers morality and religion as the foundation of civil society. The record of all the nations that have lived and prospered and decayed testifies to the truth of this principle of philosophy of history : " The want of religion is the source of every social evil." Wherever religion declines, liberty perishes, pauperism flourishes, passions brutalize, and a state of anarchy and hopeless barbarism inevitably follows.

In the present state of society there may be, and certainly are,

many things that need correction or reforming ; but destruction is not reformation. We do not construct by pulling down. Socialism, in its mildest form, is a scheme for the removal of one injustice by the infliction of another, of a greater one. Change of government does not mean change of society ; a man does not change his character by changing his clothes. Change of society can be effected only by change of men, or rather, of the minds and hearts of men.

By opposing Socialism the Church does not antagonize a popular movement of the workingman for the betterment of his social condition. She does not tell the mechanic, the tiller of the soil, the skilled and the unskilled laborer, to make the best of the present circumstances, to be satisfied with their lot, and to bear in silence and holy patience with the heartless exactions of capitalists, and to look to heaven alone where good things are in store for them. No, we are not waiting for the good things until we get into heaven; we want some of them on the way to heaven. And heaven helps those on earth who help themselves. We are allowed and encouraged to seek heaven in this world; for the kingdom of heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to heaven. All things are ours and we are Christ's. As a priest of the Church I do advocate the diffusion of wealth rather than its concentration, the active business rather than the idle interest. What I claim for the workingman is not alms; for those that starve and pine from lack of the necessities of life are not beggars; they are honest men, willing to work. We demand for them justice in distribution, the right to live, sufficient wages for themselves and families to be properly fed, clothed, and sheltered, and to have leisure for their religious and social duties. There is an abundance for all in the world. But some grasp and retain from the masses more than they need or can use with profit to themselves ; they live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, from the desire to crush and dominate. This, religion alone can do ; she has done it in the past ; she will do it in the future. No counterfeit

religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it; it will be her task in the present century. Not a change in form of government is needed to cure the social ills, but a change of men in Christ Jesus. The Church alone can settle the social question by convincing men that all are the children of God and the brothers of Christ; that God will avenge every injustice; that riches gathered at the cost of human misery are accursed; whilst at the same time she teaches those who suffer from want that He who was infinitely rich became poor of His own will, to make us rich with the blessings of faith and hope.

WM. STANG.

Providence, R. I.

IN FATHER MARTIN'S LIBRARY.

IV.

DR. WILSON'S ERRAND.

“I AM attending physician,” began Dr. Wilson, almost abruptly when he had taken a seat, “in the family of a friend whose only daughter, having been recently married, has suddenly taken ill with symptoms of premature confinement. The father of the young woman is deeply concerned about her condition, and I have been obliged to tell him that the sole apparent chance of his daughter’s life depends upon an immediate operation, by which she would be freed from the burden of gestation. The immature foetus, being but three months old, could not, of course, be produced in a viable condition, and should have to be sacrificed in order to save the mother. Of these facts I also informed the husband of the lady, wishing to obtain his consent for the operation, especially as the patient herself, fully realizing her state, expressed the wish that he be consulted, and that his decision in the matter should be accepted as her own. To my surprise the young man, who is unquestionably devoted to his wife, and fully able to comprehend the gravity of the situation, very decidedly objects to

any operation which would jeopardize the life of the child. In this decision he persists, although I have tried by every means at my command to convince him—and that in presence of the consulting physician who entirely agrees with my diagnosis—that, to omit the operation is equivalent to withdrawing from his wife the only reasonable hope of saving her life. I understand that the husband's scruples are of a religious nature. He is a fervent Roman Catholic, and the young wife, though brought up a Protestant, has, since her marriage, adopted the Roman creed, which, I am informed, forbids surgical operations of this kind."

After a little pause, during which Dr. Wilson seemed to expect that his host would make some comment, affirmative or otherwise, on what had been said, he continued :

" May I ask you as one who is, no doubt, conversant with the true interpretation of the Roman Church discipline, whether, under the circumstances which I have detailed, an objection to saving the life of the patient can be deemed reasonable; and whether it is possible that the Catholic religion does, by its laws, actually interpose against the counsels of a physician who, being morally certain of the result of his treatment, endeavors to preserve the usefulness of the individual and the happiness of an entire family, apparently dependent upon the recovery of this young woman ? "

There was a slight emphasis in the concluding words of the doctor, giving a tinge of irony to his query, and making it sound somewhat like a challenge ; and I noticed, upon looking at Father Martin, that a painful expression had settled upon his usually serene face, as though he were conscious of having to meet a difficult problem. It was not, I am sure, the moral aspect of the question which troubled the experienced old priest so much as the evident mental attitude of his visitor, which betokened a species of bias impervious to reasoning, and which is like a certain kind of color-blindness that cannot be removed by the most flawless lens. Some moments passed before Father Martin spoke. Then, looking up into the young physician's face with an earnest, yet half-amused look, which was calculated to disarm all sense of irritation, he said :

" Are you a swimmer, Dr. Wilson ? "

"I do swim, sir; but I do not see what connection the fact can have with the subject proposed. I am sure, sir, I am quite in earnest, and beg you to take me seriously."

"Suppose," continued Father Martin, without heeding the last part of the reply, "suppose that, being out at sea with a woman and her child whom some friend had confided to your care, you suddenly realized, during a heavy gale, that your boat had sprung a leak. To keep the small vessel from sinking, you appeal to the mother, in the interest of her own life, to use her hands to stop the inflowing water, whilst you make every effort to row toward the shore. But the infant, frightened by the roar of the sea, locks its arms about the mother, and prevents her doing what she can in order to save her own life. Would you drop your oars, and tear the babe from the mother's breast to cast it overboard, or would you ask the mother to let you beat out the tiny brains unable to realize the danger which it causes its parent, so that she might be free to save at least herself?"

Father Martin stopped and dropped his eyes. Neither of us could tell whether he meant to continue and to draw the lesson from the image which was so plain. Did he wish merely to let it sink deeply into the mind of his visitor before he went on?

After a little while the priest looked up. It was clear he expected an answer before he carried his illustration any further. Whether it was the deliberate manner in which he had spoken, or the earnestness of his tone, which went like an appeal to the heart, I could see the effect which his words had produced. The air of assurance apparent before in the manner of the naturally dignified and handsome young practitioner had given way to a nervous hesitation which showed itself in voice and movement as he said:

"I see, sir, the drift of your argument; I recognize that it would be cruel, perhaps criminal, to deprive the infant of its life by any act of violence or with deliberation. Yet, I should hardly blame the man who, in his anxiety to save the life of one who appeals to him, or in whom he has a personal interest, such as a physician must entertain for his patient, were to repel the unreasonable interference of a third party, especially if, as in this case, the thoughtless infant in hindering the safety of its mother, had little or nothing to sacrifice in its own behalf."

"To repel unreasonable interference in the safeguarding of a life entrusted to us or appealing to us for help, is rather an act of virtue, I allow; and the man who under an impulse of sympathy or generous indignation kills an aggressor that threatens the life confided to his care or that is bound to him by the affinity of law or blood, does not deserve the penalty attached to the guilt of one who slays with deliberation or violence. But in the case you propose there is no sudden impulse that would lessen the responsibility of the deliberate act by which an innocent life is extinguished. The mother's appeal to the physician for help is distinctly accompanied by the expressed wish not to kill her child; and though this protest on her part may be said to have been formulated by the father's advice from a sense of religious duty, it does not lessen her instinct of self-preservation, nor can it be construed into that kind of coercive influence which a husband exercises over his wife when he threatens her. If you were to consult the mother's feeling, apart from any other influence, you would find that she values the child's life more than her own, and that having a choice to follow her maternal instinct, she would say to you: 'Do not extinguish my child's life; I am content to die with it or for it.' And the reason of this is that she regards the child as part of her best self, as the promise of her own renewal, with all the hopes of increased strength and virtue. Even if these hopes could never be realized, she will not allow herself to think otherwise or to sacrifice the incipient life on which these her hopes must depend."

"Of this I am indeed convinced," interposed the doctor, "it is the animal instinct, with which the bird defends her brood at the sacrifice of her own life. But, would you deem it wise in a reasonable being to neglect the obligation which seems to me to arise out of the superior nature of man, I mean the duty which a wife and daughter owes to those who love her to preserve her own life as more useful to the family and society than the brief existence of an undeveloped babe?"

"Perhaps the duty you speak of is best indicated by the instinct of which the mother gives us the example. Does not the animal instinct, which you approve in the brute, serve as a condition of the perpetuation of its kind? And what other purpose

can that instinct have in man since in the mother also we have to recognize its existence quite apart from mere impulse? Reason and duty must indeed supersede and regulate the rash compulsion of nature whenever the latter frustrates the order which God has wisely ordained for the preservation of His creatures. But in this lies precisely the difficulty of the case which you propose—namely, to determine which course tends to the preservation of the creature, and what are the limits of reason and duty which must determine our respect for the instinct and law of life. Now God Himself has defined these limits for us. He has not only given to the maternal instinct under normal conditions a strong wish which makes the mother value the life of her babe more than her own, but He has added to this instinct a positive law which forbids us to take the life of a human creature, no matter how weak and unserviceable the condition of that life may be. In truth your profession itself is a standing testimony to the universal regard for the value we set upon the breath of life, since we seek to prolong it for those whom we love, even amid the misery of hopeless disease and when we are quite sure of the futility of our efforts. And under no consideration do we approve of the deliberate extinction of life in the case of an innocent being who does not provoke us in malice to self-defence. Even in the case of judicial condemnation or of war, the killing of a fellow-man is justified only under the assumption of retributive penalty or aggressive force which calls for self-defence, and by an authority which has a special divine sanction for the taking of life. In the case which we are considering, the deliberate intention is, I understand you to say, to sacrifice the life of the child in order to preserve that of the mother. It is not a question of impulse or the plea of self-defence, or the judicial vindication of a crime. It is in every detail a case analogous to the one I have suggested by way of illustration. None should blame the boatman who in his anxiety, urging the mother to act for her own safety, under the conviction that her life is exceptionally useful to her family and society, were to push aside the child and accidentally kill it; though I venture to say few true mothers are willing to purchase their safety at such a price and to forgive the friendly impulse. But there is no such plea here. Nor is she acting in self-defence against an unjust aggressor.

sor. It is the physician who offers his aid to secure the life and health of the mother, and in order to do so asks her leave to extinguish the life of her helpless child that he might thus force it to relax its hold upon her bosom. If you divest the act of all euphemism, the moralist and the law-giver should call it *murder*, wherever Christian ethics are recognized. Am I wrong?"

"But then the child would die in any case; and to refrain from interference in this case means in all probability the death of both mother and child. Is it not better to prevent a double murder by parrying the deathblow off the head of one of the victims than permitting it to strike at both?"

"Preventing a double murder? There is no question of double murder. It may be that God, in whose hands all our lives are, foresees two deaths. If He bids us to guard a life, He never permits us to take one. He sends mortal illness taking away many or few, the best or the worst, according to human calculation. But in no case are we able or privileged to measure the wisdom of His preferences; and whilst He remains Master of life and death, even as He creates and destroys continually, He has made it a crime for man to take the life of his fellowman, whether that life be weak or strong, promising in earthly results or not. So long then as God is recognized as our Lawgiver we must find it the duty of our profession or the rule of charity to do all in our power to preserve and foster life independently of its greater or lesser usefulness; but we may not take it without a special divine sanction."

"That is indeed a view which has not presented itself to me," replied the doctor, "although I confess that from the standpoint of a Christian believer it must appear perfectly reasonable; and I wonder that the question of life should not have appeared to me in this light. It is true, my friend Dr. Hayden had at times, in discussing similar topics, put me in the way of similar reflections as those which you have made, and I have known other physicians of eminent attainments who advocated what has always seemed to me a somewhat extreme conservatism, which I attributed rather to sectarian influences than to conviction based on sound moral principle. You must pardon the frankness with which I speak, and which springs, I hope, from the desire to

elicit the strongest reasons for a practice which we were taught at the University to regard with a degree of tolerance, but never as the one which a physician who wished to succeed in his career might be expected to adopt. What you have said makes me realize that there is a field of moral thought in which a physician might profitably exercise himself, and which, indeed, I feel cannot be passed without surrendering the belief in a consistent operation of the Christian law. I know but little of the Roman Catholic religion, and that little has always seemed to me irreconcilable with any broadly philanthropic system of life; yet I do not believe that there is any acceptable code of morals that can supplant the religion of the Gospel. Since I have had the privilege of a more intimate acquaintance with the family of Dr. Hayden, I have become conscious of certain ennobling influences for which only the religion of its members can, it seems to me, account; and what you have said this evening has more deeply impressed me with the same feeling. I have to thank you sincerely for this opportunity, inasmuch as it has revealed to me some lessons of life which I hope to make profitable by further reflection."

The doctor arose, saying that he did not wish to detain his host any longer, and added :

"I should deem it a great privilege if you would give me an opportunity to renew this conversation. An engagement at my home obliges me to return there this evening. But I hope, before determining upon a final course of treatment in reference to the patient of whom I have spoken, to have a thorough consultation with Dr. Hayden, who, I am persuaded, shares the views you have put before me, and whose considerateness in referring me to you for advice I now appreciate doubly. If his professional delicacy prevented him from arguing the case with me, when he saw that my views were fixed in accord with the popular medical practice, he has aided me immeasurably, through your counsel, not merely to face a problem, the existence of which I had hardly suspected, but also to revise my entire attitude toward the theory of life in harmony with the principles of Christian ethics. Might I ask the favor of being allowed to return some time when you are at leisure ? "

"We shall be glad to have you call at any time, Dr. Wilson.

I am rarely away from home, and if you will give us the pleasure of an occasional visit to discuss the subject of Christian teaching in its relation to practical life, you will perhaps find that an acquaintance with Catholic doctrine will enhance your estimate of it as the most reasonable and effective promotor of those qualities of self-denial and Christian courage which not only ennable our species, but which are the best preservers of a healthy physical vitality in the race."

As I conducted our guest to the outer door, he said: "I envy you. To me this short talk has been a revelation of character which at once explains a thousand things about Catholics that I could never understand. It is not so much what was said by Father Martin in reference to the particular case proposed, as rather the principle which one discovers in the Catholic view of life, and which becomes the keynote to the multiform motives by which your daily activity is brought under the influence of religion. I am quite aware that I only begin to see things as they must habitually appear to you who are imbued with your faith."

When I returned to the room Father Martin was standing at the window, watching our visitor as he crossed the street.

"Miss Tessie will have a good Catholic husband, if what you say of our visitor's reception at Dr. Hayden's house be true."

We discussed during the remainder of the evening the difficulty which Dr. Wilson's case had suggested.

"The ethics taught in our medical schools are in some respects admirable, and perhaps superior to those of any other learned profession. They inculcate a delicate regard for personal feelings, a vigorous exclusion of purely mercenary methods, the duty of safeguarding the interests of a patient, the keeping of secrets, and the maintenance of a recognized professional etiquette, not only toward brother physicians, but toward the ministers of religion. Indeed, I have often thought that the readiness with which the average physician holds himself bound to answer a call to duty at the sickbed or in emergency cases, even when it demands of him personal sacrifices out of all proportion to the remuneration held out, might serve us priests as a model when we are called by our poor people to administer to them the comforts of religion, which they covet even more than bodily relief or health."

"I should suppose that a physician's reputation, and consequently his practice, depend on such conduct," I said tentatively.

"Assuredly. But there are other motives that operate in most cases, and which indicate a naturally more sensitive or compassionate—I should say perhaps religious—disposition of mind. In the first place, the very attraction which leads a man to take up the profession of medicine betokens ordinarily a sympathetic nature. It is true that the methods of the dissecting room tend to brutalize a disposition naturally coarse or reckless; but for this the actual suffering which subsequent experience reveals to the practitioner in a thousand different forms of light and shade, furnish a strong antidote. No man, unless it be the priest who has to administer to a large community of needy souls, sees so much of the inner workings of human life, the true and the false, as does the physician; and, if his mind be open, it cannot but arouse in him motives which tend toward the real, the permanent, as opposed to the unrealities of our temporary existence. And this I hold to be the preamble to religion, as much as reflection is a condition of all spiritual consciousness and activity. Unfortunately there is an absence of sound philosophical training in the preparatory schools from which our students enter the medical curriculum of the University, and this leads to the adoption in most instances of a sort of stoical view of life, which finds its portrayal in the characters admirably but delusively drawn for us by the pagan historians and philosophers of ancient Greece. It is a high standard, yet it represents a false estimate of the value of human life, and hence is all the more disastrous, inasmuch as it tends toward the denial of immortality and moral responsibility."

"And would you account in this way for the prevalence of malpractice? I should think that the universal condemnation of methods of destruction, indicated even by the very name given to the crime, would rouse the reflecting mind to the consciousness of the evil, and make an honorable body of men unite in protest against it."

"So they do. But we must not forget that the physician is not the regulator of social habits. He finds them and their evil results which he is asked to remedy. The appeal of a man or woman in pain, with the prospects of disgrace, and often permanent

misery as a consequence perhaps of momentary imprudence, or strong though misplaced affection, is a powerful one, and must be weighed in the balance of temptations when we judge the ordinary practitioner. It lies with us as priests to purify the social atmosphere, and to exercise a proportionate influence upon the medical men with whom our ministry brings us habitually in contact. They themselves exercise an authority which is rarely questioned, and their power for good is often greater than that of the pastor, and extends in places where the latter has no entry. You remember how only last week Dr. Hayden brought back old Joe Hardy, whose case had seemed absolutely hopeless. Though there was nothing or little to be done for the poor fellow, yet the doctor found means to arouse his soul to the desire of being reconciled to God after many years of open and seemingly defiant neglect."

"If we had many physicians like Dr. Hayden in the land, it would be easy to make converts, and priests would find their penitents well prepared upon their deathbeds. I mentioned the fact to the doctor the other day, and he answered jokingly: 'Father Martin has cured more patients of mine in this town than I have prepared for the reception of the Sacraments. So you see I am still in debt to the parish.'"

Father Martin smiled.

"No, we all understand what religion and priestly ministrations do for our people when they are ill. But I have rarely attempted to interfere with the physician or to anticipate his judgments in matters of physical ailments. On this point it is easy for a priest to sin by excess of zeal, and to arouse the mistrust of the physician. Dr. Stang has some sane advice on this subject in his *Pastoral Theology*, but I wish he had treated the whole subject of relations of the priest and the physician more exhaustively. Indeed what we still need is a good work of the kind which enters into the details of our pastoral administration. Of course it should be written attractively and in English, with practical solutions of difficulties such as we actually meet with in modern parish work."

Next morning Miss Hayden met Father Martin as he was leaving the sacristy.

"Papa is so thankful to you, Father, for your kindness to Dr. Wilson, who was delighted with his visit to you last evening. We met him in Belgium a year ago, and he stayed with us some time when mother became ill, whilst father was in Paris. Do you think he could ever be a Catholic?"

"What does Miss Tessie think?" queried Father Martin, with a half-mischievous turn in his voice, at which the young lady seemed embarrassed.

"He never speaks of religion when he visits us. Once I have seen him standing before Carlo Dolci's Madonna, which father had had painted from the original in the Borghese Gallery. When I asked him whether he liked it, he said: 'Yes, I prefer it to the one in which the Infant reclines before the Mother, although in both pictures I miss the element of Divine simplicity which one recognizes in the representations of the Madonna and Child which belong to the pre-Renaissance period.'"

"Well, we shall see whether your prayers are any good," he answered smilingly. At which Miss Tessie tripped away, evidently delighted with Father Martin's good humor.

ARTHUR WALDON.

PREHISTORIC BEGINNINGS OF PHILOSOPHY.

I.

REFERENCE has repeatedly been made in these pages to Willmann's *Geschichte des Idealismus*.¹ The term idealism is taken by the author not in the sense which it commonly bears in philosophical literature, but as expressing that point of view in which the totality of things are referred to the Creative Mind as to their primary efficient and archetypal cause. In this acceptation the term is due not to Berkeley or to Kant, but to Plato. Ideas are with Plato the eternal patterns of things. By imitating them the world of nature obtains its measure of existence and the mind possesses truth and wisdom. Plato was led to this view by the same speculative necessity that had urged Pythagoras to account for the order of nature and the certitude of knowledge by reference to a principle of number and harmony. This ideal-

¹ Braunschweig: Vieweg und Sohn. 3 Bände. 1894—1897.

istic conception of things is the dominant note of all sane philosophy and it is that which chiefly characterizes the *philosophia perrennis*, whose unbroken continuity is traceable backwards to the greatest of the Greek thinkers. The history of that philosophy—call it, if you will, *idealistic* in the broad sense just indicated—might well begin with Pythagoras and Plato. The indications, however, of a higher antiquity manifest in both these teachers make it desirable to go still farther back. For, as Willmann observes, long before Pythagoras religious speculation had found in number, measure, and harmony, laws of the Divine Mind and norms of human thinking. Views of this kind are the nerve of the Apollonic beliefs. To the speculation of the Orient, moreover, a kindred form of thought was ascribed. "The philosophy of the Barbarians," says St. Clement of Alexandria, "recognized a thought-world and a sense-world;" the one the type, the other the copy; the one consecrated to unity, the other to plurality;² an interpretation, by the way, which since the discovery of the *Veda* and the *Zendavesta* has lost the improbability that had been ascribed to it.

It is not the least merit of Willmann's great work that it presents with a wealth of documentary evidence, interpreted with a keen philosophical insight, a study of the prehistoric beginnings of philosophy. Readers of these pages who have not access to the work may care to have some of the author's leading thoughts placed at their disposal. This desire it is the purpose of the present paper to answer. To look for the beginnings of philosophy in a prehistoric wisdom may, however, seem to be a vain and an over-ambitious undertaking. It is nothing short of an attempt at establishing a paleontology of ideas; and, unlike those of geology, the spiritual strata appear to be devoid of a verifiable basis in definite facts. What nevertheless has encouraged Willmann to such an undertaking are the results of comparative philology, which has been able to infer prehistoric formations and so to construct something like a paleontology of traditional ideas at least within certain families of languages. The Vedic hymns, and precisely the oldest, unite with the praise of the gods speculative thoughts on the origin of things, the creative will, and the productive overflow of

² Strom. V, p. 253, Ed. Sylburg.

mind;³ in the Zendavesta we meet in the fire symbolism with a peculiar blending of the spirit-world and the spiritual world, which is no less speculative than ancient; a whole class of earlier Egyptian hymns has been characterized as precisely "philosophical" because in religious garb they clothe speculative thoughts;⁴ in the Assyrian hymns which the deciphering of the cuneiform inscriptions has revealed to us, and which in matter come close to the Veda and in form to the Psalms, "the gods are represented now as man-like, and again on some far transcendent heights."⁵ Thus the statements of the Greeks, who ascribe to the Brahmas, the Egyptians, the Magi, the Chaldeans, and even the "so-called Judæans in Syria," not merely an ancient wisdom, but "all knowledge of nature," are not so incredible after all; and the works of the oldest Greeks who, with Marsillus Ficinus, Augustine Stenches, Gerhard Vosz, Ralph Cudworth, Thomas Gale, and the rest, find religious teachings and prehistoric traditions at the background of Greek philosophy, are not so far astray or idle. The vein here struck has been little worked in the meantime, not because it showed itself unproductive, but because the *Illuminati* brought to the front another interpretation of ancient philosophy. This has been regarded as "unbiased science," as a proof of the individual acumen of its defenders, who posed as sovereigns in the world of thought; and men failed longer to note that the early thinkers, without detriment to their originality, wrought with an inheritance, a *treasure of wisdom bequeathed them by the past*, whereby their work also attained that *continuity* which made the Greek philosophy so potent a factor of the ancient and afterwards of the Christian intellectual life. This continuity can least of all be ignored by a history of idealistic philosophy, since in this line of thought speculation and opinion, reflection and wisdom, science and faith, personal originality and traditional *ethos* are so closely interwoven, and the connection of the thinkers with a foregoing and transcendent element can not be ignored if the nerve of the thing is not to be utterly mistaken.

³ L. Scherman, *Philosophische Hymnen aus der Rig- und Atharvavedasainthâ*, Strassburg, 1887.

⁴ O. Gruppe, *Die Griechischen Kulte*, Leipzig, 1887.

⁵ Gruppe, l. c. 345.

II.

Plato's reference to a prehistoric origin for the archetypal forms and numbers has the stronger claim to be further investigated, since the ancients refer back to primal tradition a whole range of views and teachings—embryonic *philosophumena* we may call them—which stand in closest connection therewith, and so belong to the fontal sources of the ancient idealistic philosophy. This intuition of the archetypal elements of things is inseparable from the thought of a divine intellect and wisdom, which in some way implanted the highest prototype itself, that, viz., of reality, and which is therefore conceived as both pre- and trans-mundane and yet as most intimately determining the essences of things. This persuasion Plato explains as emanating from antiquity. He calls the belief that in Zeus' nature there dwells a kingly soul and kingly mind, "a part of the ancient revelation, that mind (*νοῦς*) is for ever ruling over the All."⁶ The warrant for the statement that belief in the divine reason was an inheritance of mankind Plutarch finds in the unanimity of all peoples. "We deny that there were different divinities amongst different peoples, Barbaric and Hellenic, Southern and Northern: no, as sun and moon, heaven and earth and sea, although common to all, are called by some thus, by others thus, yet is there but one reason (*λόγος*) that shapes this world, one providence that watches over it, and ministering powers that are set over everything; and yet these are according to custom honored and entitled by one thus, by others otherwise; hereto are employed sacred symbols which direct the mind to the divine, now in darker now in clearer ways."⁷ The agreement of the nations in the belief in the divine power and nature, Cicero, following herein of course Greek sources, explains as "not the result of institutions and laws, but as based on a law of nature"; he sees, however, in these common persuasions at the same time "old teachings sanctified by the devout faith of all." The statement which Plato calls "a part of the ancient revelation," reappears with the Neoplatonists in the form "that the nature of Zeus," is the unre-

⁶ Phileb. 30 d. n. 28 a.

⁷ Plut. de def. or. c. 48.

vealed divine Unity, "the kingly mind," the *Nous* emanating therefrom, and "the kingly soul," the world-soul proceeding from the *Nous*. But they likewise declare that this is but the expression of a belief coming down from ancient days. Plotinus says that the doctrine of the primal evolution of things ($\pi\epsilon\rho\lambda\tau\omega\nu\alpha\rho\chi\iota\kappa\omega\nu\,\dot{\iota}\pi\sigma\tau\alpha\sigma\omega\nu$) is "not new or a recent discovery, but existed ages before, even though it had not as yet been unfolded." He finds, following a suggestion of Plato, degrees of the deity expressed in the myths of the deity-dynasties of Uranos, Chronos, and Zeus, those three; and he refers otherwise also to the ancient wisemen ($o\iota\pi\alpha\lambda\omega\sigma\phi\omega\iota$) who first established shrines and temples and received revelations of divine origin and nature ($\thetaeia\phi\eta\mu\eta\,ka\iota\phi\eta\sigma\epsilon\dot{\iota}\pi\mu\alpha\eta\tau\eta\mu\eta\omega\nu\omega\nu$). The author of the document on the Egyptian mysteries—which Brugsch acknowledges to contain much old Egyptian lore—declares that their priests had from the remotest times and even still taught that there is one God who revealed Himself in three stages as *Amun*, *Ptah* and *Osiris*. Concerning the age of the idea of an all-pervading divine vitality we find in the work attributed to Aristotle *De Mondo*: "It is an old saying inherited by all men from their ancestors that from God and by God whatever is present to us receives its existence, and that no being resting on itself alone and apart from God's concurrence ($\sigma\omega\tau\eta\pi\lambda\sigma$) can exist; that therefore many of the ancients went so far as to say that all is filled with gods." These latter teachings, which Thales and Herakleitos adopted, are so highly revered by Plato that he exclaims, "Is there any one who will dare to deny that all things are filled with gods?"⁸

III.

The thought of the foretypes of things and of man appears ever combined with the idea of a *more perfect order* of things, which the presaging mind perceives, on the one hand, in the starry heavens, and on the other in a pure, happy *spirit-world*—both of which views combine in an over-world of a higher order above and beyond, wherein stability, law, perfection and harmony, unlike the unstable, rebellious vicissitudes of this nether world, incessantly reign.

⁸ Legg. X, p. 899 c.

These ideas also are declared by the ancients to have been an inheritance from the past. The doctrine of Pythagoras, that "the world has been established according to law (*ratio*), which the lyre afterwards imitates, and that the *harmony* of its movements expresses itself also in sounds," was characterized as highly ancient. Plutarch remarks that "the old theologians, who are the oldest philosophers, placed musical instruments in the hands of the images of the gods, not that the gods were supposed to play on harp or flute, but because it was believed that no greater work befitted them than that of harmony and symphony." Plato says of the most ancient inhabitants of Hellas that their belief agreed, for the most part, with that of the barbarians, in that they honored sun, moon and earth, the stars and the heavens, as deities ; and he thinks he finds a corroboration of this in the—wrong, indeed—derivation of *θεός* from *θέω*, to revolve. Aristotle rests his opinion that the ether, the celestial fire, is a divine element, on the consent of all men, the Hellenes as well as the barbarians, who from all time sought in the ether the abode of the gods. He says, moreover: "The ancients attributed heaven and the above (*τὸ ἄνω τόπον*) to the gods as imperishable," and "one is glad to say that these ancient ancestral teachings rest upon truth."

Far more important, however, is another declaration of Aristotle concerning the oldest belief and its preservation: "The forefathers and the ancients have handed down to us in the form of myth that the stars are deities and that divinity encompasses (*περιέχει*) all nature. The rest is already a mythical addition, to keep the masses in belief, and to further legislation and the general weal. On these grounds human form and similarity with other things, and whatever else coheres or is akin therewith, are attributed to the gods. If we eliminate the latter and retain only the primordial (*πρώτον*), the belief in the divinity of the first beings (*πρῶται οὐσίαν*, that is, the star-spirits) must be held to have been divinely revealed (*θεῖως εἰρῆσθαι*). In the vicissitudes of loss and recovery to which every art and science are subject, these views have survived as a residue unto the present, and so there remains in them for us the belief of the fathers and ancestors.⁹

Here, therefore, the belief in God and heavenly beings are

⁹ Met. XII, 8, 26.

characterized as antedating not only speculation but also *myth*, and as a basis of speculation that is due to the oldest revelation. The mind of antiquity saw in the *earth* the opposite of the heavens, in the fiery ether the opposite of *water*,—which is sometimes conceived as the waste of waters, sometimes as the content of the living germ, again as the symbol of the course and changes of things, or again as the wisdom that sustains the changing forms. That all things came from water Plato calls “a teaching which we have received from the ancients which they concealed in poetry from the masses;” and its originators he calls “ancients and very wise men.” Aristotle likewise mentions the opinion regarding the high antiquity of this doctrine. “Many believe that already our early ancestors, and long before the present generation, the theologians had this opinion of nature, for they made Oceanus and Tethys the originators of all generation, and a body of water, named by these poets the Styx, the confederate of the gods and therefore the most honorable and most ancient (of all).”¹⁰

The idea of the opposition between higher and lower, the perfect and the imperfect, is called by Plutarch a firm and in many respects assured doctrinal inheritance from antiquity. “From theologians and legislators there passed to the poets and philosophers an ancient teaching whose beginnings are undeterminable, whose certainty nevertheless is firm and unshakeable; for it is everywhere spread, not only in traditions and sayings, but likewise in sacred rites and sacrifices, amongst the Greeks and Barbarians, the teaching that the *All* is not a mere passing image of itself, without mind, sense, and helm; that, moreover, it is not governed by the one Reason as with a thousand rudders or bridles, but that it is manifold and made up of good and bad.”¹¹

IV.

With the Deity and the supernal world of spirits, with the laws of the starry heavens, with the prototypes and ideal essences of things the human mind, that is able to apprehend them and because it is thus able, shares in imperishability. This thought, which forms the kernel of Plato’s, Phädon’s and Aristotle’s

¹⁰ Met. I, 3, 9.

¹¹ Plut. de Isod., 45.

Eudemos, and so many writings of the ancients, is likewise characterized as a teaching of antiquity. A divine communication assures immortality, says Plato; and "this affords a safer and less dangerous bark for the passage through life than the raft which is framed by human wit." "It was a law of men in the Kingdom of Chronos," we read in the Gorgias, "and it ever held and even still holds with the gods, that men who lead a just and devout life do after death reach the Isles of the Blessed and there dwell happy and untouched by harm; whilst the unjust and ungodly come to the prison of punishment and retribution, which is called Tartaros." Elsewhere he admonishes to the belief in the revelations of immortality, since they are so numerous and unusually ancient. Aristotle says of the belief in immortality that "it is so old and primordial that no one can tell whence it has sprung, since it has existed unbroken from the remotest imaginable ages." Cicero sees a warrant for the age of this belief in the holy earnestness of religious customs which rest thereon. "Unum illud erat insitum priscis illis quos Cascus appellat Ennius, esse in morte sensum neque excessu vitae sic deleri hominem ut funditus interiret; idque cum multis aliis rebus, tum e pontificio jure et a caeremoniis sepulcrorum intelligi licet, quas maximis ingenii praediti, nec tanta cura coluisserint, nec violatas tam expiabili religione sanxissent, nisi haesisset in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitae quae in claris viris et faeminae in coelum soleret esse." (Tusc. I, 12.)

With the belief in the continuance of the soul is interwoven the belief in a protecting spirit allotted thereto, a spirit that is the soul's better self and its heavenly prototype. The *dæmon* which man has received as guide through life leads him also, according to Plato, in the other world "so it is said" (*λέγεται*), as the word is in the Phädon; but its interpreter Olympiodorus is right in giving full weight to the passage closely following: "Who says so? First, the universal voices (*κοινάὶ ἔννομαὶ*), even if indistinct and vanishing; secondly, the teaching concerning the gods; thirdly, the prophecies of the gods; fourthly, the mysteries; fifthly, the gods who have come down to us." These universal voices receive expression in the poets, as with Hesiod, who sings of those who died during the golden age as the custodians of mortal men.

Plutarch says the wise who proved that there is a race of *dæmons*, who establish connection and exchange between the gods and men, had solved more and greater difficulties than had the philosophers, whether those tenets had been developed by Zoroaster or Orpheus, or by the Egyptians or the Phrygians, in whose mysteries and sacred rites so many references to death and suffering are to be found.

V.

In the tissue of oldest traditions to which the piety of the Greek thinkers sees the beginnings of their philosophy attached, we find interwoven the thought of a perfect order of things to which man *looks up*, and the idea of another to which he *looks back*. The spirit and the star world *above* him and the golden age *back* of him, the above and the once, the future life and the olden times, only when united give limits to his horizon and guidance to his conduct.

Plato calls the traditions of Chronos' reign a *μέγας μῦθος* and he finds therein the key to the understanding of history and communal life. In that time, he goes on to say (in the *Politics*) in evident connection with well-grounded traditions, lived the earth-born race (*γηγενὲς γένος*) guided by divine shepherds under the overlordship of Chronos, in peace and gladness, devoted to the pursuit of wisdom. States and families, age and harm, there were none. But as this race came to an end (*ἀνήλωτο*) and the time for the reign of Zeus arrived, the divine, the helmsman let go the rudder, withdrew to his heights and fate (*εἰμαρμένη*), and indwelling concupiscence gave to the world another direction. The ruling deities withdrew their hand. After the first stress and storm the race, abandoned now to its own care and strength, sought, at first with faithful then with more disturbed remembrance, its hold on these teachings of its Creator and Father. "For from its founder it possessed all beauty, but from the condition that had just preceded, misery and sin." In the lapse of time, however, the memories faded more and more and the disorderly tendencies (*ἀναρμοστίας πάθος*) gained the mastery. In another place Plato speaks of the sin-sting (*οἰστρός*) "which from olden unatoned-for guilt had sunk into man and begets harassing disorders." To these

moral injuries others refer the aberrations in belief in the deity; so Cicero: "multi de dis prava sentiunt, id enim vitioso more effici solet." In order not to deliver men over to destruction the gods bestowed on them those gifts of which the ancient traditions tell (*τὰ πάλαι λεχθέντα δῶρα*); the fire of Prometheus, the arts of Hephaestos and his companion Athene, and whatever else there is that controls human life. The protecting care of the gods fell, however, to the kings, and the just strove in every way to imitate in home and state the life of the Chronos days.

But restraint will be placed on advancing iniquity when the time comes in which God who arranged the Cosmos (*κοσμήσας*) will again take the helm, when He shall heal what was sick, gather what was scattered, and establish a world without death or decay, that is, when the *Saturnia tempora*, the renewed reign of Chronos shall return. That the separation of men into peoples and states shall then cease is not brought out by Plato; but from the same sources of the old traditions whence he draws, from the communality of language and life of the ancient race, the Stoic Zeno pictures the life of future man "as a single (*εἰς βίος*) and a united band after the manner of a peacefully grazing flock;" and Cicero, as the community founded on divine right. "All peoples shall then ever be encompassed by the one eternal and immutable law, and one shall be the common teacher and ruler of all, God, who has invented this law, established and made it a norm; and he who will not observe it shall of himself fall away and, recreant to the nature of man, shall even thereby suffer the severest punishment, even should he escape what otherwise stands as penalty."¹²

And so "the great mythos," the greatest antiquity possessed, looks back not only to a more perfect past, but also forward to a consoling future and awakens at once the memory and hope to give support and aim to the striving for wisdom, for approach to the prototype, for the fulfilling of law.

VI.

In journeying through strange lands it not unseldom happens that masses rise up on the horizon whose nature we are unable to discern at once. What is it that stretches out there like a blue

¹² De Rep. III apud Lact. Inst. IV, 8.

wall? Is it cloud, a child of air, a plaything of wind, or is it a mountain, a stony reality? and come there thence the breezes that fan us, the streams that irrigate the interlying meadow? In like uncertainty are we placed by the stories of the ancients concerning the origin of their philosophy. Are those traditions to which they point, pictures of their fancy projected on the vanishing line of vision, artificial antiquities, antedated philosophemes, or have they to do with an immemorial reality, a towering form of thought-life, whose breath sweeps over to us, in whose depths lie springs that still continue to flow?

It is not difficult for the traveller to attain certainty. Are the dusky masses clouds, they will, by their shifting shapes, betray their airy structure; are they mountains, their forms must abide, and nearer discernible heights will stand out to their front, and keener sight will detect the ascending hills that rise by degrees to their summits.

Whoso undertakes to study the development of ancient philosophy is in a like position; he must see to it whether the olden traditions manifest a permanent type, and whether there are to be found connecting links between the forms of thought attributed to remote antiquity and the speculation of later historical times.

For this latter task the ancients have not left us without guidance. They call, as we have repeatedly said, oracle and mystery, seer and lawgiver, such intermediaries, and they seek them not only in the Grecian home, but also amongst strangers, the barbarians. On domestic soil Plato, in the Phädros, mentions four sources of divine communications, which are likewise as many transmitters of sacred traditions: the Oracles at Delphi and Dodona, therefore the *Mantik*, the consecrations and expiations of the mysteries, the *Telestik*, the communications of the Muses, who preserved for later generations the ancient wisdom; and, lastly, the inspiration deriving from *Eros* which opened up to the mind the supersensible world. More closely viewed these latter sources may be reduced to the *Mantik* and the *Telestik*, since the service of the Muses belongs to the Apollo cult, and *Eros* has his place in the Mysteries.

Plato, however, points also to sources of belief outside of Greece. "Hellas is great and has strong men, but the ancestry

of the barbarians are also numerous and they all must be questioned, sparing of no cost or labor in order to find the true consoler." Regarding the barbarians a later theologue boasts that "they are tenacious of their manners and customs and hold fast to their teachings." [Jambl. de Myst. VII, 5.] Pythagoras travelled far in search of the olden sacred law ; of his prototype Orpheus, in whom was thought to be summed up the oldest Greek theology, it was said that he had long ago visited Egypt and searched there himself into the sacred rites and set up the doctrine of the other world, imitating much therein, but adding other original matter of his own. Next to the Egyptian the Chaldeans of Babylon were regarded as the bearers of highly ancient wisdom. So, too, the Magi, the priestly caste of the Persians. At the time of Alexander, with and even before these were ranked the Brahmas of India and "the so-called Judeans in Syria." To these fields Willmann will take us in search of the intermediaries between the primeval traditions and the Greek speculation with a view to show that there are certain opinions and beliefs which so pervade the religious traditions of antiquity that they may be regarded as a common inheritance.

NEOSCHOLASTICUS.

FRANCISCO SUAREZ.

WHY of Suarez here and now? Why not, my timely reader, of Suarez here and now? Surely *here* is the place, before the ecclesiastic, the priest, the philosopher, the theologian, to speak of this exemplar of the priestly life, this deeply learned divine. And *now*, for no less surely is it high time that something should be said in English speech of Francis Suarez; for, outside of the brief notices in the popular cyclopædias, no biography, and still less, no study of the special work of this princely theologian has appeared in our language.¹

¹ There is a good, and even, strange to say, a sympathetic account of Suarez in the *Britannica*. The principal biographies are Descamp's *Vida del venerabili y excelente Doctor el Padre F. Suarez, S.J.*, Perpignan, 1672. *Vita del venerabile servo di Dio ed esimio teologo P. Francesco Suarez, S.J.*, Romae, 1687. *Vita venerabilis viri et eximiit theologi Franc. Suarii, S.J.* *Composita italice a Jos. Masseio et latine*

Twenty-six closely typed double columned quartos, their contents ranging over almost the entire domain of theology and philosophy, all wrought out with marvellous profundity, yet with singular clarity, enriched with an overflowing erudition, arranged with perfect method and expressed in an almost classical Latinity—how much it takes from man's brief span to read it all? How much more to think it all out, plan it, develop it, write it. What manner of man was he whose brain sustained the energy that passed into this colossal work? What the mind that gave it birth; what the character of the man who wrought his life into its tissue?

Francisco Suarez was born in Granada, January 5, 1548. His grandfather, Alphonso, had been *majordomo* for Ferdinand the Catholic, and, having signalized himself in the wars with the Moors, acquired possessions in Granada, whither he moved. His father, Gasparo, married Antonia of the house of Vasquez de Utiel and from the union sprang four daughters and four sons, the second of the latter being Francisco.² As a boy he attended the Latin school of his native place and afterwards went up with his eldest brothers to follow the law course at Salamanca. During his three years at the University he was remarkable for his love of piety and purity, but showed no signs of anything beyond a low average of talent, nor any special aptitude or zeal for serious study. A sermon by the Jesuit Father Ramirez³ occasioned him to seek admission into the Society of Jesus. When he applied at the Novitiate in Sal-

reddita a Bened. Rogacio, S.J., Tyrnaviae, 1694. Werner, *Franz Suarez und die letzte Scholastik.* 2 vols. Regensburg, 1861. The latter work is mainly expository. The present paper follows closely in the wake of its one biographical chapter.

² Three of the four daughters entered religion; the fourth married, but on the death of her husband devoted her life to works of mercy. The first of the sons, John, married; the third, Peter, died in youth; the fourth imitated Francisco by entering into the Society of Jesus, but died during a missionary voyage to the Philippines.—Werner, p. 64.

³ Ramirez was at the time the greatest pulpit orator in Spain, a man whose words were like flaming darts that penetrated the very souls of his hearers. He recalls the magnetic power of Jordan of Saxony in the early days of the Dominicans. Five hundred young men were moved by him to embrace the religious state, fifty of whom, amongst them Toletus, Francis Rodriguez, Maldonat, Sorian Stephen of Avila, and Gregory of Valencia, joined the followers of Ignatius.

manca the rector, finding the youth weak of frame and ungifted of mind, refused him admission. Providence, however, brought him into relation with John Suarez, Superior of the Castilian Province, a man of keen insight, who, contrary to the advice of the consultors, determined to receive the eager postulant. Francisco began his novitiate January 16, 1564, at Medina.⁴ His thirty days' retreat was made under the guidance of that master of the spiritual life, Alphonso Rodriguez, and so apt a pupil did he prove himself that at the end of the first year of his novitiate—the average term is two years—he was sent to begin his philosophical studies. His lack of talent now became painfully manifest. He made no headway in the rough ways of Aristotelian dialectics, and of his own accord begged to be employed in the menial duties of the household. But the rector of the college at Salamanca, Martino Gutierrez, a man of rare discernment, encouraged the youth and prophesied that he would yet become the ornament of the Society. Suddenly—from causes natural or supernatural, or, what may be more likely, from both—the mists that had bedimmed his mind cleared away, and his intelligence shone out brightly and rapidly increased in splendor. Purely intellectual advance was, however, to Suarez of small account unless it contributed to progress in the higher life. When the vacation days came around he was wont to journey afoot to Medina, and there, under the direction of Rodriguez, and afterward of Balthasar Alvarez, completed at least ten days' retreat, returning afterwards afoot to Salamanca.

His course of philosophy ended, he took up theology under Fr. Henriquez.⁵ He continued, however, his philosophical studies, bending his energies toward mastering the *Summa*. The foundations of his famous *Disputationes Metaphysicae* were

⁴ He was required by the rector to bind himself to accept any position in the house, and in the event of his failure in his studies to perform the duties of a lay brother. Werner, p. 66.

⁵ Henriquez (Henricus, S.J.) of Oporto taught theology at Cordova and Salamanca. He died in 1608. He wrote *Theologiae Moralis Summa* (3 vols. fol.) and *De Clavibus Ecclesiae*. The former work was censured by the Master of the Sacred Palace “donec emendetur.” Henriquez opposed the teachings of Molina, and was influenced thereby to join the Order of St. Dominic. He afterwards returned to the Jesuits.

laid in those days.⁶ A circumstance now occurred which had a strong influence on his after-career. John of Avila had stated in a sermon that the sanctity of the Blessed Virgin was so great that she surpassed in glory all the saints and angels together. The expression sounded novel at the time, and Gutierrez determined to have it examined on theological grounds. The privilege had just been accorded to the Society of having one of its students hold a public disputation annually in the Aula of the University. Suarez was the first selected to exercise the privilege. After earnest pleading with the official censors, he obtained permission to place at the head of his theses the one regarding the sanctity of Mary. He defended the proposition with such wealth and weight of argument and with such zeal that he gained a complete victory, and his opponents admitted that the conclusion was in perfect accord with Catholic doctrine.⁷ He was ordained priest at the close of his theological course, March 25, 1572, and was afterwards sent to teach philosophy at Segovia. But professional labors did not satisfy the zeal of the young priest. Every Sunday and holiday, after hearing the confessions at early morn of the youth of the house, he would hasten to the neighboring village, say Mass for the poor people, and spend the day in preaching and administering the Sacraments. As no food or drink passed his lips on these days before his return home at nightfall, the severe strain impaired his health, so that his superiors obliged him to confine his activity to a sphere less extended, though sufficiently onerous —his professorial and other domestic duties.

In his lectures Suarez struck out on new lines. He was not satisfied with repeating the well-worn opinions and arguments of his predecessors, but thought and investigated for himself. This originality evoked no little criticism. His brethren at Valladolid, Alcala and Salamanca, and other universities, sent notice to the Provincial that he was opposing the authority of the recognized interpreters of St. Thomas, and that if such innovations were suffered to continue unchecked, the Order might be led into dis-

⁶ Such was his progress that one of his professors made use, for his public lectures, at which Suarez assisted as pupil, of the essays of the latter.

⁷ His defence is embodied in the second portion of his commentary on the third part of the *Summa*. Disp. 18, S. 4.

turbance and conflict. The Provincial summoned Suarez, but the modest, unassuming demeanor of the young professor assured the superior, who encouraged him to continue his present lines of teaching.

The Society had just opened its new university at Avila, and thither he was sent as its first professor of theology. He did not remain long at this post, for shortly after we find him again at Segovia, and the following year in the Academy at Valladolid.⁸ In the meantime the opposition to the novelty of his teaching became more intense, so that to make matters sure the Provincial sent the young professor's lectures to the General Mercurano at Rome, where they were submitted to the scrutiny of Claudio Aquaviva, then prefect of the province. The result was that the censor conceived so high an esteem for Suarez that he determined to secure him as professor at the Roman College. He was accordingly summoned and appeared in his new office on the feast of All Saints, 1581. The honors heaped upon him in the Eternal City were such as would have turned the head of a weaker man. Gregory XIII attended his first lecture. Multitudes flocked to hear him, and the dignitaries of the papal court deemed it high honor to enjoy his friendship.

The Roman climate proving detrimental to his health, Suarez was sent after seven years to Alcala.⁹ His reception here was an ovation. The fame of his teachings had spread far and wide, and students flocked, lantern in hand, to the lectures he was wont to give in the early winter mornings. Here he sent his first works to press, beginning with his commentary on the third part of the *Summa* of St. Thomas, Salamanca, 1589,¹⁰ and, three years later, another volume, completing his Christology and Soteriology."¹¹ These works justified the expectation of the theological world. They contained not merely a framework of scholastic speculation, but a living stream of luminous theological reasoning blended with a vast amount of wide-reaching erudition utilized not merely to develop the refinements of the school, but to expand and ex-

⁸ It was here that his lectures drew the noble youth, Ludovico de Ponte, to the Society, which he afterwards adorned with his learning and piety.

⁹ His chair in the Roman College was filled in turn by Vasquez.

¹⁰ Also Mainz, 1599 and 1610; Lyons, 1644.

¹¹ Also Lyons, 1594 and 1604; Mainz, 1604; Bergamo, 1730; etc.

plain, and that in a simple and natural method, the positive teaching of the Church. On the return of Vasquez to Alcala, Suarez was called to Salamanca. The entire university went forth to receive him at the gates of the city and brought him in in triumph. His learning, piety and gentle modesty inspired with reverence the youth who crowded to his lectures; breathless silence reigned in the hall that no word falling from his lips might be lost. At Salamanca appeared the third volume of his commentary on the third part of the *Summa*, and also his *Disputationes Metaphysicae*.

The latter work of Suarez transcends the limitations of its time and takes its place on the border line between mediæval scholasticism and modern philosophy, though constructed substantially on the traditions of the former. It was truly a timely work. Within a few years it was reprinted twelve times in France, Italy, Germany, and Belgium. Pope Alexander VII tells how, as a youth, he bent his energies on its mastery, adding this tribute to its author: "Omni mihi praceptoris voce destituta unus praesto fuit suis in lucem editis libris Franciscus Suarez, theologorum hujus aetatis facile princeps: quem cum philosophiae operam darem, scriptorem novi acutissimum amavique, ideo in ipsa Theologia Doctorem sane perspicuum optimumque sum expertus."¹² Father Harper, it will be remembered, took the work as the basis of his *Metaphysics of the School*,¹³ a monument to Catholic philosophy unhappily left incomplete by the untimely death of the builder.

In the year 1596, the University of Coimbra was in quest of a professor to fill its first chair of theology. The votes of the faculty were divided between Molina, who was then at the zenith of his fame, and Suarez. In view of the fact that the teaching of Molina was at the time under examination, it was deemed prudent to appoint the latter. Philip II used his influence to secure the appointment, but Suarez did all in his power to decline the new honor, and for a time succeeded. After a few months, however, he found himself constrained to accede to the King's request and accordingly moved to Coimbra. But here another obstacle rose up against his teaching. He had been created Doctor by the Provincial of Portugal, but exception was taken to his degree on

¹² Werner, p. 73.

¹³ Macmillan, 1879-1884.

the ground that the University of Coimbra was not an ecclesiastical but a civil institution, and according to its statutes the title given him by the Provincial was equivalent simply to the Baccalaureate and implied therefore the obligation of passing a public disputation for the Doctorate. Suarez repaired accordingly to Evora, and there having passed "the grand act," July 4, 1597, returned to Coimbra as Doctor. One of the first fruits of his pen at Coimbra was the *Opuscula Varia* (1599) on the Molinist controversy, a work which Clement VIII deemed of such importance that he would take no step in the controversy before having carefully perused it.¹⁴

His position at Coimbra was one that touched the feelings of the learned theologues of the place, who thought that an incumbent for the chair might well have been found within the limits of Portugal. Amongst those who felt aggrieved was an Augustinian Friar, *Aegydius a Praesentatione*. As a salve to his wounded spirits he invited a number of learned doctors, amongst whom was Suarez, to a public disputation.

Crowds gathered to the scene, moved not least by curiosity to see the new professor. Aegydius announced a thesis; Suarez raised an objection. The defendant maintained his position with warmth; whereupon Suarez answered never a word. On his return home his brethren heaped reproach upon him for his inability to sustain his ground and complained bitterly of the disgrace he had brought upon himself and his Order. Suarez listened calmly to their vituperation, and then drawing from his habit a small volume, pointed out therein a decision of a Council of the Church almost identical in language with the proposition he had advanced against his opponent. "Had I maintained my position," he replied, "I should have brought obloquy on a fellow religious

¹⁴ Quo tempore mirum quiddam evenisse traditur. Nam cum noctu Pontifex cubans id volumen percurreret, legentique somnus forte obrepisset; qui proxime aderet cereus suo librum ardore comprehendit; ita tamen ut non nisi extimum marginem ignis adederet, integris prorsus, nullaque vel syllaba imminutis, qua exeratae erant, paginis. Animadversum id a nobili Hispano intimo Pontificis cubiculario, quem ille, fumo et vapore excitatus, igni restinguendo advocarat. Nempe hic, dum strenue flammarum opprimere laboraret, rem observavit et Pontifici aperiens lepide adjunxit, auspicatissimum id Suarii ac Jesuitarum doctrinis sibi omen videri, cum eas neque circumfusus ignis violare ausus esset. *Massei*, l. c., p. 93; *Gabriel de Henao, Doctrina de Scientia media historice propugnata*. Salamanca 1665, n. 150.

and public teacher, and by showing that his opinion contradicted the express teaching of the Church should have forever ruined his reputation in the school." Needless to say that the victory of charity was greater than that of scholastic glory, and to the honor of Aegydius be it added that on learning of the kindly act he became one of the most enthusiastic admirers of Suarez.¹⁵

On another occasion, whilst taking part in a public disputation, a learned doctor claimed for the objection he was urging the authority of St. Augustine. Suarez felt impelled to observe that the statement was not to be found in the works of St. Augustine, and as his opponent persisted in claiming its authenticity, he calmly asserted that he had read all the works of St. Augustine, that he held their essential content accurately in memory and was therefore able to say with certainty that the alleged citation did not exist. This assertion, though perfectly just, was afterward bitterly regretted by Suarez; he accused himself of sinful vanity and went to the rector of the house to beg a public penance in atonement.

Whilst the fourth volume of his commentary on the *De Poenitentia* was passing through the press, he learned of a decree of Clement VIII (August 18, 1602) condemning the proposition that it is lawful to confess to and receive absolution from a priest by writing. He hastened to insert the decree and added that it did not oblige a penitent who had already confessed a sin in writing afterwards to repeat it orally. "Existimo," he says, "particulam et non esse sumendam divisive sed complexive."¹⁶ This remark gave great offence; its author was accused before the Papal Nuncio at the Spanish Court (Dominicus Ginnasius), and also before the Holy See in Rome, of arbitrarily interpreting a papal decree in accordance with his own preconceived opinions. The Pope placed the matter in the hands of a commission, consisting of the *Magister S. Palatii*, the *Commissarius S. Inquisitionis*, and the *Procurator Generalis* of the Capuchin Order. The cen-

¹⁵ Singulis diebus in Missae sacro orationibus consuetis addebat Doctoris anonymi commemorationem. Cum eam nunquam ommitteret, interrogavit qui ministrabat quisnam esset ille Doctor? Cui Aegydius: Hic Doctor est Franciscus Suaris Granatensis quem ego inter mortales ut magnum sanctum suspicio. A. Franco: *Annus gloriosus Soc. Jesu in Lusitania*. Vienna, 1720, p. 545. Werner, p. 76.

¹⁶ De Poen. Disp. xxi, s. 4.

sors were well aware that nothing was further from the mind of the author than a wilful misinterpretation of the papal decree, and that his annotation on the particle *et* admitted a true meaning; at the same time they declared that the passage might be easily misunderstood, as though the two members, written confession and written absolution, were permissible, provided both did not concur in the same case. Accordingly the passage was censured and Suarez removed it from every copy of his book within reach, but the interpretation of disloyalty to supreme authority so preyed upon him that he fell dangerously ill. He was advised to go to Rome and state his case before the Holy See, but his physician forbade him the journey. In the meantime he completed the fifth volume on the third part of the *Summa*—a work which treats of censures and kindred topics in a more thorough way than had been done by any previous author.¹⁷

Toward the end of October, 1604, he undertook the journey to Rome. Everywhere *en route* and in the Papal City he was received with the highest honors. Clement VIII showed himself inclined to withdraw the censure, but death intervened, and Paul V, who succeeded to the brief reign of Leo XI, did not think it wise to undo the decision of his predecessor. A singular event is located by his biographers in this sojourn at Rome. In his volume he had declared that the Sacrament of Penance could be administered validly to a person destitute of consciousness who had previously expressed a desire to receive it. A certain religious took offence at this opinion, and declaring it contrary to faith reported it to the Inquisition. Shortly after the plaintiff was taken mortally ill in the public street and calling aloud for absolution fell fainting to the ground. The priest who was summoned to his side, finding him senseless, declared that under the conditions he could not administer the Sacraments to the dying man, since it must be presumed, from the opinion which the latter held concerning the validity of absolution administered to the unconscious, that its reception in the existing conditions was contrary to his will. The unfortunate man died without the Sacraments, experiencing in his own case the rigor of the opinion which passion had led him to defend. It is supposed that at this time the offer of the Cardinalate was made to Suarez, as is inferred both from the testi-

¹⁷ Coimbra, 1603; Lyons, 1604; Mainz, 1606; Venice, 1606.

mony of his grand-nephew to Anton Deschamps, S.J., and from the letters of Paul V, preserved in the Suarezian family, tendering him the honor. Doubtless his humility no less than his preference for the professorial duties led him to decline the offered distinction.

He was glad to leave Rome to return to his life of teaching and prayer. The way back led by Barcelona to Madrid, where king and noble did their utmost to retain him at court. But one who preferred the humble garb of the religious to the princely red of the Church was not to be allured by the gifts of earthly kings. The prayer that he had uttered on the one occasion was still more pertinent in the other : "Diripuisti, Domine, vincula mea, tibi sacrificabo laudis."

He brought back with him to Coimbra the completed work which he had begun on his starting out, his commentary on the opening part of the *Summa, De Deo Uno et Trino*.¹⁸ During the next two years he published the first two volumes *De Religione*.¹⁹ For the next three years he lectured *De Legibus*, and published this masterpiece of philosophico-legal lore in 1612.²⁰ Scarcely had he finished this treatise when he was requested by the Pope to refute the opuscule of James I of England against Bellarmine. The *De Defensio Fidei Catholicae* appeared within a year,²¹ and won for Suarez the highest Papal encomia. James had the book burned by the common hangman—a proceeding which drew from the author an expression of regret that he himself was not permitted to share the fate of his work for the cause of truth—and forbade its circulation in his kingdom, at the same time requesting the king of Spain to bring Suarez to account for his bold attack on royalty. Philip III had the book officially examined, the result being favorable to the author. The French Parliament condemned it as revolutionary and ordered it to be burnt. The Pope complained to Louis XIII and his mother, Catherine de Medicis, who expressed their regret and commanded the act of Parliament to be annulled.

¹⁸ Mainz, 1607; Lyons, 1607, 1617.

¹⁹ Tom. I, Coimbra, 1608; Mainz, 1609, 1624; Lyons, 1613, 1630; Tom. II, Coimbra, 1609; Mainz, 1610, 1623; Lyons, 1610, 1630.

²⁰ Coimbra, 1612; Antwerp, 1613; Lyons, 1613, 1619; Mainz, 1619; London, 1679.

²¹ Coimbra, 1613; Cologne, 1619; Mainz, 1655.

Suarez had now been teaching twenty years at Coimbra and had reached a time of life when he desired freedom from the office. Twice before (1611 and 1613) he had requested exemption, but Philip III had asked him to continue his labors. The third petition received a favorable answer. In 1616 he left the university and withdrew to Lisbon to spend the evening of his days in meditation and theological writing.

The first and third volumes of his work, *De Gratia*, had been published with his treatise *De Religione*. The second volume he now sent to Rome for approbation. But those were the days of hot dispute between the Thomists and Molinists, and it was desirable that no work should appear that might add fuel to the flame. The approbation was accordingly delayed, but he received the kindest assurances from the Pope that as soon as the publication of such works would be deemed prudent his should be the first to be recognized. Suarez did not, however, live to see the *Opus de Gratia*²² in print; nor did he publish any other of his at that time unprinted books.

The remainder of his life was devoted to study and prayer; or perhaps we should put it the other way, to prayer and study; for how deeply soever he loved knowledge, and no matter how ardently he pursued it, he was ready to abandon it all rather than sacrifice one hour of intimate communion with God. He devoted six hours daily to prayer and contemplation, three in the morning and three after his frugal midday repast. He took no food before noon, and kept three days of strict fast weekly, besides those of the vigils of the festivals of our Lord, the Blessed Virgin, and some of the Saints. His moments of greatest joy were those he spent at the altar. Repeatedly he was seen wrapt in contemplation, his body uplifted from the earth, and bathed in a bright light.

No one could have been more scrupulous of the use of time than Suarez. His mind was continually occupied either in prayer or in evolving his works. The virtues of his state of life were exceedingly dear to him. He loved poverty and aimed at living poor. The proceeds of his works, so far as they lay under his control, were devoted to almsgiving.

The following example, illustrative of his humility, is often

²² Lyons, 1620, 1628, 1651; Mainz, 1620.

quoted—how when his arrival was awaited at the Roman College, a good lay brother who had been sent to perform some menial task, with the injunction to engage as helper whomsoever he might chance to meet, coming upon Suarez, and being unacquainted with him, pressed him at once into service, and how the great theologian was afterwards discovered washing dishes in the kitchen. The simple incident is characteristic of the man. He had no regard for himself. He gladly performed the most menial services of the community, and no amount of neglect could evoke from him a word of complaint or discontent. Asked by one of the professors of Coimbra, who had more reason to be grateful to God, Philip for his kingdom, or Suarez for his gift of wisdom. "Methinks," he answered, "he owes most to whom God has given the deepest sense of his own nothingness."

In proportion to his contempt for self was his zeal for the reputation of others. He once sat at table with a prelate who spoke detractingly of an absent person. Suarez at once took up the defence and, as the prelate contradicted him, he threatened to leave the table unless the detraction ceased. To the honor of the higher ecclesiastic be it said, that he expressed his admiration at the conduct of Suarez, desiring to be a friend of one who so courageously defended his absent friends.

In the year 1617 a conflict of jurisdiction broke out between the ecclesiastical and civil powers, because the latter had incarcerated a cleric. The Papal Legate, Octavius Accorambonus, demanded in the name of the ecclesiastical right of immunity, the liberation of the cleric, and that he should be handed over to the spiritual authorities. The royal commissioners repeatedly refused the request. Thereupon the legate proceeded to lay Lisbon under an interdict. No one was more eager than Suarez to reconcile both parties. He now came forth from his wonted retirement in order to enlist the high authority of his name and words in the cause of peace. Although his influence with the Viceroy was strongly opposed on the side of the State, nevertheless he succeeded in minimizing the unrest and refractoriness against the ecclesiastical powers, resulting from the interdict—evils which were the more to be feared from the fact that there were not wanting churchmen who roundly blamed the action of the Papal Legate. The efforts of Suarez were splendidly recognized by

Paul V, but the physical strain they entailed so affected his already weakened constitution that he fell mortally ill.

He died as he had lived, full of peace, humility and submission, full of joy and longing. "Exspectans expectavi Dominum et intedit mihi," he exclaimed: "Quam dilecta tabernacula tua, Domine, Rex virtutum!" "I never believed," he said, "that it could be so sweet to die." As the last hour drew near, the scholastics gathered around his couch and begged his blessing. To this he would agree only if they would promise to accord to him the like benefaction. As he heard the word of the psalm, "Ego mendicus et pauper, Dominus autem assumpsit me," a peaceful smile illumined his face. Heavenly longing inflamed him: "Eamus tandem, Domine, eamus." With these words he died. The solemn notes of his exequies broke the sad silence of the Interdict. The Church of the Jesuits was opened to the vast multitude of the faithful thronging to honor his remains. The Papal Legate, together with the son of the Viceroy, and many other dignitaries, civil and ecclesiastical, were present at the last rites. The following day these rites were repeated in the Church of the Augustinians; on the third, in the Franciscans; and so in the other churches of the different religious orders. Finally the University of Coimbra obtained his body, which was deposited there in the Church of the Jesuit College. A prominent nobleman, a former pupil of Suarez, Antonio di Castro, had it placed in a marble monument, which he had erected in the Lady Chapel attached to the Jesuit Church. An inscription in the University of Coimbra runs thus:

FRANCISCUS . SUAREZ . EUROPAE . ATQUE . ADEO . ORBIS
 UNIVERSI . MAGISTER . APPELLATUS
 ARISTOTELES . IN . NATURALIBUS . SCIENTIIS
 THOMAS . ANGELICUS . IN . DIVINIS
 HIERONYMUS . IN . SCRIPTIONE
 AMBROSIUS . IN . CATHEDRA
 AUGUSTINUS . IN . POLEMICIS
 ATHANASIUS . IN . FIDEI . EXPLICACIONE
 BERNARDUS . IN . MELLIFLUA . PIETATE
 GREGORIUS . IN . TRADUCTIONE . BIBLIORUM . AC . VERBO
 OCULUS . POPULI . CHRISTIANI . SED . SUO . SOLIUS
 JUDICIO . NIHIL

However fulsome this may read, there can be no doubt that the universal verdict has placed Suarez in the very first rank in the theological world of his age.

He was one of the most prolific of writers. Only half of his works were published during his lifetime; the rest appeared after his death. Subsequently all were united in one fairly complete edition.²³

A word in conclusion on the general characteristics of these works. They exhibit a marked development of previous scholasticism—an evolution from within, inasmuch as the traditional teaching of the school finds in them a fuller expansion; an accession from without, inasmuch as Suarez brings together under one survey the theological and philosophical opinions of all his predecessors of any note; a survey which is both expository and critical, so that the truth is at once broadened and deepened. But besides his comprehensive grasp of scholastic teaching, he wielded with ease an astonishing mass of Patristic erudition. His works are in this respect scarcely, if at all, inferior to those of Petavius. He was an ardent disciple of St. Thomas, whose teaching he almost always adopts and elucidates. Nevertheless, in special questions he sometimes departs from the master's positions—*e.g.*, on the problem of individuation, the potentiality of primal matter, and some others. To these specialties of Suarezian teaching we hope to return on a future occasion.

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CATHOLICISM AND NATIONAL PROSPERITY.

IS worldly prosperity a sign of true religion? The affirmative answer admits of no doubt to the world. Those who disclaim the world's view of things do not so much give a different answer as no answer at all. With all respect to the world, the question cannot be answered off-hand. Every thinking man, whatever his beliefs or prepossessions, recognizes that there are defeats which are nobler than victories; and, on the other hand, successes which an honest man would rather be without. Yet with all this he feels that prosperity, which is a natural good; and true faith and

- 23 Venice, 1740-1751; 23 vols., in fol. Paris, 1856, apud Vives.

morals, which are a supernatural, ought not to be at permanent dislocation, since they come from the same God. It was nobler to die with Paul than reign with Nero; but it was Paul, not Nero, who triumphed in the end.

The difficulty which natural reasoning feels seems even intensified by revelation. Tradition throws little light on the subject; and if we turn to the Bible we see that it is one of those cases in which we may quote texts on different sides. There are passages which speak of the dangers of success and the blessings of adversity, and others which promise the most explicit rewards even in this life to God's faithful service.

The problem is a deep one, far deeper than any merely polemical discussions between Catholics and Protestants, but the form it often takes in polemics is this: "Those nations which in the sixteenth century threw off the Catholic religion are more prosperous than those which retained it. Therefore the Catholic religion is not a blessing to mankind and cannot be true." Catholics are quite ready to answer this reasoning, but their answers are not always free from some confusion of thought. They generally begin by saying what is most true—that mere earthly prosperity is an insufficient test of the welfare of man, whom all Christians admit to be a spiritual being, destined to a future life. Sometimes they go so far as to imply that prosperity is rather a sign of wickedness than otherwise, and then in the same breath they say that, after all, the Catholic nations are as prosperous as their neighbors.

All this shows there is a difficulty. The point is to see the answer. First let us put our opponents' case fairly. They do not say crudely that because a man has a fortune he must be virtuous, for he may have stolen it, or inherited it from a good ancestor whom he does not resemble; but they say that religion affects individual character, and that the character of individuals forms the character of the nation, and that races with the best national character will be the foremost in the world. Then they say that the foremost nations in the world are those that profess the Protestant religion. They draw a flattering comparison between the British Empire, let us say, and some very small Catholic power—of course, very much to the advantage of the British

Empire. Some have even referred to the state of material prosperity in Ireland; but since Mr. Lecky wrote, that argument has had the grace to become scarce. While the chief argument in Protestant Saxony against the Divinity of the Catholic religion seems to be the unsupported and, I believe, quite unfounded, statement that their neighbors, the Bohemians, do not wash.

Omitting the washing or non-washing, even if true, as being a wholly insufficient premise to support so momentous a conclusion, what are we to say on the whole issue? There is a question of law and a question of fact. First there is the principle: "Is national prosperity a test of the true religion?" Then there is the harder point to determine: "What nations are in a true and real sense prosperous?" First, what are we to say to the principle? Are we to admit, as the book of Deuteronomy seems to teach, that true religion will bring temporal prosperity both to individuals and nations? Or are we to say that this was abrogated by the Gospel; that true followers of our Lord must, like their Master and His Saints, suffer in this world, and seek their reward only in the next? In which case will not religion seem too great a burden to the great mass of men who as a matter of fact do not rise to heroic sanctity?

Perhaps the answer may be found, partly at any rate, in drawing a distinction between the individual and the community. The individual is destined for eternal life. For him the present life is only a probation, a school or preparation for the next. Some suffer a good deal at school through no fault of their own: it may be from misunderstanding, it may be from the sheer malice of companions.

But with that mysterious entity called a nation the case is different. It is an entity, a real being, something more than the mere sum of its members, and with a life of its own distinct from the life of its members. Yet though it has a life of its own it is in one sense inferior to the humblest of its members, for its work is for this world only; it has no immortal soul. There is only one human society which is immortal and will live beyond the grave, and that is the Church, the Bride of Christ.

The virtues of a nation, then, if they are to receive a reward at all, must receive it in this world, and therefore we may perhaps

admit that in the long run, other things being equal, the most virtuous nations and those which profess and practise the true religion, will be the most prosperous. Nor does this militate against the evangelical counsels. It is possible for a community to be great and honored and even rich, while its individuals remain humble and self-denying. It is possible, but it is not easy.

It seems then a mistake to advance the proposition that worldly success is rather a sign of wickedness than otherwise. It is a natural good, the reward of natural virtue. In isolated cases a man or a nation may succeed through a crime, but a course of such actions must fail at last. If bad permanently triumphed, good would not be good.

But it is another and more difficult question to say of what true national prosperity consists. All that can be said here is that it does not consist of mere wealth, particularly if that wealth be very unequally distributed.

There remains the question of fact. What are we to say to the actual state of the world? Are the Catholic nations hopelessly inferior in true prosperity to the Protestant, and even if there be any inferiority, are the other conditions such as to make it a sign of an inferior religion?

Now the statements constantly made on this subject are full of fallacies. Let us take two or three of them. The first is that of incommensurate comparison, the common fallacy of drawing contrasts between things which are not on the same plane. It would be a very remarkable thing indeed if all nations were exactly the same size; and if they are unequal, one must be the biggest. It is idle for a member of a great Protestant State to compare it in material resources with the smallest Catholic power he can find, and then affect to be surprised at the result. Smaller States should be compared with smaller and large with large. In the former case Belgium has nothing to fear in comparison with Holland (though even Holland has a large and increasing Catholic population); nor need we consider Portugal behind Denmark. In the latter case we find that of the seven so-called great powers of Europe only two are Protestant at all—for though Russia is schismatic, she is the very antithesis of Protestant—and of these

two, half of Germany belongs to the household of the faith ; while the Empire of Britain is permeated with Irish Catholicism through and through.

If it be said that there is much open infidelity among the Latin nations, that is quite true. The Catholic Church, being a reality, makes men take sides. The law of Confession and Communion once a year would not allow even the minimum of conformity to include the vague deism of the Anglican laity. Then when men strike against a granite rock, they get angry ; but no one could be angry with a feather bed, which has no shape of its own, but accommodates itself to the incumbent. Whether it is in any way the fault of Catholics that there is not more faith in Southern and Western Europe is beside the point. The Catholic religion is still that of the bulk of the populations in those lands ; and if it were not, if what was the Roman Empire of the West is to be counted as Catholic no longer, let us at any rate hear the end of the wearisome refrain that the Latin decadence of priest-ridden populations is a sign of the demoralizing influence of the Church. If an impressive black and white contrast is to be established between Catholic and Protestant peoples, the picture-drawer must really make up his mind as to whether the sable members of the comparison are Catholic at all.

The next fallacy in the argument from results is the old one of taking antecedent for cause—*post hoc ergo propter hoc*. Not every event which precedes another event is the cause of it, still less the whole cause. It is a very unscientific induction where two things agree or differ in many factors to ascribe all the agreement or all the difference to the factor which interests us. Protestant England and Germany have advanced ; Catholic Spain has declined. Is there nothing common to the Northern States except Protestantism ; no difference except Catholicism between them and their Southern neighbor ? Have economic and political causes had nothing to do with the retrogression in the Peninsula ? Has so prosaic a thing as coal had nothing to do with British prosperity ? If there was such a thing as chance, it seemed at one time but the throw of a die whether Protestant England or Catholic France built up an empire in India, and across the Atlantic.

Even the *post hoc* of Reformation prosperity is a very much deferred *post*. The position which Catholic England was beginning to take in Europe in the early days of Henry VIII it took two centuries to make good. Under Henry VIII's immediate successor the nation sank to the lowest ebb. Even the Spanish marriage of Mary failed to arrest the political decline, and it was under her that the loss of Calais took the last shred of meaning from her empty title of Queen of France. A revival of strength began indeed under her schismatic sister, chiefly shown by acts of piracy in the Caribbean Sea; but even Elizabeth lived nearly all her reign under the nightmare of a Spanish invasion, a nightmare which only Philip's vacillating character prevented from being a very real, a very unpleasant fact. Nor were things improved by the accession of the unfortunate Stuart House. He would be a very bold man who ventured to compare the age of James I and his ministers and generals with that of Henry IV and Richelieu, or the reign of Charles II with that of Louis XIV. To the great names in literature across the Channel, St. Francis of Sales, Bossuet, Fénelon, Pascal, Corneille, Racine, Molière, English parallels might be quoted, while Shakespeare, of course—it is uncertain whether he was a Catholic, but if he was, probably not a good one—towers above them all. But we are speaking of national position, which even the greatest poet is unable to establish by himself; and looking at national position it must be admitted that, during a large part of the seventeenth century, Protestant Britain was little more than the pensioner of France.

We are indeed often told of the height to which Cromwell raised his country in the eyes of Europe, but this is mostly fiction. We are not now occupied with the private character of that ill-omened man; but in his public capacity, whatever his successes in the field, there can be little doubt that he was no statesman. He was incapable of founding a dynasty, and Mazarin was far too clever to stand in any real fear of a government which he knew to be tottering to its fall. The Restoration did little for the State, and still less, in spite of the good intentions of both Charles and James, for the Church. The Orange glories of William are rather imaginative than real; the chief of them, the infamy of the persecuting statutes, measures which stamped out Catholicism in one

kingdom, and by their very iniquity secured its continuance in the other, should perhaps rather be ascribed to the Whig ministry than to the King. But when these are taken away, there is not much left. William's foreign policy was to use the men and money of his new dominions in foreign wars in which they had no real concern, and his chief achievement in English history is the creation of the national debt. It was not until the beginning of the eighteenth century, when William's policy was taken up by the greatest soldier of the age, that a new era really opened. But it will hardly be contended that Marlborough won Blenheim because he was a Protestant. It was genius which made him a great captain ; if he had been a Catholic, as such he would have been a better man. So far then from the truth is it that the Reformation in England brought great national prosperity, as is shown by foreign prestige, the latter only began when Protestantism itself was beginning to fall into indifference and decay. What the Reformation did for Germany was to give it a hundred years of internece strife, ending in a fatal Thirty Years' War which deprived the nation of all unity and all influence (outside the military despotism of Prussia), almost down to our own day.

The last fallacy is that of hasty generalization. Great wealth, a great activity, *may* be a sign of permanent national well-being ; but what if the activity be feverish and the wealth produced at suicidal cost ? There is such a thing as living on capital in the moral as in the material order. It may be with the expenditure of physical energy as it is with the consumption of the sun's energy stored in coal. Long ages produced that mineral wealth which wisely husbanded might provide moderate riches for other long ages, but which recklessly squandered, as it is, points us to a bankrupt future. Thus too did long ages of Catholic training produce a strong nation. At the moment of early manhood, when it first became conscious of its strength, it threw off the supernatural restraint of an unworldly religion, and devoted all its great energies to the service of this perishing earth. If it live only for the material, what wonder if materially it makes a great display ? So a self-willed son of a provident father might withdraw his capital from wise investments, and convert it into buildings and gardens and unproductive wealth. No doubt he makes more show, but

at what cost? *Respic finem.* Protestantism may have done something for the worldly energies of its votaries, and yet when we look at the Catholic energy of mediæval Florence or mediæval and modern Flanders, we hesitate to affirm even this. In truth, as has been said, so many other factors enter into the problem that it is too soon to found an argument on results.

One swallow does not make a summer. Man had been a long time on the earth, Christianity had had a long history, before Protestantism was heard of. Nor need we give offence by saying this. It is true that movements like men must begin sometime, but neither men nor movements should think that there was nothing worth knowing in the history of mankind before they themselves began to be.

There were great men and great nations even before St. Peter set up his chair in Rome, and far more before Luther set up his chair against him in Wittenberg. The two or three hundred years of post-Reformation history are, after all, but an episode in the development of mankind. The Catholic Church has a long history and a long memory. She saw with tears the birth of many an error, and she has looked sadly as she passed on in her perpetual youth on these same errors in their now forgotten graves. She claims to be judged not by the varying accidents of three centuries, however important these centuries may seem to those who live in them, but by the whole course of her history. For though she ceaselessly adapts herself, she is ever the same. Even her enemies admit this, though they make it the subject of reproach.

Now, whatever else the Church has done, she has made our present civilization. In those ages which are "dark" to us were laid the strong and enduring foundations of all that is good in modern life. To go into this at length would be to give the history of European civilization. Let us content ourselves with naming ten things or events admired by modern thinkers which we owe to the Church or the Church's faithful sons.

The first is the Scholastic Philosophy so long decried, to which at length men are doing tardy justice. The second is the Canon Law. Whether men know it or not, whether they like it or not, these two things have entered into the very fibre of our

thought and civilization. The third is the Parliament and legal system and local government of England, nearly all the work of Churchmen. The fourth is Gothic architecture. The fifth is Italian art. If we go into any of the great galleries of the world, there is only one religion which directly inspired three-fourths of what is there worth looking at. The sixth is classical French literature, which, down to a hundred years ago—if we except a small though undoubtedly brilliant band of infidel writers of an earlier date—was thoroughly Catholic. The seventh is the invention of printing; the eighth the maintaining of Latin and the revival of Greek. The ninth and tenth, to end with two political events, are the discovery of America by Columbus, and the saving of Europe by the Popes—first from the Saracens, and later from the Turks.

We might name many more things that the Church has done; how devotion to Our Lady raised the position of Christian womanhood; how slavery was changed to serfdom, and serfdom to free service; how hospitals for the sick, the aged, and orphans covered every land—but these things have no end.

What is the answer made to this? Are these services denied? They cannot be. But it is said that that was all very well for childhood. The Church was a good nurse to semi-barbarous peoples. Now times have changed, and we have outgrown leading-strings. This is partly true and partly false, and wholly misleading. It is untrue that human nature in its essential features changes to any great extent. The great facts of life and death, heaven and hell, are always with us. But in so far as accidental surroundings and requirements change, cannot the Church adapt herself to them? She can and does. What more stupendous change in the world than the break-up of the Roman Empire, when that granite commonwealth was hammered into little fragments, and men thought the end of the world had come? Is there not from the merely natural point of view a fathomless gulf between the life and surroundings of a St. Augustine and a Peter the Hermit? Yet the Church seemed to feel no shock at all. She gathered up her new wild children to her bosom and made them into statesmen, scholars, and saints. She is doing the same great work in America and Australia to-day. She is suiting her-

self, changeless though she be in essentials, to the changed surroundings of a New World, and it is not too much to say that the millions of her faithful children in those two great continents are the only organized religious bodies there worthy of the name.

It may be said that the doctrine that true religion tends to national prosperity is a low and worldly one, and leads to materialism. But this is not so. We must beware of false mysticism. We have bodies as well as souls, and are citizens as well as Catholics. Our religion which bids us love our Church bids us also love our country. God is the Author of nature and grace alike. Still we must take the proposition carefully and in all its terms. We say that religion and virtue tend to earthly prosperity, other things being equal. They tend to it, but it does not follow that they will always attain it. Other things may not be equal. Men may suffer precisely because of their religion, and then they will attain something far higher than earthly prosperity, the glory of being confessors and martyrs of the faith. Who would not rather have been among the Christian martyrs of the early centuries than have shared the lot of their persecutors in this world and in the next? And when the martyrdom extends to a whole nation, thrice happy is that nation, and thrice miserable are their persecutors, whatever their worldly success. As high as the heavens are above the earth, are those men or nations who suffer for God above those who act, however energetically, merely to please themselves. Such a nation suffering for its religion was Ireland in old time; such is Poland to-day. But suffering and affliction do not last forever. In the former case, at any rate, a brighter day is breaking, and we wish a gifted Catholic people God-speed in a new century and a new career.

H. C. CASTLE, C.SS.R.

Bishop Eton, England.



Analecta.

E S. CONGREGATIONE RITUUM.

DUBIA CIRCA CAPITIS INCLINATIONEM ET PRAEFATIONEM IN MISSA.

R. P. Paschalis a Perusia, sacerdos professus Ordinis Fratrum Minorum, de consensu sui Revmi Procuratoris Generalis, Sacrorum Rituum Congregationi sequentia dubia, pro opportuna solutione, humillime exposuit; nimirum :

I. An infra octavam alicuius Sancti octavam habentis, cuius nec officium recitatur nec fieri commemoratio per accidens potest, caput inclinari debeat, quando dicti Sancti nomen occurrit in Missa ?

II. Quaenam praefatio dicenda sit in Missa votiva conventuali, quando alia celebratur Missa de die infra octavam vel eius fiat commemoratio in Missa de officio occurrente, an scilicet praefatio communis, vel praefatio de octava ?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit :

Ad I. *Affirmative.*

Ad II. *Affirmative* ad primum, *Negative* ad secundum.

Atque ita rescrispsit. Die 19 Iunii 1903.

L. + S.

S. Card. CRETONI, *Praefectus.*

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

DECRETUM CIRCA INDULGENTIAS CONCESSAS RECITANTIBUS ORATIONEM "O JESU SALVATOR ET REDEMPTOR."

Anno nuper elapso prodii primum Viennae in Austria lingua germanica exarata, et dein Parisiis in gallicam versa, pagella quaedam referens, ad reprimendos schismaticos conatus cuiusdam sectae "*Los von Rom*" nuncupatae, orationem illam, quae incipit verbis "*O Jesus, mein Heiland und Erlöser etc.*," quaeque sequens monitum praesefert: "Sanctitas Sua Leo Pp XIII omnibus Christifidelibus genuflexis et pie hanc orationem recitantibus tercentum dierum indulgentiam concessit; et vigore Rescripti diei 27 Octobris 1902 indulgentiam plenariam omnibus, qui praedictam orationem recitaverint et S. Synaxi fuerint digne refecti; quae indulgentia applicari poterit animabus Purgatorii."

Deinde vero dubium propositum fuit: Utrum, nempe, talis indulgentia plenaria acquiri posset *semel in die*, uti habetur de precibus: "En ego, o bone et dulcissime Iesu etc.," an verius *semel in mense tantum*?

Porro S. Congregatio Indulgentiis Sacrisque Reliquiis praesposita, attento tenore Rescriptorum diei 15 Februarii et 27 Octobris anni 1902, quibus Indulgentiae memoratae Orationi adnexae fuerunt, declarat:

Universis Christifidelibus devote recitantibus Orationem, quae in italicam linguam translata ita sonat: "O Gesù, mio Salvatore e Redentore, Figlio del Dio vivente, eccoci qui, prostrati ai tuoi piedi, Ti domandiamo perdono e facciamo atto di riparazione per tutte le bestemmie contro il tuo santo Nome, per tutte le ingiurie che Ti vengono arreicate nel Santissimo Sacramento dell'Altare; per tutte le irriferenze verso la tua Santissima Madre Immacolata; per tutte le calunnie contro la tua Sposa, la S. Madre Chiesa Cattolica. O Gesù, Tu che dicesti: *Tutto quello, che chiederete in mio Nome a mio Padre, ve lo concederò*, noi Ti preghiamo e supplichiamo per i nostri fratelli, che si trovano in pericolo di peccare, di volerli preservare dagli alllettamenti dell' apostasia, salva coloro, che già si trovano sull' orlo del precipizio, concedi a tutti lume e discernimento della verità, coraggio e forza nella lotta contro il male, perseveranza nella fede e carità operosa. Perciò, misericordiosissimo Gesù, in tuo Nome preghiamo Iddio, tuo Padre, col

quale vivi e regni in unione dello Spirito Santo, nei secoli dei secoli. Così sia";¹ sequentes indulgentias, defunctis quoque applicabiles, a SSmo Dno Nostro Leone Pp. XIII fuisse concessas, scilicet :

1°. Tercentum dierum, semel in die ;

2°. Plenariam semel tantum in mense lucranda, si orationem ipsam per mensem integrum quotidie recitaverint, dummodo uno infra eundem mensem die vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum Oratorium visitaverint et ad mentem Sanctitatis Suae pie oraverint.

Datum Romae ex Scr. eiusdem S. Congr., die 13 Maii 1903.

L. † S.

A. Card. TRIPEPI, Praefectus.

† F. SOGARO, Archiep. Amiden., Secret.

II.

SCRIPTUM QUO DECLARATUR SACERDOTES, PRO MONIALIUM CONFESSIONIBUS ETSI NON APPROBATUS, DELEGARI POSSE AD ABSOLUTIONES GENERALES MONIALIBUS TERTIARIIS IMPERTIENDAS.

Episcopus Orthosiensis, Auxiliaris Emi Archiepiscopi Vienensis in Austria, relate ad Decretum S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae in una *Bononiensi* die 11 Februarii 1903, eidem S. Congregationi sequens dubium solendum propositus :

"Utrum Ordinarius, sub cuius iurisdictione Moniales Tertiariae degunt, ad absolutiones generales et benedictiones apostolicas eisdem Monialibus impertiendas, delegare possit Sacerdotem sibi benevisum ad audiendas Monialium confessiones non approbatum?"

Porro S. Congregatio ad praefatum dubium respondendum mandavit : "Affirmative."

Datum Romae e Secretaria eiusdem S. Congr., die 27 Maii 1903.

L. † S.

A. Card. TRIPEPI, Praefectus.

† F. SOGARO, Archiep. Amiden., Secret.

¹ Versio latina se habet : "O Iesu, Salvator et Redemptor meus, Fili Dei Vivi, ecce nos, tuis pedibus provoluti, veniam a Te petimus et reparationis actum facimus pro omnibus blasphemis contra Nomen sanctum tuum, pro omnibus iniuriis quae in Sanctissimo Altaris Sacramento Te afficiunt; pro omnibus irreverentias adversus tuam Sanctissimam Matrem Immaculatam; pro omnibus calumniis contra tuam Sponsam, S. Matrem Ecclesiam Catholicam. O Iesu, Tu qui dixisti : *Quodcumque petieritis Patrem in Nomine meo, hoc faciam*, Te rogamus ac petimus pro fratribus nostris, qui in peccandi periculo degunt, ut eos serves ab apostasiae illecebris, salva eos, qui super barathrum sistunt, omnibus dona lumen et agnitionem veritatis, vim et robur in praelio contra malum, perseverantiam in fide et caritatem actuosam. Ideo, misericordissime Iesu, in Nomine tuo Deum rogamus, Patrem tuum, cum quo vivis et regnas in unitate Spiritus Sancti, in saecula saeculorum. Amen.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. CONGREGATION OF RITES :

- a. Answers the query whether the celebrant is to bow his head at the mention of a Saint's name in the Mass during the octave of the same Saint's feast, even though the office itself is not of that Saint: *Affirmative.*
- b. Decides that the *Praefatio communis* is to be said during the octave of a feast in a votive conventional Mass, if there be another Mass (or a commemoration) of the feast.

S. CONGREGATION OF INDULGENCES :

- i. Grants an Indulgence (300 days, and Plenary once a month) for the recitation once a day of the following prayer for the cessation of blasphemy and of schisms in the Church :

O Jesus, my Saviour and Redeemer, Son of the Living God, behold us stretched at Thy feet in order to ask pardon of Thee and to make an act of reparation for all the blasphemies uttered against Thy Holy Name; for all the injuries committed against the Most Blessed Sacrament of the Altar; for all the irreverences of which men are guilty against Thy Most Holy Immaculate Mother; for all the calumnies spoken against Thy Spouse, our Holy Mother the Church.

O Jesus, who hast said : *Whatever you will ask the Father in my name, that will I do,* we ask and beseech Thee in behalf of our brethren who live in the danger of sin, that Thou preserve them from the snares of apostasy; save them who stand at the brink of hell; grant to them all the light and knowledge of truth, courage and strength to

resist in the fight against evil, perseverance in faith and an active charity. Thus, most merciful Jesus, do we ask in Thy name God Thy Father with whom Thou livest and rulest in union with the Holy Ghost to the end of time. Amen.

2. Issues a Rescript authorizing the Ordinary of the diocese to give the faculty of imparting the General Absolution and Apostolic Blessing granted to Nuns Tertiaries within his jurisdiction, to priests who may not be otherwise approved for hearing the confessions of nuns.

CONSECRATION OF CHURCH, OR ALTAR.

Qu. In order that a stone or brick church may be consecrated, is it necessary that the altar be of marble?

Can such a church be consecrated without the altar being consecrated? I am aware that several churches, whose altars were merely of wood, have been consecrated. Some claim that these latter churches are not consecrated at all. An early answer will oblige.

Resp. To be consecrated, an altar must be made of some kind of stone—that is, of natural stone, whether precious or ordinary. Artificial stone, for example, cement or brick, is not permissible. This rule holds for the table of the altar, at least. The supports of the table may be made of brick, if stone cannot be had. Van der Stappen (*Sacra Liturgia*, Vol. III, p. 18) says: “No church can be lawfully consecrated unless the main altar be consecrated.” *An consecrari possit Ecclesia quamvis non consecretur Altare majus?* S. R. C. respondit: “Debet cum Ecclesia omnino consecrari Altare majus.” (September 19, 1665. Decr. Auth., 1321, Vol. I, p. 272.)

The question of the *validity* of the consecration of a church without the consecration of its altar is fully discussed in a *Suffragium* for the S. C. R., the conclusion of which is summed up thus: *An Ecclesia in cuius consecratione omisso fuit consecratio Altaris habenda sit consecrata?* Respondendum censeo: *Affirmative.*

Three authorities are cited in favor of the validity in such a

case. A fourth authority inclines to the negative opinion, and sums up the argument thus: *Responderi posse: "Ecclesiam ejusmodi consecrationem templi non admittere."*¹ The altar being regarded by the churches as the *principal*, and the building the *accessory*, the former may of course be consecrated, even though the latter be only blessed.²

THE PRAYERS AFTER LOW MASS.

Qu. Would you kindly inform your readers whether the prayers which the late Sovereign Pontiff had ordered to be said after all low Masses, are to be continued, or whether the obligation ceased with the death of the Pope who prescribed their recitation?

Resp. When Leo XIII in 1884 prescribed the three *Aves*, *Salve Regina*, and the two Orations *Deus refugium* and *Sancte Michael*, he only extended a practice which had already existed for the Roman diocese by order of Pius IX since 1859. The object was to unite the entire Christian world in special supplication for the freedom and exaltation of the Holy Church. Leo made the obligation universal, and added an indulgence of 300 days (January 6, 1884) for the saying of these prayers after low Masses together with the celebrant.

The condition of the Sovereign Pontiff is still one of bondage under the Italian Government, which permits to him the exercise of his sacred office and unrestricted communication with the outside Catholic world only by an express act of tolerance and not as an independent right. So long as the House of Savoy tacitly coerces the Pope to suffer the illegitimate appropriation of ecclesiastical property and titles violently made by its representatives, we must assume the legislative act of the Supreme Pontiff to peregrine, until the situation of the double rule at Rome alters, or until the law is revoked for reasons of expediency which are not apparent at present. A similar rule holds good with regard to the exercise of the Rosary devotions during the month of October, prescribed by Pope Leo XIII. Regarding these the S. Congregation has declared that they are to continue in perpetuity, that is,

¹ Cf. Decr. Auth. Suffr., 3907, Vol. IV, p. 416.

² Decr. Auth., 3059. Resp., ad XV, Vol. II, p. 407.

until revoked by new legislation. Hence it would seem that the accustomed prayers are to be continued.

A FAMOUS PAPAL CROWN.

The crowning of the new Pope may be regarded as the climax of the long series of functions of the *Sede Vacante*, beginning with the obsequies of the Pontiff deceased and ending with the installation of his successor. It is not indeed the last ceremony in order of time, for it should normally be followed by the solemn "*possesso*" or taking possession of the Lateran Basilica, the cathedral church of the Bishop of Rome. But under present conditions, while the newly elected Head of the Church does not consider himself free, without sacrifice of principle, to leave the precincts of the Vatican, this enthronization cannot be carried out. Moreover, it is from the coronation that the Pope's regnal years are dated, and that the administrative work of the Pontificate begins. Before that event usage forbids that bulls should be expedited in their more solemn form; and though a duly elected Pope unquestionably possesses full jurisdiction from the moment of his acceptance of the dignity,¹ the rule has been commonly observed that he should be crowned at the earliest suitable opportunity after the Conclave has come to its decision.

In the first ages of the Church the choice of the clergy and people of Rome, with whom the election of the Supreme Pontiff then rested, was limited to one who was not already a bishop. Pope Marinus I, in 882, was the first to quit another see in order to become pastor of the Mother Church of Christendom.² It follows that at this period the most important rite which had to be gone through when a new Pope had been elected was to make him a bishop. To seat him in the Chair of St. Peter, to place upon his brow the distinctive head-dress of the episcopal order

¹ This was determined as early as the pontificate of Nicholas II (1059). See Wurm, *Die Papstwahl*, pp. 26 and 132; and Grauert, *Historisches Jahrbuch*, for 1880 and 1899.

² The ninth *Ordo Romanus*, compiled in the eighth or ninth century, states explicitly of the papal election: "Eligitur aut presbyter, aut diaconus, nam episcopus esse non poterit."

were only subsidiary ceremonies in the more important function of his consecration. During the last few centuries, however, the election to the papacy of one who was not already a bishop has been the rare exception,³ and the final ceremony of institution has thus materially changed its character. Even as far back as the residence of the Popes in Avignon, the enthroning of the Pope in St. Peter's chair had come to be dispensed with, and this rite has never been restored. There remains therefore little beside the coronation to give special significance to the function wherein the new Pope is duly instituted as Head of the Church and successor of St. Peter. The solemn High Mass sung by the Pontiff himself must of course always remain the central feature of the rite, but of all else that takes place in the course of the ceremony the imposition of the tiara necessarily stands out with a quite exceptional prominence.⁴

It may be mentioned, in passing, that one detail which is commonly supposed to form part of the rite of coronation has no existence in fact. The statement is often made that the new Pope is warned of his short tenure of office in the words *non videbis annos Petri*, "Thou shalt not see the years of Peter." This is a fiction; but on the other hand the singularly picturesque ceremony by which the lesson of human mortality is impressed upon the Pontiff on his way to the High Altar of St. Peter's is quite authentic, and dates back to at least the beginning of the fifteenth century. Three times as the gorgeous cortege moves forward in solemn state the procession halts for a moment while a master of ceremonies placing a handful of tow upon a cup at the end of a silver staff ignites it, and while the flame blazes up and rapidly dies out again he chants aloud the words: *Pater sancte, sic transit gloria mundi*, "Holy Father, so does the glory of the world pass away."

The ceremony of the crowning itself can be traced to an *Ordo Romanus* of the eighth or ninth century, and it is noteworthy that

³ We may note, however, that Clement XIV (1769), Pius VI (1775), and Gregory XVI (1831) were only priests at the time of their election.

⁴ Beside the burning of the tow and the homage of the Cardinals and clergy, the ceremonial includes the conferring of the pallium upon the new Pope and the singing of a special litany. These episodes are introduced in the course of the Papal High Mass. The coronation takes place at the end.

even at this date, as for many centuries afterwards, the ceremony took place at the top of the flight of steps outside the vestibule of old St. Peter's. The crown (*regnum*)—the papal tiara is still known in Italian as *triregno*—is described as like a helmet in form and made of white cloth; and the bestowing of it was accompanied, as in the secular coronations of that epoch,⁵ with the acclamations of the people. “May the Lord Pope,” they shouted, “whom St. Peter has chosen, long sit upon his throne.”



FIG. 1.



FIG. 2.

We have no record at this epoch of any formula used when the crown was placed upon the Pontiff's head, but at a much later date, some time apparently in the sixteenth century, the present rite was introduced, according to which the first Cardinal Deacon sets the tiara upon his brow with these words:

“Receive this tiara, adorned with a triple crown, and know that thou art the Father of princes and kings, the Ruler of the

⁵ Compare the ceremonial described in the *Pontifical of Archbishop Egbert of York*, of the eighth century.

world, and the Vicar on earth of our Saviour Jesus Christ, to whom is all honor and glory, world without end. Amen."

This prayer seems clearly intended to suggest a symbolism for the three circlets with which the tiara is ornamented, but I think we must frankly accept the fact that all attempts to assign a definite meaning to the triple diadem are strained and artificial. The writers who suggest that the allusion is to the authority of



FIG. 3.



FIG. 4.

the Vicar of Christ over the Church Militant, Suffering, and Triumphant, or again to his function as the Priest, Shepherd, and Teacher of the faithful, are simply drawing upon their imagination, regardless even of intrinsic probability. The only thing which we can affirm with any confidence is that in the thirteenth century the tiara was identified rather with the sovereignty of the Pope

than with his priestly character. "The Church has given me a crown," wrote Innocent III, "in sign of my temporal office; and in token of my spiritual functions she has invested me with the mitre; the mitre for the priesthood, the crown for the kingship, constituting me thereby the Vicar of Him who bears written upon His robe and upon His thigh: The King of kings, and the Lord



FIG. 5.



FIG. 6.

of lords!" With this conception agrees the fact that even now the tiara is not used for strictly ecclesiastical ceremonies, but only for processions and the solemn papal benediction *Urbi et Orbi* from the *loggia* of St. Peter's. It may, perhaps, be best regarded as vaguely symbolical of that plenitude of jurisdiction over the city and the world which according to mediæval notions was the fundamental conception of the Christian polity. Although the

evidence does not allow me to speak with any confidence, I am strongly tempted to think that it was Boniface VIII who introduced a second crown with a conscious reference to his favorite idea of the two swords, and that his successor, careless of symbolism, pushed the development a step further, either from a sense



FIG. 7.



FIG. 8.

of æsthetic effect or from a desire to imitate the head-dress ascribed by Josephus to the Jewish high-priests.⁶

⁶ Although the three-barred cross is never actually used in papal ceremonial, it has a sort of heraldic existence. It seems to represent an attempt to mark a difference from the cross of an Archbishop, in which again the second bar is an heraldic fiction used to distinguish the cross to which an Archbishop alone is properly entitled from an ordinary cross.

It need not, however, be supposed that the tiara has descended in any way from the pre-Christian dispensation. From the facts adduced in an elaborate essay recently published,⁷ I am inclined to infer that the distinctive head-dress with which the Popes are crowned must be traced back in its first beginnings to the type of Phrygian cap or cap of liberty which is sketched in a more or less conventional form in our Fig. 1. The matter is very far from being certain, and even to state the arguments intelligibly would require more space than can be afforded here. But this Phrygian cap of leather or cloth with its pendent strings,⁸ its great adaptability of form, and the sacred band or fillet commonly associated with it, seems to me to afford the best explanation of the development of both mitre and tiara, two things which I take to have been in their origin one and the same. The earliest representation which we can declare with certainty to have been meant to depict the papal head-covering dates from the year 867.⁹ The cap (see Fig. 2) is of moderate height, terminating in a point, and, as the *Ordo Romanus* suggests, is not unlike a helmet. It is surrounded by a band or circlet above its lower edge, while two lappets hang down from it on either side. The presence of these lappets, which are also found in nearly all subsequent tiaras down to modern times, seem to me a very important feature, and to constitute a link with the Asiatic cap depicted on the Greek vases, and also with the ordinary bishop's mitre. Moreover, with the exception of the word *regnum*, nearly all the names by which the Pontiff's cap of state was formerly known (*camelaneum*, *camaurum*, *phrygium*, *tiara*, which last appears first in this sense in the eleventh century) are suggestive of a foreign origin. In the twelfth century a drawing of the Abbess Herrad, of Landsberg, in which the spirituality of the Church, including Popes and Bishops,

⁷ E. Wüscher-Becchi, "Ursprung der päpstlichen Tiara (regnum) und der bischöflichen Mitra," in the *Römische Quartalschrift* for 1899, pp. 77-108. Herr Wüscher-Becchi himself, if I understand him aright, does not adopt the view I have enunciated above.

⁸ In the figure the two strings or ties instead of being allowed to hang down have been fastened back over the cap itself.

⁹ This is a votive offering still preserved, which was presented to St. Peter's in all probability by St. Constantine (Cyril) and St. Methodius. See Jelic, "L'Icone Vaticana dei SS. Pietro e Paolo" in the *Römische Quartalschrift*, 1892, pp. 83-94.

are seen grouped round our Blessed Lady, gives us an excellent idea of the tall conical tiara of that date (see Fig. 3). Moreover, the artist has added an explanation to her drawing : *Papa portat frigium, ceteri episcopi infulas*—"the Pope wears a Phrygian cap, the other Bishops mitres." The sketch in this case is perhaps too small to show the lappets clearly, but the fresco in the chapel of the SS. Quatuor Coronati, the Monte Cassino miniature, and



FIG. 9.

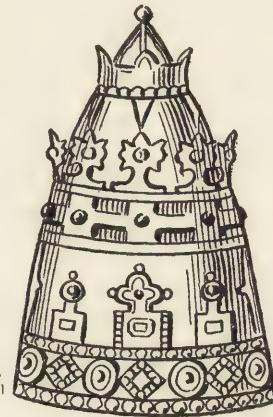


FIG. 10.

Giotto's picture of Boniface VIII, all leave no doubt as to their presence long before the papal head-dress received its most characteristic development by the addition of the triple crown. This last feature is shown by M. Eugène Müntz, in his admirable monograph on the subject, to be probably due to the last years of Boniface VIII, or to the reign of his successor. In any case it dates from the beginning of the fourteenth century. Since that epoch the form of tiara seen in modern portraits, and familiar to all

in its association with the cross keys as an emblem of the papacy, has gradually established itself. The link seems to be found in the so-called tiara of St. Sylvester,¹⁰ which was preserved as a kind of relic in the later Middle Ages, and which had probably been seen and imitated in their pictures by such artists as Fra Angelico and Raphael.

At the present day the Holy See possesses some five or six different tiaras, one of which was quite recently presented to the late Pope, as an offering, if I remember aright, from the clergy and faithful of the Archdiocese of Paris. Another is of historic interest as having been made by the Emperor Napoleon I for Pius VII, in order to replace the insignia of which the First Consul himself, at an earlier date, had robbed the preceding Pope, Pius VI. In this tiara there was restored to the Holy See, and there is still preserved, the great emerald of Gregory XIII. There is also another very handsome tiara which the Queen of Spain sent to Pius IX in 1854. It is said to contain more than 18,000 diamonds, and it has been valued at more than \$105,000 (£21,000).

H. THURSTON, S. J.

THE TRIPLE CROWN.

Qu. What is the meaning of the triple crown represented by the Papal tiara? The first and the second diadem are said to symbolize the twofold power of the keys, or the rule of the Sovereign Pontiff over the Church Militant and the Church Suffering (Purgatory); the third crown is the sign of the temporal rule of the Pope as king among the nations of the world. Does this interpretation rest upon any authentic basis, or is it merely a conjecture made to harmonize with the fact of an ecclesiastical head-dress indicating supreme dominion in spirituals? Is there any complete work on the subject?

¹⁰ The ornament, of course, had no real connection with St. Sylvester. The name of this Pope was probably attributed to it on account of the spurious Donation of Constantine, an apocryphal document of the eighth century, in which it is stated that Constantine offered St. Sylvester a Phrygian cap with one of his own diadems, that the Pope might wear it for the glory of God and the honor of St. Peter. St. Sylvester is said further to have rejected the golden crown, but to have accepted the white Phrygian cap to wear in solemn processions. This is extremely valuable as witnessing to the practice of the eighth century.

Resp. There is quite an exhaustive literature on the subject of the Pontifical tiara, among which may be mentioned as best known: *De Tiarae Pontificiae origine*, by Landucci; *Panoplia Episcopalis*, by Saussay; *De Tribus Pontificiis Coronis*, by Mazaronius; Kraus, in his *Geschichte der Chr. Kunst*, devotes a chapter to the subject; and Wüscher-Becchi, mentioned by Father Thurston in his article in the current issue of THE DOLPHIN, discusses the origin of the tiara in the Roman *Quartalschrift*, and Lucius Lector in his *Le Conclave*.

According to the latter the triple crown was first introduced during the residence of the Popes at Avignon. Garampi, in his *Sigillo di Garfagnana*, tells the story of the coronation of Clement V in the Basilica of St. Just at Lyons. The magnificent tiara used on this occasion, which was injured by an accident occurring during the procession, is described, in an inventory taken after the Pope's death, as consisting of three diadems of rubies (*tribus circulis rubeis*). On the monument of Benedict XII (1334-1342) in the Cathedral of Avignon the Pontiff is represented as wearing a triple crown.

As for the symbolic meaning, there are various interpretations, historic, mystic, and doctrinal, all of which may be taken to convey some practical lesson, even whilst we admit that in most cases they are probably the result of conjecture.

Accordingly the Popes, in exile at Avignon, emphasized by the use of the triple crown their lawful sovereignty as Supreme Pontiffs, Kings of Rome, and bestowers of the imperial dignity.

Sirleti explains the tiara as being a memorial of the three crowns granted successively to the Roman Pontiffs by Constantine, Clovis, and Charlemagne.

Pope John XXII interprets the triple crown as showing forth the power of the Pope over the Church Militant, Suffering, and Triumphant, this being the commission given to St. Peter by Christ in the words: "I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven." (St. Matt. 16: 19.)

Theologians see in it the expression of threefold authority—doctrinal, sacramental, and pastoral; that is to say, the Pope has power to define or interpret revealed doctrine; to him is com-

mitted the power of dispensing sacramental graces granted to men through Christ's Redemption, and he has the right to rule, that is, to exercise disciplinary power over the children of God—*magisterium, ministerium, regimen*. Similar is the interpretation which derives the power of the Pope from the triple source of knowledge, authority, influence.

As the Supreme Pontiff is the representative on earth of Christ, just as David was the figure and type of the Messias, a likeness may be readily traced between the Priest-King on the Chair of St. Peter and the Royal Prophet and Priest of Sion. It is well known that David was anointed king three times. Once was during Saul's lifetime at Bethlehem; for seven years he was actually king of Israel by grace of God, yet no one was aware of it so long as Saul sat upon the throne. This period might fitly be compared to the spiritual sway exercised by the Pope whilst he is without temporal or external power. The second anointing of David took place upon Saul's death, when he was chosen and proclaimed king of Juda. This would well represent the Pope's rule over the faithful. The third anointing of David took place when the alien tribes of Israel returning to their allegiance, after the death of Isboseth, recognized and proclaimed him king over Juda and Israel. This would represent the Pontiff's rule over those "other sheep," the baptized Christians throughout the world who for a time serve an alien king, but will eventually return to the unity of faith under the One Shepherd.

Others similarly explain the tiara as the symbol of the triple mission of Christ as Prophet (teacher), Priest (offering sacrifice), and Pastor (governing the flock). It will be remembered by some of our readers that Prince Bismarck on the occasion of the sacerdotal Jubilee of Leo XIII, inquired at Rome as to the significance of the Papal tiara. The answer that was given referred to the passage of St. Paul (Phil. 2: 10), bidding all who recognize Jesus Christ to obey in His name and authority (represented by His Vicegerent, the successor of St. Peter), and elicited from the Iron Chancellor the laconic remark: "I have nothing to say regarding the authority of His Holiness in heaven and hell, but as to the earth I wish to make certain reservations."

APOSTOLIC PROTONOTARIES.

Qu. What are the privileges of an Apostolic Protonotary? Does the rank differ materially from that of Domestic Prelate of the Pope?

Resp. There are three degrees of Apostolic Protonotaries, called respectively *participantes*, *supernumerarii* (*ad instar participantium*), and *honorarii*. The first of these (only seven in number) enjoy the right of dressing in purple cassock and cape, to use the rochet, and to wear a ring. (The purple birettum is permitted only to bishops.) Under certain conditions Apostolic Protonotaries (*participantes*) are allowed to celebrate Mass in pontificals and use the mitre. The second class, *supernumerarii*, enjoy the same privileges with some trifling exceptions, defined by an Apostolic Constitution of Pius IX in 1872.¹ The third class of Honorary Protonotaries are not allowed to wear the purple, but have a black cassock in the fashion of Domestic Prelates or such as first and second class Protonotaries wear in private, that is, black with red binding.

Domestic Prelates who rank after Protonotaries retain their title for life.

From these must be distinguished the Chamberlains (*Cubicularii*), who receive the title of *Monsignore*. Of these there are five classes: *secreti participantes*, *secreti ad instar participantium*, *supernumerarii*, *honorarii*, and *honorarii extra Urbem*. These lose their title at the death of the Pope who bestowed it.

THE RANK OF PATRIARCHS IN THE CHURCH.

Qu. The election of the present Pope made many Catholics aware for the first time that there was such a rank as Patriarch of Venice. What are the Patriarchal Sees in the Latin Church, and have they any rights over other Archbishops and Bishops?

Resp. The Patriarchal dignity in the Church must be traced originally to those episcopal sees which had been founded directly by St. Peter, Prince of the Apostles. Hence the Sovereign Pontiff himself holds the rank of Patriarch of Rome. Next we have the patriarchates of Antioch and Alexandria (to which latter St. Peter had assigned St. Mark). These three sees represent the three

¹ Cf. *Acta S. Sedis*, VII, p. 83.

Continents of Europe (Rome), Asia (Antioch), and Africa (Alexandria). In the sixth century the Patriarchate of Jerusalem, and in the thirteenth that of Constantinople, were created with jurisdiction over the metropolitan churches within their territories.

Then followed warfare and national divisions which made the subjects of Antioch, Alexandria, and Jerusalem the dependents of Arabic rule; and later Constantinople was likewise lost to the Church through the Greek Schism. But the Holy See continues to vindicate its right of appointment to these sees by the authority of St. Peter. Hence the patriarchal title is retained by the chief Roman Basilicas—St. Mary Major's for Antioch, St. Paul's for Alexandria, St. Peter's for Constantinople; the Patriarchate of Jerusalem, for many centuries attached to St. Lorenzo in Rome, was restored in 1847, and the Patriarch resides now in Jerusalem, whilst the schismatic patriarchs continue to hold the same titles. These have, however, been subdivided into other heretical and schismatical patriarchates under Russian and Servian protection. On the other hand, some of the Eastern sees have returned to the unity of faith under the Roman Pontiff. These have retained what are called *minor patriarchates* of different rites (Melchites, Maronites, Syrians, Chaldees, Armenians) who are elected by the bishops and confirmed by the Holy See.

A similar title of (minor) patriarchate has been bestowed upon some of the Latin sees. Among these we have that of Venice, formerly also that of Bourges in France, and Goa (East Indies). The grand chaplains of the kings of Spain and Portugal enjoy the special privilege of patriarchal rank, with the respective titles of Patriarchs of the West Indies and of Lisbon. These titles are, as in the case of Venice and Bourges, due to the great influence which at one time their respective conditions carried with them. Venice has held the title (originally transferred from Grado) for nearly five centuries.

THE CEREMONY OF PRESENTING A COOK TO THE POPE.

Qu. The tradition regarding an ancient ceremony connected with the coronation of a new Pope, in which he is told: *Annos Petri non videbis*, is, I believe, spurious. But the ceremony of burning a flake

of hemp at the end of a silver rod before the bronze statue of St. Peter in the Roman Cathedral, whilst the words, "Holy Father, thus passeth away the glory of this world," in Latin, are slowly chanted, is, I know, true. There is, however, another tradition, of which nothing has been said in the descriptions of the recent coronation ceremonies in Rome. According to some ancient authors, the Pope, on the day of his installation, is presented by the Cardinal of St. John Lateran with a bronze cock upon a porphyry basis, to remind him of St. Peter's betrayal and of the frailty which accompanies the newly elected, and warning him to remain humble in his great office. Was this ceremony performed at the installation of Pius X, or afterwards?

Resp. The practice of presenting the new Pope with the image of St. Peter's cock was observed down to the middle of the seventeenth century. It was usually in the form of a bronze cock resting upon a red marble column placed at the entrance of St. John Lateran where the Pope had to go in procession to receive the obedience of the Cardinals. Pope Alexander VII in 1655 ordered a discontinuance of the practice, which had given rise to various superstitions among the people. As for the *Annos Petri non videbis*, it is said that when some Cardinal once reminded Benedict XIV, when he had ruled the Church more than sixteen years, of the saying, he replied: *Non est de fide*. The fact that Pius IX was Pope for thirty-two years makes the prophecy void.

HYMNS IN ENGLISH DURING THE SOLEMN SERVICE.

Qu. Is the custom of singing English hymns during High Mass and other liturgical functions of the Church authorized? The practice in cathedral churches and seminaries where, it may be supposed, the rubrics are carefully observed, does not seem to be uniform. We have *arias* and *favorite hymns* in the vernacular at funerals, both during the solemn Mass and at the grave. As for the chant during Exposition of the Blessed Sacrament, everything in the way of English and German prayers, devotions and hymns seems to be tolerated. Are there still any laws, such as we were taught in the seminary, which absolutely prohibit the introduction of the vernacular in the regular liturgy of the Church, or has usage dispensed with the ancient rules? The prayers, "Blessed be God, Blessed be His Holy Name," etc., have now become

the rule in our churches, and I understand the practice of reciting them before the Blessed Sacrament exposed is sanctioned by Roman custom. Is this so?

Resp. The rubrics and the decisions of the S. Congregation forbid the introduction of hymns in the vernacular during the High Mass. The object of this prohibition is to preserve the unity of the liturgical service of the Mass. The practice of singing hymns during the intervals between the principal acts of the solemn Mass, such as after the Gospel or before the *Sanctus*, has become common, especially at Requiem Masses, and is largely due to the personal element among choir singers who wish to please the audience by an exhibition of their solo capacities, or is a matter of sentiment which appeals to them better when translated into the vernacular. When the Holy See was consulted some years ago by an American bishop regarding this practice, the answer was that the Bishop should endeavor by all means to eliminate such an abuse, but that he should do so gradually and by prudent legislation, so as not to scandalize the faithful who had become accustomed to the practice.¹ Singing in the vernacular, especially congregational singing, before or after solemn Mass, or during low Mass, or exposition of the Blessed Sacrament, is quite lawful. There is only this restriction, that the vernacular is not to serve as a substitute for the regular liturgical or prescribed chants, nor is it to be so mixed up with the liturgical prayers and chants as to give to these a subordinate place. Hence the *Tantum Ergo*, the *Te Deum* (when prescribed as part of the liturgy), are not to be rendered in the vernacular, but must be chanted in Latin. Again, hymns and prayers in the vernacular before the exposed Blessed Sacrament are not to precede immediately the act of Benediction which prescribes the versicle *Panem de coelo* and *Oremus, Deus qui nobis*, etc. An exception to this rule² seems to have been allowed with regard to the prayer, "Blessed be God, Blessed be His Holy Name," etc., in the case of a Spanish diocese where the same was recited after the Oration *Deus qui nobis* and immediately before the Benediction.³

¹ Decret. auth. 3230, Dec. 10, 1870, S. Hyacinthi.

² S. R. C., March 23, 1881, n. 3536.

³ Decr. auth., n. 3237 ad 1, March 11, 1871.

The fact that often hymns of questionable propriety—being simply the favorite pieces of certain prominent singers or selections to suit the individual taste of attendants at the service (marriages or funerals)—are sung in our churches, shows the wisdom of the Church's legislation which does not allow her service to be dragged down to the use of sounding brass and tinkling cymbals calculated to flatter. The ritual of the Church is sufficiently beautiful to satisfy all tastes, if properly rendered; and the fact that a pastor occasionally neglects to see to its proper rendition or to interpret the beautiful and safe customs of the Church to his people is no reason for favoring the introduction of methods which are apt to make singers in a church choir a mere concert troupe. Besides this tendency toward fostering a worldly spirit in the House of God, there is danger of scandal and false doctrine conveyed under the guise of pleasing sounds.

THE LITANY OF OUR BLESSED LADY (LAURETANAE).

Some months ago we gave¹ the authentic text of the Decree prescribing that the invocation *Mater Boni Consilii*, "Mother of Good Counsel," be inserted in the approved versions of the Litany of the Blessed Virgin. The Sovereign Pontiff wished thus to increase the power of intercession by urging the united petition of all Christians throughout the Catholic world for wisdom and right counsel in difficult undertakings that concern the welfare of the Church at large as well as that of individuals. The petition is to be inserted immediately after *Mater Admirabilis*.

THE PROPHECY OF ST. MALACHY.

Qu. Would you tell me where I can find the complete and correct text of the famous prophecy attributed to St. Malachy of Armagh, giving the names of Popes that are to rule the Church to the end of time? Has there been any conclusive proof of the spuriousness of the document, or is there any recent work which deals fairly and thoroughly with the question? There are other prophecies of the kind, I am told, which at one time circulated extensively, though not universally known. Are any of these recognized as of historical or critical worth?

¹ THE ECCLESIASTICAL REVIEW, July, page 54.

Resp. The most complete study of the Prophecy attributed to St. Malachy O'Morgair, published within recent years, is the Abbé Joseph Maitre's work, *La Prophétie des Papes*.¹ The author deals with his subject in thoroughly critical fashion, proving that the pretended prophecy is a forgery, traceable to the end of the sixteenth century. The Jesuit Menestrier, in a volume published as early as 1698, under the title, *Réfutation des prophéties faussement attribuées à S. Malachie*, had already reached a similar conclusion. Among those who have treated the subject in English may be mentioned O'Hanlon, in his *Life of St. Malachy O'Morgair*; the late Marquis of Bute's "The Prophecy of St. Malachy," in *Dublin Review*, October, 1885, and subsequently also Father Thurston, S.J., in *The Month* (London). There are in existence quite a number of similar "prophecies," equally spurious. We have a specimen before us, in form of a volume printed in Padua, 1625, "Con licenza de' Superiori," bearing the title, "Profetie del' Abbate Gioachino et di Anselmo Vescovo di Marsico. Con l'Imagine in dissegno, intorno à Pontefici passati e channo à venire. Con due Ruote, et un' Oracolo Turchesco figurato sopra simil materia. Aggiontovi alcuni maravigliosi Vaticinii et le Annotationi del Regiselmo. Al M. R. P. D. Bernardino Guidoni, Prior, e mio Signor Osservandissimo." It is a curious bit of printing and design, and, for the rest, characteristic of a certain activity in ecclesiastical circles analogous to the modern journalism which ignores all canons of veracity when meddling in politics or after sensation. As the so-called Prophecy of St. Malachy is not a very lengthy document, and may satisfy a general curiosity, we here print the authentic text, including its original typographical errors.

PROPHETIA S. MALACHIAE.

*de Summis Pontificibus.***1 Ex Castro Tiberis.**

COELESTINUS II.—Typhernas.

2 Inimicus Expulsus.

LUCIUS II.—De familia Caccianemica.

3 Ex Magnitudine Montis.

EUGENIUS III.—Patria Etruscus or pido Montis Magni.

¹ Paris : Lethielleux. 1901. Pp. 864.

- 4 Abbas Suburbanus.** ANASTASIUS IV.—De familia Suburra.
- 5 De Rure Albo.** ADRIANUS IV.—Vilis, natus in opido Sancti Albani.
- 6 Ex Tetro Carcere.** VICTOR IV.—Fuit Cardinalis Sancti Nicolai in carcere Tulliano.
- 7 Via Transtiberina.** CALIXTUS III.—Guido Cremensis, Cardinalis Stae Mariae Transtiberinae.
- 8 De Pannonia Tusciae.** PASCALIS III.—Hungarus natione, Episcopus Cardinalis Tusculanus.
- 9 Ex Ansere Custode.** ALEXANDER III.—De familia Paparona.
- 10 Lux in Ostio.** LUCIUS III.—Lucensis Card. Ostiensis.
- 11 Sus in Cribro.** URBANUS III.—Mediolanensis, familia Cribella, quae suem pro armis gestat.
- 12 Ensis Laurentii.** GREGORIUS VIII.—Card. Laurentii in Lucina, cuius insignia enses falcati.
- 13 De Scola Exiet.** CLEMENS III.—Romanus, domo Scholari.
- 14 De Rure Bovensi.** COELESTINUS III.—Familia Bovensi.
- 15 Comes Signatus.** INNOCENTIUS III.—Familia Comitum Signiae.
- 16 Canonicus Ex Latere.** HONORIUS III.—Familia Sabella, canonicus S. Joanis lateranensis.
- 17 Avis Ostiensis.** GREGORIUS IX.—Familia Comitum Signiae, Episcopus Cardinalis Ostiensis.
- 18 Leo Sabinus.** COELESTINUS IV.—Mediolanensis cuius insignia leo, Episcopus Cardinalis Sabinus.
- 19 Comes Laurentius.** INNOCENTIUS IV.—Domo Flisca, Comes Lavaniae, Cardinalis Sti Laurentii in Lucina.
- 20 Signum Ostiense.** ALEXANDER IV.—De comitibus Signiae, Episcopus Card. Ostiensis.

- 21 Jerusalem Campaniae.** URBANUS IV.—Gallus, Trecensis in Campania, Patriarcha Hierusalem.
- 22 Draco Depressus.** CLEMENS IV.—Cujus insignia aquila unguibus draconem tenens.
- 23 Anguinus Vir.** GREGORIUS X.—Mediolanensis, familia Vicecomitum, quae anguem pro insigni gerit.
- 24 Concionator Gallus.** INNOCENTIUS V.—Gallus, Ordinis Praedicatorum.
- 25 Bonus Comes.** ADRIANUS V.—Ottobonus, familia Flisca ex Comitibus Lavaniae.
- 26 Piscator Thuscus.** JOANNES XXI.—Antea Joannes, Petrus, Episcopus Card. Tusculanus.
- 27 Rosa Composita.** NICOLAUS III.—Familia Ursina, quae rosam in insigni gerit, dictus compositus.
- 28 Ex Telonio Liliacaei Martini.** MARTINUS IV.—Cujus insignia lilia, canonicus et thesaurarius Sti Martini Turonensis.
- 29 Ex Rosa Leonina.** HONORIUS IV.—Familia Sabella; insignia rosa a leonibus gestata.
- 30 Picus Inter Escas.** NICOLAUS IV.—Picenus, patria Esculanus.
- 31 Ex Eremo Celsus.** COELESTINUS V.—Vocatus Petrus de Morrone Eremita.
- 32 Ex Undarum Benedictione.** BONIFACIUS VIII.—Vocatus prius Benedictus Caetanus, cuius insignia undae.
- 33 Concionator Pataraeus.** BENEDICTUS XI.—Qui vocabatur frater Nicolaus, Ordinis Praedicatorum.
- 34 De Fessis Aquitanicis.** CLEMENS V.—Natione Aquitanus, cuius insignia fessae erant.
- 35 De Sutore Osseo.** JOANNES XXII.—Gallus, familia Ossa, sutoris filius.
- 36 Corvus Schismaticus.** NICOLAUS V.—Qui vocabatur F. Petrus de Corbario, contra Joannem XXII antipapa Minorita.

- 37 Frigidus Abbas.** BENEDICTUS XII. — Abbas monasterii Fontis frigidi.
- 38 De Rosa Athrebensi.** CLEMENS VI.—Episcopus Attrebensis, cuius insignia rosae.
- 39 De Montibus Pammachii.** INNOCENTIUS VI. — Card. S. S. Joannis et Pauli T. Pammachii, cuius insignia sex montes erant.
- 40 Gallus Vicecomes.** URBANUS V.—Nuncius apostolicus ad Vicecomites Mediolanenses.
- 41 Novus De Virgine Forti.** GREGORIUS XI. — Qui vocabatur Petrus Belfortis, Cardinalis Sanctae Mariae Novae.
- 42 De Cruce Apostolica.** CLEMENS VII.—Qui fuit Presbyter Cardinalis SS. XII Apostolorum, cuius insignia crux.
- 43 Luna Cosmedina.** BENEDICTUS XIII.—Antea Petrus de Luna, Diaconus Card. Sanctae Mariae in Cosmedin.
- 44 Schisma Barchinonium.** CLEMENS VIII. —Antipapa, qui fuit Canonicus Barchinonensis.
- 45 De Inferno Praegnanti.** URBANUS VI.—Neopolitanus Paganus, natus in loco qui dicitur Infernus.
- 46 Cubus de Mixtione.** BONIFACIUS IX. — Familia Tomacella, a Genua Liguriae orta, cuius insignia cubi.
- 47 De Meliore Sydere.** INNOCENTIUS VII.—Vocatus Cosmas de Melioratis Solmonensis cuius insignia Sydus.
- 48 Nauta de Ponte Nigro.** GREGORIUS XII.—Venetus, Commissarius ecclesiae Nigropontis.
- 49 Flagellum Solis.** ALEXANDER V.—Graecus, Archiepiscopus Mediolanensis, insignia sol.
- 50 Cervus Sirenae.** JOANNES XXIII.—Diaconus Cardinalis Sti Eustachii, qui cum cervo depingitur, Bononiae legatus, Neapolitanus.

51 Corona Veli Aurei.

MARTINUS V.—Familia Colonna,
Diaconus Cardinalis Sti Georgii
ad velum aureum.

52 Lupa Coelestina.

EUGENIUS IV.—Venetus, Canoni-
cus antea regularis Coelestinus,
et Episcopus Senensis.

53 Amator Crucis.

FELIX V.—Qui vocabatur Amadae-
nus, Dux Sabaudiae, insignia
crux.

54 De Modicitate Lunae.

NICOLAUS V.—Lunensis de Sar-
zana, humilibus parentibus natus.

55 Bos Pascens.

CALIXTUS III.—Hispanus, cuius
insignia bos pascens.

56 De Capra et Albergo.

PIUS II.—Senensis, qui fuit a se-
cretis cardinalibus Capranico et
Albergato.

57 De Cervo et Leone.

PAULUS II.—Venetus, qui fuit
Commendatarius ecclesiae Cer-
viensis, et Cardinalis tituli Sti
Marci.

58 Piscator Minorita.

SIXTUS IV.—Piscatoris filius, Fran-
ciscanus.

59 Praecursor Siciliae.

INNOCENTIUS VIII.—Qui vocaba-
tur Joannes Baptista, et vixit in
Curia Alphonsi regis Siciliae.

60 Bos Albanus in Portu.

ALEXANDER VI.—Episc. Card. Al-
banus et Portuensis, cuius insig-
nia bos.

61 De Parvo Homine.

PIUS III.—Senensis, familia Picco-
lominea.

62 Fructus Jovis Juvabit.

JULIUS II.—Ligur, ejus insignia
quercus, Jovis arbor.

63 De Craticula Politiana.

LEO X.—Filius Laurentii Medicæi,
et Scholaris Angeli Politiani.

64 Leo Florentius.

ADRIANUS VI.—Florentii filius, ejus
insignia leo.

65 Flos Pilæi Ægri.

CLEMENS VII.—Florentinus, de
domo Medicæa, ejus insignia pila
et lilia.

66 Hiacynthus Medicorum.

PAULUS III.—Farnesius qui lilia pro insignibus gestat, et Card. fuit SS. Cosmæ et Damiani.

67 De Corona Montana.

JULIUS III.—Antea vocatus Joannes Maria de Monte.

68 Frumentum Floccidum.

MARCELLUS II.—Cujus insignia cervus et frumentum, ideo floccidum quia paucō tempore vixit in papatu.

69 De Fide Petri.

PAULUS IV.—Antea vocatus Johannes Petrus Caraffa.

70 Esculapii Pharmaceut.

PIUS IV.—Antea dictus Jo. Angelus Medices.

71 Angelus Nemorosus.

PIUS V.—Michael vocatus, natus in oppido Boschi.

72 Medium Corpus Pilarum.

GREGORIUS XIII.—Cujus insignia medius Draco, Cardinalis creatus a Pio IV, qui pila in armis gestabat.

73 Axis in Medietate Signi.

SIXTUS V.—Qui axem in medio leonis in armis gestat.

74 De Rore Coeli.

URBANUS VII.—Qui fuit Archiepiscopus Rossanensis in Calabria, ubi manna colligitur.

75 Ex Antiquitate Urbis.

GREGORIUS XIV.

76 Pia Civitatis in Bello.

INNOCENTIUS IX.

77 Crux Romulea.

CLEMENS VIII.

Up to this reign, including the year 1592, the makers of the Prophecy seem to have dealt with past events well known to them. After this we have conjectures in the following designations, the plausibility of which the student of history may verify up to the present reign.

78 Undosus Vir.

LEO XI.

79 Gens Perversa.

PAUL V.

80 In Tribulatione Pacis.

GREGORY XV.

81 Lilium et Rosa.

URBAN VIII.

82 Jucunditas Crucis.

INNOCENT X.

83 Montium Custos.

ALEXANDER VII.

84 Sidus Olorum.	CLEMENT IX.
85 De Flumine Magno.	CLEMENT X.
86 Bellua Insatiabilis.	INNOCENT XI.
87 Pœnitentia Gloriosa.	ALEXANDER VIII.
88 Bastrum in Porta.	INNOCENT XII.
89 Flores Circumdati.	CLEMENT XI.
90 De Bona Religione.	INNOCENT XIII.
91 Miles in Bello.	BENEDICT XIII.
92 Columna Excelsa.	CLEMENT XII.
93 Animal Rurale.	BENEDICT XIV.
94 Rosa Umbriæ.	CLEMENT XIII.
95 Ursus Velox.	CLEMENT XIV.
96 Peregrinus Apostolicus.	PIUS VI.
97 Aquila Rapax.	PIUS VII.
98 Canis et Coluber.	LEO XII.
99 Vir Religiosus.	PIUS VIII.
100 De Balneis Etruriæ.	GREGORY XVI.
101 Crux de Cruce.	PIUS IX.
102 Lumen in Coelo.	LEO XIII.
103 IGNIS ARDENS.	PIUS X.
104 Religio Depopulata.	
105 Fides Intrepidæ.	
106 Pastor Angelicus.	
107 Pastor et Nauta.	
108 Flos Florum.	
109 De Medietate Lunæ.	
110 De Labore Solis.	
111 De Gloria Olivæ.	

“ In persecutioне extrema Sacrae Romane Ecclesiae sedebit Petrus Romanus qui pascat oves in multis tribulationibus ; quibus transactis civitas septicollis diruetur ; et Judex tremendus judicabit populum.”

Criticisms and Notes.

AUTHORITY IN THE CHURCH. By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. London and New York: Longmans, Green & Co. 1903. Pp. viii—173.

The most interesting part of Dean Strong's work is the acute analysis of the component elements of authority. Starting with the assumption that the basis of authority lies in a "consentience of will," whereby the two parties, the governor and the governed, are connected for a definite end, the author proceeds to show that the conditions under which authority can be exercised are essentially moral, and therefore social, since "the impulse to morality is indistinguishable from the impulse to social combination." Thus authority, in so far as it is a necessary result of the social nature of man, demands some wider principle than physical force for its sanction, nothing less than the voluntary merging of the individual life in the larger life of the State or of the private association in which men unite for the common pursuit of a particular end. From this doctrine are deduced certain consequences ; viz., first, that morality, in its relation to political authority, is more positive than negative ; that is to say, that the State does not interfere with individual liberty merely to keep the peace between rivals, but primarily for the purpose of combining them, in the pursuit of a moral ideal, into a single moral organism ; secondly, that State authority is a kind of embodied conscience ; and hence, thirdly, the individual is rarely justified in opposing it. A few homely illustrations, for instance, the football team, the army, and the scope of the Speaker's authority in the House of Commons, relieve to some extent the dryness of the subject-matter ; but they are in too striking a contrast to the aloofness, often to the point of obscurity, of Dr. Strong's concise diction, either to elucidate the undoubtedly original thought, or to bring about the harmony that is the essence of literary art.

With the Dean's conception of authority in its relation to civil life we have not much quarrel, although it might be fairly objected that it is so subjective as to take too little into account the *external* nature of its origin and its close relationship (more especially as regards its sanction) with conscience, which is, above all things, the echo of a voice outside itself. We have, however, a far more serious complaint to make against the treatment of authority in connection

with religion. The subjectivity, which was a blemish in the earlier part of the work, becomes a positive error when it is allowed to take the place of the objective basis of the authority of a society that speaks to men in the name of God, and unfolding a divine message "binding and loosing" men's consciences, setting up a standard of morality far superior to any of human devising, exacting unquestioning obedience under the severest (because spiritual) pains and penalties; — and all because it claims to be the authorized representative of an external Supreme Being who would not leave Himself without a witness among men. According to Dr. Strong, the authority of the Christian Church is social, like that of any other association, with the addition of the special character that belongs to a spiritual society. It is true that he deduces from the teaching of the New Testament that the Church is a "divinely ordered institution, similar in its relation to the purpose of God, to the elect nation of old . . . (from which) it arose;" but there he stops short. He has nothing to say of its place in the world to-day as the Body and Bride, the Kingdom and Vicegerent of Christ whose authority it possesses, of whose Revelation it is the accredited guardian, interpreter, and defender. Such texts as St. Matt. 18: 17; St. Mark 16: 15; St. John 20: 21; 1 Tim. 3: 15; 2 St. John 2, where the authority of the Church is shown to be so identical with the authority of God that whosoever flouts the one is guilty of a grievous offence against the other, stands self-condemned, if he neglect to hear the Church, the "pillar (*εδραιώμα*, basement) of the Truth," and is placed inexorably outside the Palace and the Feast—such plain statements of Evangelical doctrine are ignored; and, in spite of much nebulous language about the significance of the Divine Sonship (first fully hinted at, the author thinks, in St. John 5), the cosmic functions of the Son of God, the "fitness of the Son as an interpreter of the thought of God," the expression of the Will of the Father for the whole world through Christ, the "absorption" of the human family in the "Eternal Sonship" (a somewhat inaccurate theological phrase); there is no conception of the vital relationship between the authority of the Church (whose head is Christ and whose Spirit is its life), and the authority, supreme, absolute, independent, of God. Similarly, the infallibility and indefectibility of the Church's *magisterium*, which are necessary corollaries of its position as the Divine Teacher of men invested with corresponding authority, are not mentioned either in the chapters concerned with the position of the Church, as outlined in

the New Testament, or in those which treat of ecclesiastical authority in the primitive Church and, later, in the articulate formation of dogma in the creeds of undivided Christendom. Great stress is laid upon the office of the Church, whether in setting the Canon of the Holy Scripture or in drawing up articles of faith, as witness to the primitive tradition ; and a strong point is made of the consistent way in which, alike in the Acts and in the Epistles, the Resurrection—that central fact of Christianity without which our “faith is vain”¹—is treated as an event of history which is the proper subject of witness. However true this aspect of ecclesiastical authority may be, it is, after all, no more than an aspect, one aspect out of many. The Church does not merely bear witness to doctrines of the past ; she decides *hic et nunc* what *are* those doctrines. She declares in every age with greater precision as particular errors make it necessary, the precise nature of each part of the original Deposit, their relation to each other as well as to human thought and language. Her office is to interpret the Revelation no less than to preserve it, and it is because Dean Strong denies this feature of her authority that his work fails in completeness to the Catholic reader.

In line with this inadequate conception of the range of the Church’s authority is the attempt to distinguish between its earlier and later exercise. The formula of Chalcedon asserting the doctrine of the two natures existing “without confusion (*ἀσυγχύτως*), change (*ἀτρέπτως*), division (*ἀδιαιρέτως*), or separation (*ἀχυρίστως*)” in the One Person of the Incarnate Word, was a legitimate exposition of a Scriptural truth ; the Tridentine decree on transubstantiation went “beyond the limits of Church authority.” When we inquire on what principle the author so sharply dissevers one promulgation of revealed truth from another, we are met with an assertion which has only to be examined to stand condemned. “The Church,” it is declared, “transgresses the limits of its authority when it imposes a philosophical doctrine (for universal belief upon the faithful). The creeds elaborately avoid doing this . . . In the case of transubstantiation a departure was made from the principle of abstaining from (such imposition).” But was it so? If the Tridentine doctrine makes a philosophical formula *de fide*, what is to be said of the *homoūstion* of Nicæa? “If,” appositely remarks the Rev. T. A. Lacey, a well-known Anglican controversialist, “if we condemn the Tridentine definition . . . we must on the same ground condemn the Nicene definition, which was expressed in the

¹ 1 Cor. 15 : 14.

novel terms of contemporary philosophy, and the greater part of the *Quicunque vult*, which is expressed in terms of the Boëtian metaphysics.² And the Anglican *Church Times* has recently borne similar testimony: "We can hardly complain of (the doctrine of transubstantiation) as 'embodiment not only the arguments, but even the terms, of a heathen philosophy,' unless we are prepared to condemn 'the Nicene Creed which uses the same terms.' Logic and Metaphysics are no more heathen or Christian than the science of grammar."³ Either formula does but state a Catholic truth in language intelligible to those who would deny or obscure its orthodox meaning. Dr. Strong does not advance his argument when he takes refuge in the plea that the Tridentine Fathers raised a philosophical explanation of a divine mystery to an article of Faith, whereas the Council of Nicæa abstained from doing so. For assuredly if the adoption of *substantia*⁴ implies the "imposition of a philosophical doctrine," the adoption of *homoūsios* incurs a like condemnation. The truth is that the Church merely employs philosophical language to suit best her one purpose of making her message intelligible, without binding herself to the particular metaphysics associated with that language. She clothes her definitions in the terminology which the heretics of the time had twisted to inculcate their heresies; she does not raise a philosophical doctrine to the level of a truth of divine faith. Or, to vary the metaphor, she meets the attacks of heresy with its own weapons, driving the enemy from her gates by the very means that he had thought would have proved fatal to her. "At first sight," Mr. Wilfrid Ward has well said, "the new definition seems intended as an explanation; but when the history of its genesis is studied, it generally turns out to be the negation of a rationalistic explanation of a mystery. 'Transubstantiation' is as little a final explanation as *homoousios*.⁵"

² *Guardian*, March 30, 1898.

³ Sept. 28, 1900, p. 313.

⁴ Dr. Strong states incorrectly that the Council adopted the term "accidens" as well, the fact being that it studiously refrained from doing so. *Species* is the word used in contradistinction to *substantia* alike in the Decree and in the Canon.

⁵ *Life of Wiseman*, ed. 3, II, p. 539, note 2; cf. *ibid.*, p. 536. See in a similar sense Father G. Tyrrell, S.J., art. in *Month*, November, 1899, on "The Relation of Theology to Devotion": "Her guardianship [in the matter of Christian truth] is to preserve that exact idea which that simple language conveyed to its first hearers, knowing well that those human ideas and thought-forms are indefinitely inadequate to the eternal realities which they shadow forth. . . . What does she care about the metaphysics of Transubstantiation, except so far as metaphysicians have to be answered in their own language, and on their own assumptions."

The remainder of the book is taken up with a discussion of the relationship between authority and reason, authority and science, authority and custom. The conflict between authority and reason is stated to be one rather of temperaments than principles, and unjustifiable—first, because reason itself (as Mr. Balfour, after Cardinal Newman, has pointed out) depends upon improved hypotheses and provisional assumptions, in other words, upon *authority* to some extent; and secondly, because the two methods of arriving at truth are concerned with different subject-matters, reason working on data given from without, authority on data given from within. In continuation of this line of thought, authority and science are shown at a later period to conflict usually only in matters of theory—*e. g.*, theology can have no objection to the facts on which the doctrine of evolution is based; but it will dispute any *a priori* notion of what evolution implies on the one side, and the working of a Personal God on the other. The arrangement of material would have been more orderly if this section had been placed at the end of the chapter on Authority and Reason, instead of following at haphazard the discussion on Transubstantiation. The treatment of authority in its relation to custom is chiefly remarkable for its denial of the right of Universal (or Catholic) custom to override the authority of local and national churches, and a moot point hotly debated among High Church Anglicans. A point in the author's favor is that he refuses to exaggerate the conflict between Church authority and the individual conscience, of which the Reformation is the stock Protestant sample. But a work that pays such little attention to the organic connection between the Church and her Divine Head, and to the methods of condescension and adaptiveness to human needs which, in the spirit of Christ, she employs in her work of educating the conscience and of teaching men the truths of faith; that denies the lawfulness of a custom such as invocation, that has at its back the testimony of the ages and the concurrent authority of the Church; that disputes the necessity of fasting communion, and belittles the “cult of the Virgin” and “Jesus-worship” alike on the ground of their “exaggerated sentimentalism;” can excite little sympathy in the Catholic or in the advanced Anglican reader. We must add that, while the treatment is usually calm and judicial, the author's depth of thought is allowed too often to obscure clearness of expression.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. Paris : P. Lethielleux. 1903. Pp. xxxi—330.

CHRISTIAN APOLOGETICS : A Defence of the Catholic Faith, by Rev. W. Devivier, S.J. Edited by Rt. Rev. S. G. Messmer, D.D., D.O.L., Bishop of Green Bay, Wis. New York : Benziger Brothers. 1903. Pp. 583.

These two books are mutually supplemental. The first deals with some general principles and methods introductory to apologetics ; the second contains a completed system thereof. Readers who have kept in touch with the Catholic Reviews in France during the past seven years will remember the ardent controversy that grew out of a series of articles which appeared, during 1896, in the *Annales de Philosophie Chrétienne*. The writer, M. Maurice Blondel, pleaded strongly for a new method of presenting the claims of Christianity to the modern mind. This method was to be strictly *philosophical*, and is known as the method of *immanence*. The supernatural, it was claimed, is *postulated by thought and action*. “The progress of our will constrains us to the *avowal of our insufficiency* and leads us to the *need of an increase* (*besoin d'un surcroit*) : it gives us the aptitude not to *produce and define it*, but to recognize and *receive it*. These dispositions prepare the mind for the understanding of facts and the practical discernment of truths proposed from without ;” and so there is evoked in the soul “that interior aspiration for the truth of the object which brings content.” In a word, the *method of immanence* begins with the subjective faculties, mind and will, and by an analysis of their tendencies as revealed in action, shows their need of just that supplement from without which is provided by Christian faith. M. Blondel’s articles called forth a large number of papers in the various French Reviews—some of them defending and applauding the new method, others no less strongly criticising and decrying it. The latter would probably not have been so vehement had not the “old method” of apologetics been so summarily set aside by the advocates of the new. The traditional method was declared by some to be of no avail to reach the modern mind ; by others to be unphilosophical, because it did not take account of the unity and solidarity of the inner life, but presented revelation as an extraneous addition and not as postulated by man’s constitution. Amongst the warmest defenders of Blondel was Père Laberthonnière, the author of the present volume of Essays, and not the least value of the book consists precisely in its giving a more permanent existence to that defence. Whilst warmly advocating, however, the method of

immanence, the author approaches it from a different side from that of M. Blondel. The latter, having an exclusively philosophical aim, starts from the natural order and views its relations with the supernatural from below. Père Laberthonnière inverts this viewpoint. He starts from the supernatural order: *i. e.*, supposing the religious problem settled and Christianity admitted, he looks for the philosophical conditions involved in that solution.

The main objection to the method of immanence is that it seems to involve the contention that human nature as such postulates the supernatural. The author claims to avoid this difficulty by his mode of approach. He takes man in the concrete, and as he is destined by God for a supernatural end. Since then the supernatural exists, since every man is *de facto*—not *de jure*—called to live a supernatural life, God acts by His grace on the heart of every man and penetrates it by His charity; the very action that fundamentally constitutes our life is in fact *supernaturally informed* by God. If therefore one follows the expansion and development of human action, one must find the manifestation and expansion of what lies concealed at its very depth. Though unrecognized, God is there. As a fact, in every human life, under attitudes the most diverse and opposite, there is ever the desire to possess God. Now this desire is not natural, that is, man has it not nor can have it of himself; for man cannot possess God unless God gives Himself first to man. Nature then demands the supernatural. That demand is not in nature as such; it belongs to nature as penetrated and so to say invaded by the supernatural, by grace. If it is unpermissible, and in a sense impossible, *de s'entenir à une philosophie séparée c'est qu'en fait il n'y a pas de nature séparée*. Consequently in working out a science of human action, since that action is at once the action of man and the action of God, the supernatural element must be discovered that enters into its constitution (p. 171).

Père Le Bachelet, S.J.,¹ calls attention to the equivocation here manifest between the action of God as concurring in a general way with every human action, and the action of God considered especially as the principle of the supernatural order, or author of grace. One has no right to suppose either philosophically or theologically that every human action is a supernatural action, and consequently the action of God considered as the supernatural principle. The two orders, the natural and the supernatural, are dis-

¹ De l'Apologetique "traditionelle" et de l'Apologetique "moderne," Lethielleux, 1897, p. 129.

tinct in themselves and in us. How, then, can one hold that "the very action which fundamentally constitutes our life is, in fact, supernaturally informed by God?" It is strange that this equivocation which seems so fatal to the method of *immanence* should have escaped so acute a thinker as Père Laberthonnière, and hardly less strange that he should have made no attempt to clear it up in the present reprint of his essays, which he has otherwise supplemented by notes in reply to his critics. It is not, however, the intention of the present reviewer to enter into the controversy. His aim is simply to call attention to a volume of essays in which what might be called the subjective note in apologetical method is dominant. The same note is echoed in the other chapters : Philosophy as an Art ; Moral Dogmatism ; Apologetics and the Method of Pascal ; Theory of Education ; A Mystic of the Nineteenth Century (Mgr. Gay). One feels as one reads these essays that that note rings out from the depths of a mind attuned to the timbre of Pascal and Gratry and Ollé-Laprune and the other large-hearted Frenchmen who have believed that the way to win souls is to approach them not so much from the head as from the heart, or rather from their fullest selves ; to make them feel as well as see that truth is for the *man*, though it come through sense and mind ; that to be truly men they must be truly Christian ; and to be truly Christian they must be truly Catholic. The essays, therefore, though the work evidently of a theologian, must be read not with the single eye of fitting their every expression into the mould of technical distinctions, but with the sympathetic spirit in which *cor ad cor loquitur*, with the willingness to catch sometimes the heart's reasons, whereof the head knows nothing. Read with this animus they will prove a helpful adjunct to the study of apologetics, especially if used in connection with the second volume, whose title appears above.

P. Devivier' *Cours d'Apologetique Chrétienne* follows the traditional lines of defence, the method familiar to the student of the Christian evidences. It is one of the very best amongst the many good books of its class in the French language. It has passed within fifteen years into as many editions, and has received the warmest praise from the Episcopacy in France. Its success is due to its comprehensiveness of matter, its solidity in argument, and its perfect clarity of exposition. After the usual preliminaries on the nature and general history of religion and revelation, it opens with a chapter on the historical value of the Bible. The authenticity, integrity, and veracity of the Pentateuch are briefly discussed, and such timely and interesting topics as the relation

of the Biblical narrative to the various departments of physical science is touched on, special attention being given to questions of anthropology. After a succinct demonstration of the authority of the Gospels and the evidential value of miracle and prophecy, the burden of the argument for the Divinity of Christianity is made to rest on the Divinity of its Founder. This portion of the work is particularly satisfactory. The second part is devoted to the evidences for Catholicism as the one Church established by Jesus Christ. The usual notes and prerogatives of the Church and the relations between Church and State are here explained.

The fourth chapter deals with the practical subjects and difficulties which perpetually confront the defender of the faith; such, namely, as intolerance, the Inquisition, Galileo, the massacre of St. Bartholomew, the Crusades, the mediæval Papacy, the bad Popes, etc.

The concluding chapter, on the Church and Civilization, is likewise replete with interesting and timely matter. Occasion is here taken to manifest the influence of the Church by contrasting the condition of the individual, the family, and the various strata of society as they existed in pagan times, with their counterpart under the sway of Christianity. Highly interesting and useful observations are also made on the Church's relation to intellectual culture, to the arts, and to education.

Not the least valuable feature of the book is its bibliographical references, due to the patient research of the editor. There is first a continuous table of such references extending to some eight pages and including the best works in English. Most of these are by Catholic authors, though the editor has wisely not restricted himself in this respect. Quite a number of very excellent books written by non-Catholics are suggested for their useful exposition of one or another subject connected directly or indirectly with Christian evidences. The list is not at all too long and might well have been made to include such serviceable books as the *Present-Day Tracts*, Bruce's *The Miraculous Elements in the Gospels*, Harrison's *Problems of Christianity and Scepticism*, Fairbairn's *Philosophy of the Christian Religion*, and some more. The bibliographical apparatus is rendered still more serviceable by the special references which introduce the individual subjects. The translation is on the whole clear, but by no means smooth. It has suffered somewhat in strength and readability by the endeavor to keep too close to the original. This accidental defect, however, takes nothing from the substance of a work, which cannot fail

of being a strong aid to the spread of truth. The clergy will find it suggestive. It will strengthen the faith of the educated laity, and enable them to answer objections urged upon them by non-Catholics, and to give a reason for the hope that is in them. In convent and college it should receive a special welcome. There are those who say that religious instruction in these institutions is not always solid, that it does not prepare our youth to meet, either aggressively or defensively, the attacks of heresy and infidelity upon their faith. The defect, if such there be, is probably due in part to inadequate text-books. The present work will go far in supplying this deficiency.

THE VIRGIN BIRTH OF OUR LORD. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely. London and New York: Longmans, Green and Co. 1903. Pp. xii—59.

The depth of distress among earnest-minded Anglicans at certain thinly-veiled denials, on the part of Church dignitaries, of the Virgin Birth of our Divine Lord, may be gauged by the fact that the Upper House of the Convocation of Canterbury, composed of all the Bishops of the Southern Province, recently debated behind closed doors a resolution designed to meet such attacks, and to allay the pain that they had occasioned, by a plain statement of the belief of the Church of England on the matter. Nor was that all. For the Archbishop of Canterbury replying at Lambeth to a declaration signed by some 4,000 Anglican clergymen partly concerned with the same subject, declared emphatically that no Bishop would ordain a candidate who proved himself to be unsound on that article of the Creed. Canon Randolph's treatise is therefore an opportune defence of a doctrine placed prominently before men's minds at the present time. Rightly considering the Incarnation to be the cardinal dogma of Christianity, he proceeds to show that the fact of the Virgin Birth is so closely interwoven with it that the one cannot be held without the other. The highly placed ecclesiastics who argued before meetings of Broad Churchmen, or in religious newspapers, the compatibility of their position with a more or less complete negation of the miraculous element in the Incarnation, did so on the ground that the Catholic doctrine of the Incarnation was separable from any theory as to the Conception and Birth of Christ. Such an attempt is shown to be on all fours with Professor Harnack's appeal to accept what he terms the "Easter message" without binding oneself to believe the "Easter

Faith ;¹ or, looked at more broadly, to be nothing else than an attempt to get rid of the miraculous altogether from Christianity.

Not only is there no trace in history of believers in the Incarnation who were unbelievers in the Virgin Birth, but the mental attitude required for such a theological position would be impossible. Deny the fact of the Resurrection, and the whole edifice of Christian dogma falls to the ground; no "Easter Message" can be given, if Christ's Body be mouldering in some forgotten Syrian tomb; "if Christ be not risen, then is our preaching vain."² Deny the miraculous Birth of Jesus, and the truth of the Incarnation perishes with it. "A child born naturally of human parents can never be God Incarnate." There can be no new start given to humanity by such a birth. The entail of original sin would not be cut off, nor could the Christ so born be described as the "Second Adam, the Lord from heaven." In dwelling at length upon this theological aspect of his subject, Dr. Randolph endeavors to show the *necessity* of the Virgin Birth from a consideration of the Pauline teaching concerning the new starting-point for humanity in the "Second Man, the Lord from heaven."³ If Christ were purely human in His origin; if He were no more than some preëminent saint realizing more fully than others "the Divine idea" of excellence; then man might indeed ascribe to Him a "moral Divinity," but no *fresh start* would be given to the human race by one who was "made man" without ceasing to be God. The Virgin Birth is no unnecessary miracle. It enters into the very warp and woof of the Catholic doctrine of the Incarnation. That doctrine knows nothing of the Nestorian heresy (revived to some extent, among latter-day Anglicans of the school of Dean Fremantle of Ripon Cathedral), that, beginning from below, speaks of a man who by some sort of "association" with God became "Divine." It begins unequivocally from above. Christ is no deified man. He is God from everlasting. He takes upon Himself our nature without thereby assuming a human personality. As the First Adam was "of the earth, earthy," so the Second Adam is "the Lord from heaven." The author sums up this distinction between the true and false conceptions of the Incarnation in a pregnant sentence: "On the Nestorian theory, God did but benefit one man by raising him to a unique dignity; on the Catholic theory, He benefited the race of men by raising human nature into union with His Divine Person." And that raising of the race by virtue of

¹ See his *What is Christianity*, p. 100.

² 1 Corinthians 15:14.

³ 1 Corinthians 20:47.

its incorporation into the Second Adam was only possible if the entrance into the condition of our mortality were after a unique, a miraculous manner. Assert that Christ was conceived and born no differently from the sons of men, and where remains the foundation of His redemptive and restorative work? The Incarnation implies the two elements, the Divine and the human, and one cannot be jeopardized more than the other. Were Christ God masquerading in human flesh without taking upon Himself our nature from a mother born in time, He would fail to be our Redeemer, since He was no longer our brother; were He altogether human in His origin, there would be equally no Incarnation, seeing that He came from "below," instead of from "above." Almost the only point of criticism in Canon Randolph's book is that he does not draw out with sufficient clearness this argument—an important one in the light of present objections. We are glad to see that he takes to task one of the writers in *Contentio Veritatis* for the assertion that "we should not now, *à priori*, expect that the Incarnate *Logos* would be born without a human father," replying that apart from our inability to argue *à priori* one way or the other in a matter so far removed from the limitations of thought, when once the mind has grasped the reality of the office of the Incarnate *Logos* as the second head of the human race come to remove from our nature the taint received from its first parent, by engrafting it into the Godhead, it is difficult to imagine the possibility of this work of restoration without the Virgin Birth whereby the Eternal Son wrapped our nature round His Divine Person.

We have in another section of the book a short summary of the evidence of the leading witnesses for belief in the miraculous Birth, with a view to proving that before the death of St. John it must have been among the rudiments of the Faith. These witnesses include St. Ignatius, Aristides of Athens, St. Justin Martyr, St. Irenæus, and St. Clement. There is also an interesting chapter, in which the testimony of the Gospels of St. Matthew and St. Luke is concisely stated. Elsewhere the silence of the other New Testament writers is discussed with copious quotations from Professors Stanton and Mason, Dr. Gore, Archbishop (who is wrongly styled "Bishop") Alexander, and others. The main contention is that the special circumstances under which their books were written precluded their authors from referring to a subject with which they were conceivably as familiar as that of the Crucifixion, which is also ignored by some of them, *e. g.*, St. James or St. Jude. We must not forget

to mention Dr. Randolph's excellent answer to a common difficulty, namely, the tendency in the human mind to "decorate with legend" the early history of great men. This he does, we think, convincingly, by a simple reference to the Apocryphal Gospels which abound in such legends, more particularly as regards the Sacred Infancy. A simple comparison between these puerile tales and the "restraint, purity, dignity, and reserve, which characterize the narratives of the first and third Evangelists" shows that the two stand on a wholly different footing.

The note at the end on Isaias 7: 14 illustrates the combined scholarship and fairness that are characteristic of the whole work. In spite (perhaps on account) of its brevity, it is just the manual we should like to see in the hands of those perplexed with the question *why* belief in our Lord's Incarnation is inseparable from the acceptance of the historical fact of His Virginal Birth.

SUMMA THEOLOGICA AD MODUM COMMENTARII IN AQUINATIS SUMMAM praeSENTIS aeVI studiis aptatam, auctore Laurentio Janssens, O.S.B., S.T.D., Collegii S. Anselmi in Urbe Rectore. Tom. V. De Deo-Homine. Pars II. Friburgi: B. Herder (St. Louis, Mo.). Pp. xxxiv—1021. Price, \$4.25.

INSTITUTIONES THEOLOGIAE DOGMATICAE ad textum S. Thomae concinnatae. Vol. II. Tract. de Sanctiss. Trinitate. Auctore Alexio Maria Lepicier, Ord. Serv. B.M.V., in Collegio Urbano de Propag. Fidei Theologiae Professore. Parisiis: Lethielleux. 1903. Pp. xlivi—483. Pr. 7 fr.

With the first of these volumes its author finishes the third stage of his commentary on the *Summa*. The two initial volumes had treated *de Deo Uno*, the third *de Deo Trino*, the fourth *de Christologia*, and the fifth, the volume at hand, completes the latter subject by expounding the theological doctrine of our Lord's life as it is outlined in the third part of the *Summa* (Qu. XXVII—LIX), under the four headings *de ingressu Christi in mundum*; *de ejus progressu*; *de ejus exitu ex mundo*; *de ejus exaltatione*. The method of treatment follows that of the preceding volumes: the *ordo quaestionis* is explained; the individual articles are introduced by appropriate elucidations; special observations are made on the *corpus articuli* and the objections answered, and corollaries deduced. The matter of the questions is then thrown into a *brevissima synopsis*; and, where important, additional matter is added in dissertations and appendices. The work therefore supposes the student to have the *Summa* in constant sight, without

which indeed it would be in the main unintelligible. It will be most appreciated by ripe minds, who having some familiarity with theology are prepared to enter more thoroughly into its deeper meaning. The clarity, however, of the author's method and style enables even the tyro to use the work with profit. A noteworthy feature of the present volume is the very thorough dissertation on the Immaculate Conception. It extends to over a hundred pages and lays under contribution a large store of literature, patristic, scholastic, and devotional. The priest in quest of material for sermons will find here as well as in the other dissertation a treasury of solid and fervent thought.

Whilst Father Janssens' work is strictly a commentary, Father Lepicier's is more of a recast, an expansion and an adaptation of the *Summa*. It follows the order of the questions in St. Thomas; but the individual articles suggest a very much larger range of theological matter. This is developed under the form of propositions introduced and proved in the more modern method from the usual *loci theologici*. Unlike therefore Father Janssens' work, it may stand alone, and be perfectly understood without the simultaneous use of the *Summa*. These concurrent expositions of dogmatics are eloquent signs of the ability of the Roman professors, and of the thoroughness with which theological studies are pursued at the centre of Catholic teaching.

SALVAGE FROM THE WRECK. A Few Memories of Friends Departed, Preserved in Funeral Discourses. By Father P. Gallwey, S.J. New edition, enlarged. London: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 427.

It was Lady Georgiana Fullerton, "who so well knew the value of edifying examples," and Fathers Henry Coleridge and Matthew Russell who suggested the collection and publication of the touching and consoling gleanings of grace and conversion contained in this volume called "Salvage from the Wreck." The subject-matter is, as the title-page states, mainly funeral discourses. But they are more than that, and might very properly serve the purpose of spiritual reading, since they have the form of biographies or varied records of the soul, full of touching incidents, of lessons of devout living and holy dying, which stimulate to imitation whilst they instruct. The sympathetic sketches of saintly, and for the most part hidden, lives of men and women who had, by reason of their worldly inheritance or talent, every reason to tempt them away from the narrow path of Christ, are supplemented by notes from diaries and snatches of spiritual conferences, all serving

the same purpose of eliciting admiration for that true refinement and nobility of soul which leads to real greatness and eternal happiness. The list of subjects contains reflections upon the lives of Sir Charles Tempest, the Hon. Charles Langdale, who became a Jesuit Brother, Sir Edward Vavasour, and Lady Stourton, George W. Cunningham, Prince Louis Napoleon, Lady Fullerton, William Joseph Middleton, Joseph Weld, and Mother Magdalen, O.S.F.

The two centenary sermons added in the present edition, as they are in no sense funeral discourses nor do they fall in with the general biographical scope of the contents of the volume, seem out of place. This is not, however, to say that they are lacking in attraction or in instructive material. The sermon preached at Stonyhurst which deals with the subject of education, is eminently good in its condensed survey of the duties of the college towards its pupils.

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND. With an Appendix on the Religious Houses in America. By Francesca M. Steele. Preface by the Bishop of Clifton. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 267.

"In this book will be found a brief account of the Religious Orders and Congregations that are at present settled in Great Britain and Ireland—their origin, the particular works they undertake, the spirit of their rule, and the foundations they have hitherto made up and down the land." As nearly all the Religious Communities of men in the United States are off-shoots from the Irish and English motherhouses, even in the case of most of the Continental Orders, the volume serves the practical purpose of giving the English-reading public a general idea of the character, scope, and working field occupied by the different Religious foundations which safeguard not only Catholic education, but diffuse the spirit of Catholic charity through every sphere of life among Protestants as well as Catholics. Miss Steele does not go into detail. She simply describes the historical outlines of each Order in a few pages. The book is similar to one by the same author published last year, which dealt exclusively with the monasteries and religious houses of women.

MANNA QUOTIDIANUM SACERDOTUM. Composuit Dr. Jacobus Schmitt. Tom. I, II, III. Ed. quarta. Friburgi (St. Louis, Mo.): Herder. 1903.

It is gratifying to find this excellent help to the devotional life of the priest passing into multiplied editions. The fact argues well for the

spiritual harvest the work is helping to cultivate. The present form commends itself for its neatness, compactness, and general handiness. For the rest, the work is too well known to our readers to need any further commendation. The solid, suggestive, clear-cut matter it presents for meditational purposes makes it a favorite with the busy priest. The spirit of humility that pervades the exercises before and after Mass finds a response in minds that feel collections of prayers sometimes a hindrance rather than a help to devotion. The work deserves to be especially recommended by superiors of ecclesiastical seminaries to the newly ordained, and it should by all means find a place on the premium list of books for clerical students.

HAPPINESS. Essays on the Meaning of Life, by Carl Hilty, Professor of Constitutional Law, University of Bern. Translated by Francis Greenwood Peabody, Professor of Christian Morals in Harvard University, Cambridge. New York: The Macmillan Company; London: Macmillan & Co. 1903. Pp. 154.

A bright little book, which the Cheerybly Brothers would have chosen for their ride down town, and which if thoughtfully read might go far to multiply those types of kindliest humanity. Like Doctor Hillis' *Quest of Happiness* and Pastor Wagner's *The Simple Life*, it reflects a wise, sane and temperately joyous view of things. Neither author nor translator is a Catholic, but the burden of the thought is Catholic, that is, it is universal in itself and in its applications. Here and there one may meet with a sentence which one would prefer to see changed or omitted—as for instance this, “other faith than that which proceeds from experience is not expected by God from any man” (p. 138),—but on the whole the work deserves high praise and encouragement. Not the least of its stimulating potencies emerges from the author's example, who in the midst of onerous professorial and political occupations devotes his scant hours of leisure to the production of these literary gems. The book is one which tempts to quotation. As an illustration of just one phase of the thought, which may serve at the same time to show the perfect art of the translator, the following must suffice: “The best way of all to have time is to have the habit of regular work, not to work by fits and starts, but in definite hours of the day,—though not of the night,—and to work six days in the week, not five and not seven. To turn the night into day, or Sunday into a work-day, is the best way to have neither time nor capacity for work. Even a vacation fails of its purpose, if it be given to no occupation whatever. I am not without hope that the time may come when medical

science will positively demonstrate that regular work, especially as one grows older, is the best preservative both of physical and intellectual health. I may even add for the sake of women among my readers, that here is the best preservative of beauty also. Idleness is infinitely more wearisome than work, and induces also much more nervousness ; for it weakens that power of resistance which is the foundation of health.

"Work, it is true, may be excessive, but this is most obviously the case when one cares more for the result of his work than he does for the work itself. Under such conditions, it is peculiarly difficult to exercise moderation, and as an ancient preacher remarks with a sigh : 'Work is given to every man according to his power, but his heart cannot abide with it.' In such cases, however, Nature herself has given us a monitor in that physical fatigue which work itself produces. One need only take account of such fatigue, and not cheat it by stimulants, and then, even without much philosophizing, he will not lack self-control " (p. 77).

SCENES AND SKETCHES IN AN IRISH PARISH; or Priest and People in Doon. By a Country Curate. Dublin : M. H. Gill & Son (New York, Cincinnati and Chicago : Benziger Bros.), 1903. Pp. 132.

This is a booklet evidently made to order, although on a smaller scale, after the pattern of *My New Curate*. It appeals mainly to Irish moral sentiment, which is always good and wholesome, and the chapters are provided with captious headings likely to attract attention. The principal vein throughout is one of pathos, recalling the griefs of a people who are, as the author says, "badly housed, badly fed, badly clothed, and badly paid for their labor ;" but there are also one or two chapters, like that entitled "A Happy Irish Home," which relieve the somewhat melancholy view of life in Ireland presented in this collection of sketches. We quote for the purpose of giving the reader some idea of the style of the writing, from one of these chapters in which the author pictures the contented father of family :

"There was an expression of serene contentment and profound repose on the face of Bryan Coghlan, as he sat before the cheerful turf fire on his own hearthstone, enjoying his nightly luxury of 'a blast of the pipe.' His eyes followed dreamily the spirals of blue tobacco-smoke, as they vanished amidst the maze of cobwebs which festooned the blackened rafters and 'scraws' of the kitchen roof, causing the fat spiders to retreat precipitately from their cosy, although treacherous parlors and to scurry away to regions where their delicate olfactory organs would be less offended by the nicotian perfume. As his gaze upwards encountered the flitches of home-

cured bacon suspended in the realms of spiderdom, and soot-stained and begrimed out of all recognition, a broad smile of satisfaction might be observed hovering around his honest features, even necessitating a momentary removal of the pipe from his mouth, in order to give free play for its unrestrained development."

The little book contains snatches and gleams of wit which, couched in local brogue, are likely to recall in the Irish reader some of those memories of domestic life which are so altogether unique by reason of the national coloring which gives them their vitality. But there is a lack of spontaneity and reality in the descriptions generally which make one doubly feel the absence of the merry laugh and easy humor so delightfully prominent in the typically Irish character.

LIFE OF LEO XIII. From an authentic Memoir furnished by his order, written with the encouragement, approbation, and blessing of His Holiness the Pope. The Complete Life of the Venerable Father by Right Rev. Bernard O'Reilly, D.D., L.D., D.Lit. (Laval), Domestic Prelate of His Holiness Pope Leo XIII, and Prothonotary Apostolic. (Two volumes.) Chicago, Philadelphia, Toronto: The John C. Winston Co. Pp. 929—xxxix.

LIFE OF LEO XIII AND HISTORY OF HIS PONTIFICATE. From official and approved sources. By Francis T. Furey, A.M. With an Introduction by the Very Rev. Thomas C. Middleton, D.D., O.S.A., Secretary of the American Province of the Hermits of St. Augustine, Professor of Moral Theology, Church History and Homiletics in Villanova Seminary. Memorial Edition. New York and Philadelphia: Catholic Educational Company. 1903. Pp. 586—xiv.

LIFE AND LIFE-WORK OF POPE LEO XIII. Endorsed by the Catholic Hierarchy of America. By the Rev. James J. McGovern, D.D., author of "History of the Catholic Church in Illinois," "The Royal Scroll," "Life of Bishop McMullen," "Souvenir Volume of Archbishop Feehan's Jubilee," etc. Chicago and Philadelphia: Monarch Book Company. Pp. 445. (Author's Edition.)

POEMS, CHARADES, INSCRIPTIONS OF POPE LEO XIII. Including the Revised Compositions of His Early Life in Chronological Order, in English Translation by the Rev. H. T. Henry, Litt. D. (Penn.), Overbrook Seminary. With colored portrait of Leo XIII. Philadelphia: The Dolphin Press; American Ecclesiastical Review. 1903. Pp. 130. Price, \$0.50.

The character of the late Pontiff, revealed in the history of his long and successful reign, and illustrated by the thousand details of his daily life, is so well known to most readers of the present generation who are rendered familiar with current events through the periodical press, that books on the subject would at first sight seem a super-

fluous commodity. But many Catholics will regard the biography of the Pontiff as a monument and a record which they would wish to treasure for future reference and for the instruction of succeeding generations. Few men in history have indeed called forth such spontaneous and universal attention from writers of their own day, as has Leo XIII, so that the quotation from Mr. Everett which Mr. Furey places at the head of his biography, styling the Pontiff "the greatest of good men, and the best of great men," seems justified from the historical as well as religious point of view. Even during his life, as soon as it had become apparent from the public acts and utterances of the Pope that he was destined to sway the course of world-events and greatly to influence the attitude of the nations toward the Catholic Church, men began to write about him, and to gather the records of what would surely prove an important as well as interesting chapter of modern history.

Among the first who made an attempt to embody authentic documents into the making of a continuous biographical narrative was Monsignor Bernard O'Reilly of New York. He went to Rome, and obtained permission from the Pontiff to gather for the purpose of publication such accounts as were then available. The book, written in good readable English, and published in a style calculated to attract attention, was well received, and the first edition was soon exhausted. Translations were simultaneously made in several modern languages, which added to the popularity of the volume in Europe. The J. C. Winston Company, which has undertaken the responsibility of a new edition in English, German, and French, brings this history of the Pope up to date, including the account of the Pontiff's last acts and death. The concluding chapters of the second volume are well written, and altogether the book presents us with an adequately complete and agreeably-drawn picture of the great white figure which towers above all the historical personages of the last generation.

A history of the Pontiff which differs somewhat from that made by Monsignor O'Reilly, is the beautifully printed volume by Mr. Furey. Not only in style, but especially in the use of sources which give to the work a certain tone of erudition, is the latter volume distinctly superior to others which appeal to the popular taste. The author has utilized every available document offered in the numerous publications of an official or historical and even purely belletristic nature. Numerous works in Latin, Italian, French, German, which deal with Leo's acts and policy in the past, are cited as authorities for a very

interesting sketch in which the emphasis of special typography is utilized to give the reader a ready survey of all the more remarkable incidents in the Pope's history. Thus, instead of marginal or footnotes, the monotony of the pages is broken by black-letter passages serving as substitute for paragraphing and headlines. There is, in addition, a good topical index, which makes the work available for detailed reference.

Dr. McGovern's Life of the Pope, which we have likewise placed at the head of this notice, is of a different and more summary character. It is manifestly intended for a class of readers who are not hypercritical, but who like a nice volume with pictures and large type, and who do not mind accurate spelling. Despite the broad style of composition which groups incidents of distinct importance under a common heading, there is a good deal of what bookmakers call "padding"; but since the information contained in the book is all good and edifying, and will please and instruct many persons quite as much as the genial-looking portrait of the author who has compiled this pretty edition, the critic should not complain, and we only state this feature to make our readers know beforehand what they may be tempted to purchase for their libraries.

We take occasion, as in its proper place here, to say a word also concerning the complete edition of the Pope's Poems, Charades and Inscriptions, of which a new edition has just been issued by THE DOLPHIN Press. The neatly-printed volume contains only the English translation of the Pontiff's poetical compositions. These cover the long range of eighty years, and thus embody in a manner the belletristic life-work of the great High-Priest and statesman, who, had he not been called and absorbed by the gravest duties to which a human life can be devoted, might have left us a larger treasury of literary works, establishing his place in the group of world classics. His Latin, as shown in his Encyclical, no less than in his verses, is exquisite and truly classical in thought and form. Those who have the *Life of Leo XIII* on their library shelf should complete the same by a copy of the *Poems*, which include the very last, written with the thought of approaching death, and published only a week before the extinction of this glorious light of our own times. The translations by the Rev. Dr. Henry have been recognized by literary critics throughout the English-speaking world to be of the highest order of poetic merit, quite apart from their singularly happy renderings of the Pontiff's original thought.

CHRISTIAN APOLOGETICS, or a Rational Exposition of the Foundations of Faith. By Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an introduction by the Rev. L. Peters, S.J. Edited, augmented, and adapted to English readers by the Rev. Joseph C. Sasia, S.J. Two volumes. San Jose, Cal.: Popp & Hogan, Printers. 1903. Pp. xiii—991. Price, \$2.50.

After our notice of this same work by a different translator had been put in type, we received the above quite independent translation under the title here given. It may be regarded as indicative of the merit of the original that the design of rendering the work into English should have almost simultaneously occurred to different editors.

A special feature of this second translation is the introduction, extending to more than one-third of the first volume, wherein the existence and nature of God and the nature and attributes of the human soul are clearly and solidly established. This gives an all around completeness to the subject, and will be found of great convenience to the student as well as the general reader. A considerable amount of useful information of a timely character has been gathered into the "additional notes" appended to the second volume. On the whole, the tendency to enlarge is more noticeable in the present version, while condensation has rather been aimed at in the preceding. The bibliographical references are full and up to date. French authors are frequently cited, which has an obvious advantage. It would have been well, however, had the custom of translating the title of such works either been not adopted or been made more uniform. Not infrequently the title is given in English alone, which is misleading in connection with books that exist only in the foreign languages.

The translation is in the main quite perspicuous, but, like its predecessor noticed above, leaves something to be desired in respect to smoothness. A second edition which, we trust, may soon be demanded, will give an opportunity to make some improvements in this regard, and to correct the oversights of the proofreader, which are not a few; and, we might add, to adopt a style of binding more in harmony with the serious character of the contents.

Literary Chat.

The tendency of a return to what someone calls an un-Protestant regard for Catholic practices shows itself not only in the high prices paid for old altar paintings, wood carvings of sanctuary pieces, and the like, which the iconoclasts of the Reformation deemed it sinful to preserve even as bits of artistic *vertue*, but also in the comparatively enormous sums recently paid for a set of silver spoons, the handles of which represent images of Saints. The price brought at auction in London, a few weeks ago, for one such set (made in 1536) was little short of twenty thousand dollars (£3,900). Apparently only one complete set of "Apostle spoons" has been sold within recent years, namely, the Swettenham set of James I "Apostle spoons," dated 1617, which realized £1,060 in 1901. At the Dunn Gardner sale of last year, a Tudor spoon, with the figure of St. Nicholas restoring children to life, and dating from 1528, sold for £690, which remains the record for a single spoon. At the Bernal sale in 1855 a set of twelve Apostle spoons, dated 1519, sold for only 62 guineas.

Wakeman's Handbook of Irish Antiquities, edited by John Cooke, has been published in third edition (Hodges, Figgis & Co., Dublin).

United States Commissioner Harris, writing on *Religious Instruction in the Public Schools* (*Independent*, August 6), expounds a curious view of education. He believes in religious instruction, but holds that its introduction into the school is sure to "destroy the efficiency of secular instruction." That sounds very much like an argument which would exclude intelligent or spiritual conversation at dinner under the plea that the soul cannot be nourished whilst the body is feeding. Training of the heart, which is effected by religious instruction, ought to go together with and create, so to speak, the breathing atmosphere for the growth of the intellectual and sensitive faculties. An attempt to separate their education is like that of separating the action of soul and body, which, though wholly distinct and different in their vital natures, are dependent upon each other for the attainment of their perfection.

A recent number of *Harper's Weekly* illustrates an Ember week custom of Catholic countries. At harvest time the peasants offer prayers in the fields for the prosperity of the crops. This year the peasants throughout Italy united their supplications for a plentiful harvest with prayers for Pope Leo XIII, and for the new Pope. Oxen draw into the field a cart on which is erected an altar. A priest, assisted by one of the peasant children, celebrates Mass, during which the peasants, ranged in a double row behind the cart, kneel and pray.

Dutton and Co. publish in their *Woman's Library* two new volumes of practical utility. One deals with *Arts and Crafts* for women, pointing the way to useful occu-

pation in decorating the home, woodcarving, bookbinding, etc. The other treats of *The Nursery and the Sick Room*, containing chapters contributed by different writers on the "Care and Training of Children," the teaching of truthfulness, obedience, love, justice, and industry to the child, with religious training, creative hand-work, training of the moral judgment and imagination. The essay closes with a few remarks on the question of reverence. Several chapters deal with the nursery and its tenants, the feeding of infants, medicines, emergencies, accidents, common ailments, and infectious diseases. A paper on "Nursing In and Out of the Hospital," treats of the training of nurses, district nursing, private nursing, women dispensers, hints for home nursing; and there are remarks on the sick-room and the care of the invalid.

An excellent abridged edition of Lingard's *History of England* has been published by the Macmillans. The new volume, of about 600 pages, has been completed down to the death of Queen Victoria, by Dom Birt, O.S.B., and is introduced by a preface from the pen of Abbot Gasquet.

An interesting life of Dr. Salzmann, written in German, by the present Rector of Milwaukee Theological Seminary, has been translated into English under the telling title of *A Noble Priest*. Dr. Salzmann was a typical missionary, but at the same time a man of scholarly tastes. He realized the needs of the American Church, and devoted the best part of his life to laying the foundation of a solid system of clerical education.

In the current issue of THE DOLPHIN there appears an exquisite copy in colors of the Papal Tiara ordered by Julius II. The original colored drawing, recently discovered in the Library of the British Museum by Father Thurston, is the only existing picture which gives an adequate idea of the richness and magnificent workmanship of this unique specimen of the jeweller's art. Its value has been estimated at \$3,000,000. The copy was made by a special artist in London for THE DOLPHIN, which reproduces it for the first time, with permission of the authorities of the British Museum, and is accompanied by an interesting description from the pen of its discoverer. Priests who are particularly interested in the study of ecclesiastical art can obtain a copy of this beautiful piece of work by applying to the office of the AMERICAN ECCLESIASTICAL REVIEW.

September 16 of this year marks the centenary of Orestes Augustus Brownson, whose splendid achievements as exponent of religious thought, in the highest and widest sense of the word, have given him a place in the van of English-speaking Catholic apologists. He became a convert to the Catholic faith in his forty-fourth year, after long and earnest striving to find the truth which would secure permanent peace to a soul sincerely aspiring to its full possession. He had mastered almost every field of intellectual knowledge, and knew that it could never satisfy the longings of his better nature. The twenty volumes of his works, collected and arranged by his son, Henry F. Brownson, together with an extensive correspondence published in the three volumes of his very interesting biography from the same pen, bear witness to his noble qualities of mind and heart. As a publicist and editor, he

has had no peer. *The Boston Quarterly Review*, which he began in 1838, afterwards merged into the *Democratic Review*, and subsequently *Brownson's Quarterly Review*, contain a literature that is not surpassed in the English language for profoundness of philosophical speculation, pungent criticism, and elevated thought. Father O. Pfülf, the German Jesuit, pays a high tribute to the excellence of Dr. Brownson's work in behalf of Catholic apologetics in the August number of the *Stimmen aus Maria Laach*.

Mr. Herbert Putnam, Librarian of Congress, in order to complete the file of THE ECCLESIASTICAL REVIEW, desires a copy of the issue for November, 1901. If any reader, who happens to have a duplicate copy of this number, will address our business office, we shall esteem it a favor and gladly redeem the copy.

Books Received.

THEOLOGY.

CHRISTIAN APOLOGETICS, or A Rational Exposition of the Foundations of Faith, by the Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an Introduction on the Existence and Attributes of God, and a Treatise on the Human Soul; its Liberty, Spirituality, Immortality and Destiny; by the Rev. L. Peeters, S.J. Edited, augmented and adapted to English Readers by the Rev. Joseph C. Sasia, S.J. Vol. I: Pp. xiii—207—351; Vol. II: Pp xiii—430. Price, \$2.50 for the two vols., not sold separately. San Jose, Cal.: Popp & Hogan. 1903.

CHRISTIAN APOLOGETICS. A Defence of the Catholic Faith. By the Rev. W. Devivier, S.J. Edited by the Rt. Rev. S. G. Messmer, D.D., D.C.L., Bishop of Green Bay, Wis. New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. 583. Price, \$1.75 net.

A MANUAL OF MYSTICAL THEOLOGY, or The Extraordinary Graces of the Supernatural Life Explained. By the Rev. Arthur Devine, C.P., Author of *Convent Life*, etc. London: R. & T. Washbourne; New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. xv—664. Price, \$2.50 net.

DE CAESARIS BARONII LITTERARUM COMMERCIO DIATRIBA. Scripsit Hugo Laemmer. Friburgi Brisgoviae (St. Louis, Mo.): B. Herder. 1903. Pp. viii—III. Pretium, \$0.80.

MANNA QUOTIDIANUM Sacerdotum, sive Preces ante et post Missas Celebrationem cum brevibus Meditationum punctis pro singulis anni diebus. Preces edidit, Meditationum puncta composuit, appendicem aducit Dr. Jacobus Schmitt, praelatus et in Eccl. Cathedr. Friburg. Canonicus. Tomus I: Ab Adventu usque ad Dominicam I Quadragesimae; Tomus II: a Dom. I Quadrag. usque ad Dom. VIII post Pentecosten; Tomus III: a Dom. VIII post Pentec. usque ad Dom. I Adventus. Editio quarta. Cum approb. Revni Archiep. Friburg. Friburgi Brisgoviae: B. Herder. (Vindobonae, Argentorati, Monachii, S. Ludovici.) 1903. Pp., Tom. I: xiii—475—lvi; Tom. II: xiii—552—lvi; Tom. III: xiii—584—lxiv. Pretium, 3 vol. \$4.00 net.

THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By Loran David Osborn, Ph.D. Chicago: The University of Chicago Press. 1903. Pp. 253. Price, \$1.50.

PHILOSOPHY.

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Revised by the author, and translated with his permission by Harold Manacorda, Attaché of the Italian Embassy in Paris. London: Swan, Sonnenschein and Co., Ltd.; New York: The Macmillan Company. 1903. Pp. xv—396.

OUTLINES OF PSYCHOLOGY. An Elementary Treatise, with some Practical Applications. By Josiah Royce, Ph.D., LL.D., Prof. of the History of Philosophy in Harvard University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. xxvii—392. Price, \$1.00 net.

EXPERIMENTAL PSYCHOLOGY AND ITS BEARING UPON CULTURE. By George Malcolm Stratton, M.A., Yale; Ph.D., Leipzig; Associate Professor of Psychology and Director of the Psychological Laboratory in the University of California. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. vii—331.

WHY THE MIND HAS A BODY. By C. A. Strong, Professor in Columbia University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. x—355.

HUMAN PERSONALITY, and Its Survival of Bodily Death. By Frederick W. H. Myers. In two volumes. New York, London, and Bombay: Longmans, Green and Co. 1903. Pp., Vol. I, xlvi—700; Vol. II, xx—660. Price, 2 vols., \$12.00 net.

AN INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Columbia University Press—The Macmillan Company, Agents; London: Macmillan and Co., Ltd. 1903. Pp. xiv—572. Price, \$3.00 net.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. La Philosophie est un art; Le Dogmatisme moral; Eclaircissements sur le Dogmatisme moral; Le Problème Religieux; L'Apoletique et la méthode de Pascal; Théorie de l'éducation; Rapport de l'autorité et de la liberté; Un Mystique au XIX^e siècle. Paris: P. Lethielleux. 1903. Pp. xxxi—330. Prix, 3.50 fr.

HISTORY.

GESCHICHTE DES DEUTSCHEN VOLKES vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael, S.J., Doktor der Theologie und der Philosophie, ordentlichen Professor der Kirchengeschichte an der Universität Innsbruck. Dritter Band. Deutsche Wissenschaft und deutsche Mystik während des dreizehnten Jahrhunderts. Erste bis dritte Auflage. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xxxi—473. Price, \$2.40.

CHRISTIANITY AND MODERN CIVILIZATION. Being Some Chapters in European History, with an Introductory Dialogue on the Philosophy of History. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall, Ltd.; St. Louis, Mo.: B. Herder. 1903. Pp. xx—374. Price, \$3.25 net.

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND. With an Appendix on the Religious Houses in America. By Francesca M. Steele. Preface by the Bishop of Clifton. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xv—266—3. Price, \$2.00 net.

DIE GESCHICHTE DES LEIDENS UND STERBENS, DER AUFERSTEHUNG UND HIMMELFAHRT DES HERRN. Nach den vier Evangelien ausgelegt. Von Dr. Johannes Belser. Freiburg im Breisgau: B. Herder; Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp. viii—534. Price, \$2.85 net.

LIFE OF LEO XIII. From an authentic Memoir furnished by His Order. Written with the Encouragement, Approbation and Blessing of His Holiness the Pope. The Complete Life of the Venerable Father, by the Right Rev. Bernard O'Reilly, D.D., L.D., D. Lit. (Laval), Domestic Prelate of His Holiness Pope Leo XIII, and Prothonotary Apostolic. Two volumes. Chicago, Philadelphia, Toronto: The John C. Winston Company. 1903. Library Edition: Vol. I, i—464; Vol. II, 468—925—xxxix.

MISCELLANEOUS.

CATHOLIC TRUTH SOCIETY, London, Eng.: *By What Authority?* By F. B. Lord: *John Foxe and his "Book of Martyrs,"* by the Rev. John Gerard, S.J.; *The Acts of the Apostles.* Price, 1 Penny. *The Mass and its Folklore,* by John Hobson Matthews. Price, Three Pence. *Where Saints have Trod.* Some Studies in Asceticism. By M. D. Petre. With a Preface by the Rev. George Tyrrell, S.J. Price, One Shilling net.

ST. MICHAEL'S ALMANAC for the Year of Our Lord 1904. For the Benefit of St. Joseph's Technical School, Shererville, Ill. With the Approval of the Most Rev. James E. Quigley, D.D., Archbishop of Chicago. Sixth year. Printed and published by the Society of the Divine Word, Shererville, Ill. Pp. 110.

ST. MICHAEL'S KALENDER für das Jahr des Herrn 1904. Herausgegeben zum Besten der St. Joseph's tech. Schule, Shererville, Ill. Mit Approbation des hochw. Herrn J. E. Quigley, D.D., Erzbischof von Chicago. Shererville, Ind.: Druck und Verlag der Society of the Divine Word. Pp. 127.

THE JONES FIRST READER. Pp. 160.

THE JONES SECOND READER. Pp. 208.

THE JONES THIRD READER. Pp. 287.

THE JONES FOURTH READER. Pp. 416.

THE JONES FIFTH READER. Pp. 496. By L. H. Jones, A.M., President of the Michigan State Normal College, formerly Superintendent of Schools in Indianapolis, Ind., and Cleveland, O. Boston, U. S. A.: Ginn & Co., Publishers; The Athenaeum Press. 1903.

THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—OCTOBER, 1903.—NO. 4

THE MINISTRY OF THE ANGELS.

WE find, it has been well said, in the works of creation a progressive revelation of God. In the mechanical laws of inorganic nature are manifested His greatness, His immutability, His wisdom, His power : in the vital forms of flower and animal He shows us that He is *alive* : in the thinking faculties, the conscience, will, love, personality of man, we catch faint glimpses of the Divine mind and character.¹

These diverse works of nature vary in perfection, leading the mind gradually, stage by stage, to contemplate the Creator and His attributes. We look around us and see a vast universe made up of units that form classes, of classes that form grades, of grades that form kingdoms—each branch advancing in the complexity that goes to make up perfection. All nature is a whole, although it is composed of a multitude of integral parts of all grades in the hierarchy of being. The creatures that make up the universe are banded together while preserving their several distinctness, rising upwards from the lowest, inorganic, structureless types, resting on the last rung of the great ladder of creation, through the ascending forms of the vegetative, organic, animal worlds, with their complicated structures and marvellous powers, to the highest visible type on the topmost rung : *man*, intellectual, self-conscious, moral and free. There is, first of all, the great class of inanimate objects—bodies without life or sense—mountains, rocks, metals,

¹ Cf. Dr. Gore's *Bampton Lectures* (ed. 1), p. 33, from which the substance of the above is derived.

earth, air, water, the planets in their courses, the myriad worlds that stud the sky by night; there is, next, the great kingdom of organic objects that live by virtue of that inward vital principle which we call the soul—objects that move and grow on the earth at our feet, that assimilate the dead members of the lower kingdom; objects that are part body, part soul, whether plants with their vegetative life, brute creation with its sensitive life (in both cases the soul being so merged and imprisoned in matter that it is unable to exercise operations other than material, or to rise superior to the body within which it dwells and with which it dies), or, lastly, highest grade of all, man with his deathless life springing from his spiritual soul, able to think, to will, to love, intelligently, morally, purely, freely—acts which mere matter, or a soul wholly engrossed in matter, could never do.

Thus, as on a ladder, rung upon rung, nature in its manifold grades, classes, kingdoms, divisions and sub-divisions (for the broad classification which we have given is obviously capable of almost infinite lower distinctions), raises the mind upwards with an ever-increasing completeness to God its Creator, its source, its great exemplar, and its last end.

But does creation end with these two grand universal kingdoms—matter alone, and matter united to spirit? Does the ascending scale of earthly perfections end abruptly and finally here? Surely analogy would be wholly at fault, if this were so. The great masses of rock that lie beneath the solid earth, the giant mountain peaks that proudly touch the sky, the vast ocean imaging (to use a favorite Patristic expression) the Divine Immensity, show forth to the most heedless observer the majesty and power of their Creator; the countless forms of life—the fair flower of the plain in its short-lived beauty, the plant, the shrub, the tree, the dumb animal with its faithful pathetic gaze, man in his pride of intellect—they are all echoes of the uncreated Beauty, guiding us, as we contemplate their essence, to God Himself.

But none of these created things—footprints, as they have been truly called, of the Creator—reveal to us *perfectly* His nature. He is a spirit without a body, without parts, united to no matter, existing in a simple and all-containing unity; He is pure intelligence; His eternal life is a pure act without potentiality, without

change. Hence, matter alone, or even spirit bound up with matter, as is the case with the human soul (though not immersed in matter), cannot adequately represent Him or show forth His true perfections. If there were no higher order in creation than that of spiritual substances united to corporeal substances and forming a mixed nature, then creation would be incomplete, the highest note in the musical scale that brings forth the true melody from Heaven would be silent, the topmost rung in the great ladder reaching from earth to the throne of God would be absent.

So, looking at the matter in the light of reason, we see how very probable it is that among the wonders of the universe there should be a class of beings purely spiritual, without contact or commixture with matter, manifesting by their nature the majesty of the great Spirit to whom they approach most nearly in likeness. "Every aspect and process of creation," says St. Augustine,² "proclaims its Creator, with divers moods and changes like a variety of tongues," and the highest process, the sublimest aspect of nature—not matter, not mere gross bodies, not even spirit united to matter, though superior to it in its energies and in the duration of its life, but—a purely spiritual being raises us up closely to God, speaking to us of Him in a language almost divine.

In fine, by studying the things that we see, we would be led to infer the existence of a higher order of invisible beings, approaching most nearly in nature their Creator.

But what reason and analogy could only hint at as probable, Divine Revelation proclaims to be a certain fact. Almost on the first page of the Bible we are brought into the presence of a higher order of intelligences than man. Cherubim, we read, were placed at the gate of Eden to bar Adam's approach. Angels stood there with a flaming sword "to keep the way leading to the tree of life." Almost in the last chapter of the Apocalypse we see "an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand."³ Angels are entertained by Abraham;⁴ they lead Lot out of Sodom, the accursed city. An angel is promised to go before the Israelites and bring them into the place prepared for them.⁵ An angel appears to Joshua before

² *De Lib. Arbitr.*, iii, 10.

⁴ Genesis 18.

³ Apoc. 20:1.

⁵ Exodus 23:20.

Jericho proclaiming himself "prince of the host of the Lord." "Hearing which thing Josue," we are told, "fell on his face and worshipped him."⁶ An angel announces to Mary, the chaste maid of Nazareth, her unspeakable dignity as Mother of the Lord Incarnate;⁷ an angel warns Joseph in a dream that Herod sought to take the Holy Child's life;⁸ angels ministered to the Redeemer in the desert when faint and exhausted after His forty days of fasting and temptation;⁹ and again in the garden of Gethsemane on the eve of His Passion;¹⁰ angels are at the tomb to announce to the holy women the glory of their Risen Lord;¹¹ angels in bright garments are at the side of the Apostles as they gaze up into heaven after the Figure that blessed them while it was parted from them, and speak to them of the second coming of the Son of Man, when He "shall appear in the clouds of heaven with much power and majesty, and shall send His angels" before Him to gather in His elect.¹² Angels, we read in the prophecy of Zacharias,¹³ pray for us, or offer up our prayers like fragrant incense, as St. John tells us in the Apocalypse.

Again and again, the curtain is drawn from before our eyes, and we are vouchsafed glimpses of that other world where spirits dwell and angels minister in the courts of heaven to heaven's Eternal King. For that the angelic nature is purely spiritual, having no connection with matter nor destined to be united with any body, is taught us both by the plain words of the Psalmist: "He maketh His angels spirits,"¹⁴ and by the silence of the other holy writers who neither state that angels have bodies nor call them souls. This is the teaching of the Catholic Church, as is plain from the first chapter of the Fourth Lateran Council which speaks of the creation out of nothing of "two kinds of creatures, spiritual and corporeal, namely *angelic* and worldly."

Something too is told us in Scripture of the history of this mysterious race whom our imagination fails to picture, seeing that matter does not enter into their composition, and that, when they

⁶ Josue 5 : 15.

¹¹ *Ibid.*, 24 : 4.

⁷ St. Luke 1 : 26.

¹² Acts 1 : 10.

⁸ St. Matt. 2 : 15.

¹³ Zach. 1 : 12.

⁹ St. Matt. 4 : 2.

¹⁴ Psalm 103 : 4.

¹⁰ St. Luke 22 : 43.

come among us as messengers of God, they have to assume the form of men. Created at the same time as the primordial atoms of matter, the angels were raised to the supernatural state by the bestowal on them of the gift of divine grace. They are called "holy," "heavenly," "angels of light," "friends of God," "sons of God." They see God's face; they are citizens of the heavenly kingdom; they enjoy the Beatific Vision. But like man they had the power of choice—their will was free—and like him they had a trial; perhaps it was submission to the Son of God robed in the nature He assumed when made "a little lower than the angels";¹⁵ perhaps it was obedience to a command of their Creator whom they approached so near in nature that it seemed as if they could themselves be like unto God. At all events, they had to choose between lowly submission and rebellious independence, and, although many of them proved faithful, some fell, presuming in their pride to fight against the Almighty. Their punishment was sharp, swift, and unending. "I saw Satan," says Christ, "like lightning fall from heaven."¹⁶ "There was a great battle in heaven, Michael and his angels fought with the dragon . . . and his angels, and they prevailed not, neither was their place found any more in heaven."¹⁷ "The angels who kept not their principality," i.e., their royal supernatural state of grace and glory, but forsook their own habitation by sin, "God hath reserved unto darkness in everlasting chains, unto the judgment of the great day."¹⁸ The lake of fire and brimstone is declared to be reserved for the devil and his angels, and their torment to be eternal. Nor is there any place left them for repentance or hope of redemption. The reason for this lies in the tenacity of the angelic will founded on the pure spirituality of the angelic nature. The evil angels turned aside from God by an act of rebellion which was irrevocable; the keenness, the firmness of their nature neither touched nor weakened by any admixture of flesh or matter which with us so often determines our will and shapes our acts. The very sublimity of the angelic nature—its near approach to the immutability of God—worked its irretrievable ruin.

It remains to consider the precise relationship between the

¹⁵ Hebrews 2: 7.

¹⁷ Apoc. 12: 7.

¹⁶ St. Luke 10: 18.

¹⁸ St. Jude, verse 6.

angels and ourselves. Of all the similitudes used by the sacred writers to illustrate the nature of our life on earth none appeals more forcibly to the imagination than the imagery of a journey. Human life is a long pilgrimage advancing stage after stage to a far-distant goal: "Here we have no abiding city;" we pitch our tents, like the Israelites in the desert, as strangers in a foreign land, ready on the morrow to change our place in our march towards the Land of Promise.

"Trailing clouds of glory do we come
From God who is our home."¹⁹

And for that very reason we seek another country, this earth being but the place for a season of our exile. The Christian has "an anchor of the soul sure and firm . . . which entereth in even within the veil" of death, "the hope set before him," which he desires or rather "stretches out towards,"²⁰ "a better, that is to say, a heavenly country."²¹ Now on this journey we are beset with foes. The long winding road of life is full of dangers, temporal and spiritual, visible and invisible. As we look back on the past, how often do we find that death nearly overtook us. Accidents by sea or by land, carelessness on the part of others or of ourselves, all but brought the days of our pilgrimage to an untimely end.

Then we are conscious of other perils greater and more destructive in their consequences. Our temporal life is as the flicker of a dying ember, but our *soul's* life—that inner intimate life of manifold mental activity, of hopes, fears, ambitions, joys and sorrows, strong affections, unslackened desires,—it also has its dangers and its enemies. Sickness seizes the body, and the soul knit so closely to it as to form with it a single indivisible person, the soul becomes disordered, diseased, its thoughts held in bondage, its will open to the assaults of man's lower nature. Who does not know this sickness of the soul that leaves it weak and helpless, exposed to the attacks of the evil spirits that haunt us in our journey from birth to death; this morbidness of thought

¹⁹ Wordsworth's "Ode to Immortality,"

²⁰ ὅπερανται is the word used.

²¹ Heb. 11: 16; cf. *ibid.* 14: 6; 18, 19.

that throws it into a fever of restlessness and empty fear, this darkened mind, this warped conscience, this sore and fretful heart, the result of bodily weariness, disease, or pain?

Apart from this species of mental danger, there is that other form of it so well known to us as a fact of everyday experience: the ill-regulated control of our several faculties. The will loses its supremacy and, with rudder broken, the ship drifts hither and thither at the mercy of winds and waves.

But not only have we dangers to encounter in our journey from natural causes without and within us; there are also unseen spiritual forces arrayed against us. Even as the man going down from Jerusalem to Jericho was attacked by robbers who stripped him of all he had and left him lying half dead by the wayside, so we, from the first dawn of reason to our last hour on earth, are a prey to the attacks of evil spirits, true robbers in heart and will and deed, who lie in wait for us in ambuscades, desirous of stripping us of every virtue and grace, and bent upon leaving us at length wounded in every part of our souls, half dead on the rough bleak roadside of human life. "Our wrestling is not against flesh and blood: but against the rulers of the world of this darkness, against the spirits of wickedness in high places,"²² i.e., against Satan, the Prince of Darkness, and the fallen angels under him. "The devil," we read in another place, "goeth about like a roaring lion seeking whom he may devour."²³

Whence come those whispers of temptation that strive to lure us into sin; whence those foul images of evil that rise up persistently before the holiest of saints; whence those thoughts of pride against God, of despair of pardon, of devilish revenge, except from him, the evil one, the enemy of the Almighty, the murderer of men's souls?

Our enemies, then, are many and powerful. The journey of natural life is full of dangers for our bodily and mental safety; but this is still truer of that other journey of our immortal redeemed souls which has Heaven itself and the Uncreated Beauty for its prize.

This thought would fill us with alarm, were it not that we are assured by the voice of God that we are not alone in our pilgrim-

²² Ephesians 6: 12.

²³ 1 St. Peter 5: 8.

age. We feel sorely that we need a helper who will give strength to the fitful efforts of our weak and wayward wills, a guide who will show us the right paths and warn us of the pitfalls that lie around us, a companion who will be ever at our side to cheer, to enlighten, to console us; and this is precisely what we are promised in God's word when it tells us of the angels' ministry among men. We have, indeed, the Divine Presence with us as truly as the Israelites in the wilderness when God went before them in a cloud by day and in a pillar of fire by night; we have His grace bestowed upon us freely by sacrament and by inward stirring of the heart; we have His Holy Spirit dwelling in us; we are united by joints and bands to His dear Son in the unity of His Body, the Catholic Church: we are ever aided by the prayers of prophets, apostles, confessors, and martyrs, who surround us, as St. Paul tells us, "like a cloud of witnesses,"²⁴ and, above all, by the intercession of Mary, the Help of Christians; but, apart from all this, God has provided for our safety through life's journey by giving us severally a companion and a helper. From the moment that we begin our toilsome march towards the Promised Land, right on through the changes and chances, disappointments, backslidings, failures, sorrows, joys, temptations, and sufferings of this mortal life up to the moment of our death, we have at our side, by God's own appointment, a guardian angel to have charge over us and to keep us in all our ways.

The history of young Tobias is a parable of our earthly journey. We go forth from the Father who created us to a far country to obtain "the money," that is, grace and eternal glory, due to us through the merits of Christ our Redeemer. Raphael offered himself to Tobias as his guide, protector, servant, and friend; he fulfilled to the letter his self-chosen duties, cured the youth of sickness, directed his affairs, and finally brought him back in safety to his father. In the same manner, we are protected, guided, and conducted by an angel guardian who offers himself as our servant, giving us remedies to drive away the devils when they assault us, and "gall," *i.e.*, the gift of penitence for sin and resignation under affliction, for anointing the eyes of the soul and restoring to them their "sight," which is faith. He, too, will help us to manage

²⁴ Hebrews 12: 1.

our worldly business, will afford us marriage, *i. e.*, suitable connection with the world in all purity, and will constantly remind us in soft whispers, when we are tempted to forget it, of the end of our journey, and of our Father awaiting our return, to whom he will at length bring us safe and sound, if we will only follow his gentle guidance.

The Creator of all things takes thought of us individually. He entrusts each of us to the greatest of His creatures, to angels most nearly approaching Himself in intelligence, power, and holiness—pure spirits, as they are, intelligent above human conception (for with them to think is to know), subtle, and agile, speeding from end to end of the universe with the quickness of thought,

“ Bearing to gaze on th’ unveiled face of God,
And drink from the eternal Fount of truth,
And serve Him with a keen ecstatic love.”²⁵

Divine Providence ordains that men should be treated in a different way from other creatures. Angels are put in charge of the elements and are placed over kingdoms, races, and churches. They control the winds and currents, guide the forces of nature, protect particular nations;²⁶ but man alone, being an individual with personal feelings, claims, affections, and interests, and having that which distinguishes him from every other created object—a single, immortal soul—is provided for in an especial way. Each man has with him “a ministering spirit sent to minister for him,” whose destiny is “to receive the inheritance of salvation.”²⁷

In every age, in every land, the units that spring hourly into existence have singly a heavenly companion sent to them by God, the Father of Spirits. “Their angels,” says Christ, speaking of little children, “always see the face of My Father who is in heaven.”²⁸ As on a road beset with hidden dangers—precipices, mountain-torrents, avalanches, yawning chasms, the fury of the wild elements, the raging of angry beasts, the attacks of robbers—a traveller needs a protector, so in this long life-journey with its countless dangers, natural and supernatural, temporal and spiritual, we need the strong arm of a faithful friend to help us.

²⁵ Cardinal Newman’s *Dream of Gerontius*, § 2.

²⁶ Cf. Daniel 10: 13; Deut. 32: 8; Zach. 1: 12; Acts 16: 9; Apoc. *passim*.

²⁷ Hebrews 1: 14.

²⁸ St. Matthew 18: 10.

We have seen something of the threefold dangers to which we are liable on our pilgrimage: *dangers of body* (sickness, accidents, calamities); *dangers of mind* (sorrow, disappointment, a clouding of the intellect, a weakening of the will, a grievous depression that brings us to the jaws of spiritual death); *dangers of soul* from the ceaseless assaults of the evil one, flooding it with hellish suggestions, alluring it into sin. And for each of these branches of danger we have provided for us by God an ever-present remedy. Our guardian angel can keep our bodies from disaster, our minds from sickness, our souls from sin. He comforts us in grief, guides us in doubt, rescues us from temptation. "He hath given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone."²⁹

The relation which our guardian angel bears to us is a most intimate one. He has been with us from the moment of our birth; he has seen our struggles, witnessed our trials, known our sorrows, shared in our joys. He loves us with a more than earthly love and strives earnestly to win heaven for us.

"How should ethereal natures comprehend
A thing made up of spirit and of clay,
Were we not tasked to nurse and to tend,
Linked one to one throughout its mortal day?
More than the Seraph in his height of place,
The Angel-guardian knows and loves the ransomed race."³⁰

If it be true, as the Church teaches us, that there is no moment of our lives spent without the unceasing presence of our guardian angel, then surely we must, in St. Bernard's words, have reverence for the angelic presence, devotion for the angelic goodness, confidence in the angelic protection. First of all, there must be a profound respect. For who is our God-given companion? Nothing less than a prince of heaven, a courtier of the Eternal King. No stain of sin has ever sullied his spiritual purity; he has stood from the morning of creation in the presence of the All-Holy whom he obeys in his ministry on our behalf. The practical test of this outward reverence is thus eloquently expressed by St. Bernard: "Do not hear in his [thy guardian

²⁹ St. Matt. 4: 6.

³⁰ *Dream of Gerontius*, loc. cit.

angel's] unseen but most real company, what seeing me present thou wouldest not hear; nor do alone what thou wouldest not dare to do if thou couldst see the angel guardian who is watching thee."

Next, there must be real devotion—the devotion that has its root in heart-felt affection. Our guardian angel's care is untiring, his loving watchfulness livelong. In life he never leaves us for a moment; in death his tender arms embrace us as we enter the chill waters. Though he acts in obedience to God, yet he serves us with a true personal unwearied love. We should indeed be heartless ingrates if we did not show him a corresponding devotion day by day.

Lastly, we must have confidence in our angelic protectors. They are strong in the pure virtue of unsullied spiritual strength, strong in the power that they have from God whom they serve with inflexible will and whole-hearted love. "Wherefore," exclaims St. Bernard, "should we fear on our pilgrimage and weary journeying with such guards as these to protect us? They can neither be conquered nor deceived, much less can they deceive us, who are to keep us in all our ways. They are faithful, they are prudent, they are powerful. Why should we fear?"

W. R. CARSON.

Shefford, England.

AMERICAN BISHOPS AND POLISH CATHOLICS.

ONE of the chief problems, during recent years, in the matter of ecclesiastical administration in the United States, has been that of providing adequate spiritual service for the constantly increasing numbers of Slavic immigrants, particularly those from Poland and Hungary. At a Congress of Polish Catholics held two years ago in Buffalo, definite steps were taken to petition the Holy See to appoint bishops of Polish nationality for the faithful in those districts where they formed a large and proportionately influential part of the Catholic population, whilst they were still entirely separated from their fellows of different nationality by habits and language from which they could not easily be weaned

without serious losses to their faith. The plea was well founded, and the petition set forth in detail the disadvantages under which the people of Polish nationality were without such priestly and episcopal ministration as could do justice to their immediate needs. It was shown that there were at least seven districts which had a sufficiently large Polish population to call for separate episcopal ministration. Thus, the province of Chicago has a Polish Catholic population of about 270,000 souls; New York has nearly 300,000; the Pittsburg and Scranton dioceses in the Philadelphia province have about 306,000; Milwaukee, and Green Bay, nearly 180,000; Detroit, Cleveland, Grand Rapids, and Cincinnati, nearly 200,000; St. Paul, and Duluth, 96,000; and Hartford, in the Boston province, nearly 150,000. The Buffalo Convention, basing its action upon these, and like statistics, appointed two priests, the Rev. John Pitass, and the Rev. Wenceslaus Kruszka, as delegates with power to present the needs and desires of the Polish Catholics in the United States to the Holy See.

The petition, originally addressed to Leo XIII, has, we understand, just been presented to the present Holy Father, Pius X. It contains a complete list of the parishes with Polish population, which list is attested as correct by the official signatures of the respective mayors for the cities of Toledo, Detroit, Cleveland, Buffalo, Pittsburg, and Milwaukee. Some estimate may be formed of the actual needs of the Polish Catholics, when it is recalled that in the Archdiocese of Chicago alone there are eighteen parishes of exclusively Polish nationality; one of these, in the city, has a congregation of 50,000 souls; there are three others of 15,000 each; two of 12,000; three of 10,000, and so on. The total number of Catholic Poles in the States exceeds easily two millions. How anxious these are to have their faith preached to them in their own tongue is evident from the fact that the Polish Catholics have several *daily* papers which avowedly defend the Catholic religion as the faith of their forefathers, and to which their sons and daughters propose to cling despite opposition and hardships.

As to the practical outcome of the petition, there is just this to be said: The Holy See is not likely to erect the seven Polish bishoprics suggested by the petitioners, at least not in the manner

of independent dioceses. Such dioceses exist indeed in parts of Austria and in the home of the Oriental churches; but there they were largely the result of political evolutions at a time when the Church had not a sufficiently free hand to prevent the division without creating greater evils and losses to the faith in those communities. In the United States there is a legitimate prospect of ultimate amalgamation of all the different nationalities. Our political conditions rather favor such amalgamation than otherwise. If the present abnormal influx of Polish, as of other Slavic Catholics, makes it necessary to provide a religious administration which tends to preserve the faith in the people and the immediately following generation, such a state of things will, we venture to predict, hardly last beyond the present century.

Besides the difference in local conditions between the Old World and the New, which suggests union of religious interests rather than division, there is the positive legislation of the Church against a system of double and independent administration in the same locality.

Some years ago, when the question of providing for the Greek Catholics in the United States, whose condition seems to call with especial emphasis for separate episcopal administration, came before the Holy See, a similar plea was made for the establishment of bishoprics of exclusively Greek Rite, which should be governed by Ordinaries on equal footing with the Latin Hierarchy in the same places. This Rome refused to consider, and referred to the canons of the Lateran Council which read: "Prohibemus omnino ne una eademque civitas sive dioecesis diversos pontifices habeat, tanquam unum corpus diversa capita, quasi monstrum."¹ Instead of the establishment of separate dioceses on a purely national basis, Rome advised that the bishops regularly appointed nominate vicars, who, being familiar with the language and peculiar customs of the people of separate nationality, were to provide for their administration, but under the jurisdiction of the local Ordinary. This method is in complete conformity with the laws of the Church established in the Fourth Lateran Council, which provides that, "si propter praedictas causas [*i. e.*, of varying nationality or rite] urgens necessitas postulaverit, pontifex loci catholicum

¹ Conc. IV. Lat. can. IX.

praesulem nationibus illis conformem provida deliberatione constitut sibi vicarium in praedictis qui ei per omnia sit obediens et subjectus."

The probable line of action on the part of the Holy See is thus indicated; and there appears no valid reason for assuming that the appointment of *vicarii*, to whom under the circumstances the faculties and title of episcopal auxiliary would be accorded, should not answer every existing need.

The main difficulty, however, is to select the men competent to fill such an office. It is not sufficient to have a mastery of the Polish language, or the requisite jurisdiction. The position of vicar would under present circumstances require all the gifts needed in a bishop, and in an exceptional degree; that is to say, sound judgment, tried efficiency in the exercise of priestly and pastoral functions, recognized freedom from associations and prejudices which indicate partisan spirit, the ability and tact to conciliate opposing factions, and the power to hold the confidence of the ecclesiastical authorities as well as of the public.

No doubt there are men possessed of these qualities among our Polish clergy; but they are not to be found in so great number as to cover the actual need; and the bishop who is to associate with him a vicar for the better government of his flock would have to be convinced of the absolute trustworthiness of the candidates for such an office, before he could be expected to transfer responsibilities which, if misplaced, might do infinite harm not only to the Polish Catholics but also to the faithful at large. Hence the necessity of deliberation. The question might be urged, whether the requisite trustworthiness in a responsible vicar of the Polish nationality is to be greater than in the case of vicars for English-speaking congregations. I should answer decidedly —yes; and this not merely because they speak a language which American bishops have not before now found it necessary to cultivate, and are therefore ignorant of, but also because the people who use that language are not always familiar with the spirit of our legislation. This makes them peculiarly sensitive to correction. It is well understood that our newspapers have become a ready and all-pervading factor no less for the dissemination of disaffection and schism than for more beneficial in-

fluences; and a bishop has no longer the power as a rule to anticipate the verdict of public opinion, however misguided that opinion may be. Now we are making no new charge against our brethren when we say that the dissensions between priests and people in numerous Polish congregations have become almost proverbial; and this fact has unfortunately created a strong distrust on the part of our Hierarchy, as it has among the civil authorities, and the general public. The level-headedness and prudence which ought to characterize religious leaders, must be more generally demonstrated before we can expect full confidence to take the place of this distrust. It is well known that the Poles have a deep religious sense; that they are attached to their faith; that they are industrious, generous, and courageous. But it is also evident that they are hot-tempered, as a rule, and their lack of familiarity with the ways of Americans renders them often suspicious, where there is otherwise no reason for distrust. The thing which mainly impresses itself foremost on their minds when they arrive on these shores, is the sense of freedom, for which their oppressed fathers had prayed and battled in vain in their native country. That freedom which has unexpectedly become theirs, makes them occasionally oblivious of the fact that there must remain certain laws and restraints probably of a different kind from that to which they had been accustomed, to safeguard the just exercise of liberty.

The man to whom they naturally look as their authoritative leader is the priest. He has practically absolute power over them. The only thing that will deprive him of that power is the flagrant and evident abuse of it. That there has been such abuse, through imprudence and indiscretion on the one hand, and through unscrupulous and unworthy conduct on the part of some of our Polish brother priests, will not be denied. The harm these have done was not confined to their own congregations. It aroused the critical suspicion of others who magnified the faults of their clergy, and it gave a handle to demagogues who thought they saw an opportunity of profit for themselves by fostering disaffection among their compatriots. The danger of schism is abroad in all these fields, and can be suppressed only by maintaining the highest standard of priestly conduct. There is a prospect for a uniform

clerical training and for the increase of that better element among the immigrant clergy whose sole reason for selecting the American mission has too often been their unfitness at home for the honorable exercise of their calling.

The remedy, therefore, which will secure to the Polish Catholics their full rights in ecclesiastical administration must come in the first instance from the Polish clergy themselves, on whom as a body it depends to inspire a sense of confidence in their wisdom as promoters of peace and harmony, and of intelligent adaptation to the common national spirit, which is an essential mark of civic loyalty and Catholic fidelity.

THE EDITOR.

THE INFLUENCE OF THE CUNEIFORM INSCRIPTIONS UPON BIBLICAL CRITICISM.

WE are all accustomed to hear of the new confirmations of the Bible story which result from the study of the almost countless records unearthed during the last century in the classic mounds of Babylonia and Assyria. These studies, however, have tended to drive men to extremes along opposite directions. Some have been content to fold their arms and rest content in the thought that now at last the Biblical record has triumphed and that God's revealed word must be considered as established by intrinsic historical evidence; while others have become so enamored of the Babylonians as to have lost all regard for the Bible. This latter phase is quite intelligible, for unbiased study shows that the Biblical writers were much indebted to Babylon for their own education and civilization. Thus the recently discovered code of King Hammurabi, who is almost universally identified with the Amraphel of Genesis 14, while it confirms the historical accuracy of the Bible, yet it comes upon us with a shock; for it anticipates, to an extent which those who have not read it can hardly credit, the legislation of Mt. Sinai. A good instance of the consequent tendency to depreciate the Bible is furnished us in Professor Friedrich Delitzsch's much-talked-of *Babel and Bible*; for while the first lecture contains nothing new to the student of the many works on things Babylonian which

have recently appeared, the second lecture, delivered a year after the former, namely in January of this year, may be described as an hysterical denunciation of the notion that the Bible contains any revelation at all.

THE BIBLE AS HISTORY.

Now the chief gain hitherto accruing from the study of the cuneiform records has been the confirmation of the historical position outlined or suggested by the Bible. Historically speaking, Babylonia and the Bible do not come in contact, except in the case of Amraphel, till the Neo-Babylonian period commencing about 650 B. C. But Assyria ever looms large on the Biblical horizon. Essentially a military and aggressive power, ever striving to extend its influence to the west of the Euphrates, no small confirmation of the Biblical story is furnished by the fact revealed to us by their monuments, that the alternating periods of prosperity and decay in this mighty empire stand in inverse order to the periods of decay and prosperity of Israel. The two kingdoms are practically contemporary, for Assyria, though founded long before Israel's entry into Palestine, did not shake off the yoke of Babylonian suzerainty till about 1300 B. C. This would, according to the commonly accepted chronology, allow for the Exodus and for the establishment of Israel in Palestine. The first period of Assyrian preëminence corresponds to the dark days of the Judges, and is succeeded by one of comparative decay, lasting through the glorious reigns of David and Solomon down to the times of Josaphat, viz., till the ninth century B. C. The next century saw some of the most famous as well as the most grasping Assyrian monarchs seated on the throne, notably Assurnazir-pal and Shalmanasar II, to the latter of whom we owe the famous "Black Obelisk" which records his victories over Jehu. But Jeroboam II, the greatest king who ever ruled over Samaria, saw Assyria in a state of prostration from which she only arose under Tiglath Pileser III, who inaugurated in 745 B. C. the final period of Assyria's glory, which only culminated in her fall about the year 609 B. C., giving place to the Neo-Babylonian Empire which destroyed Jerusalem.

Thus the framework of Biblical history is shown to be substantially accurate.

Needless to add, what is now so well known, that the details of the picture are being fast filled in. Like pieces in a mosaic or in a child's puzzle, hints gathered from the numerous mounds which denote the sites of ancient cities now yielding up their spoil, are, while building up again the story of a past of almost unparalleled greatness, serving also to bring into greater prominence the historical accuracy of the Biblical records.

The stories of the Creation, the Flood, and possibly even of the Fall, have all found their counterpart, a fact which witnesses both to the superiority of the Genesis account and to the universal belief in these great truths. Kings whose names alone were recorded for us in the Prophets' pages now stand revealed in all their Oriental splendor; Sargon,¹ whose name commentators attempted to explain away, is now known to have been the actual captor of Samaria; Merodach-Baladan,² only known from his embassy to Ezechias, appears to have been a perpetual thorn in the side of Nineveh; while even the solitary figure of Melchisedech, "sine patre, sine matre, sine genealogia," finds at least his counterpart in that of Abdi-Hiba who in one of the Amarna letters writes to his over-lord: "It was not my father; it was not my mother that gave it (the kingdom); it was the strong hand of the King."

BIBLE MANNERS AND CUSTOMS.

Nor is it the history alone, but the manners and customs of Bible times also which are so marvellously illustrated and confirmed by recent discoveries. Thus Jeremias' purchase of his field, told with such minuteness, is fully intelligible only in the light of the Babylonian system of contract-tablets:

"And I bought the field of Hanameel, my uncle's son, that is in Anathoth; and I weighed him the money, seven staters, and ten pieces of silver.

"And I wrote it in a book and sealed it, and took witnesses: and I weighed him the money in the balances.

¹ Isaías 20.

² 4 Kings 20: 12.

"And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

"And I gave the deed of the purchase to Baruch the son of Neri, the son of Maasias, in the sight of Hanameel, my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

"And I charged Baruch before them, saying :

"Thus saith the Lord of hosts, the God of Israel : Take these writings, this deed of the purchase that is sealed up, and this deed that is open : and put them in an earthen vessel, that they may continue many days."³

THE LANGUAGE OF THE BIBLE.

Our knowledge, moreover, of Semitic languages has vastly increased, and Hebrew dictionaries will more and more need revision. Thus the mysterious "Cherubim" lose half their mystery when we find that the Babylonian word signifying a spirit is *Kirubu*; while the fact that the name of Jehu on the above-mentioned "Black Obelisk" is pronounced *Jehu-a*, shows that we have to accept the Masoretic vowel-system with considerable reserve.

MONOTHEISM AMONG THE SEMITES.

Space prevents us from dwelling upon the ceremonies between the religion of the Bible and that to which the cuneiform records bear witness. We will call attention to only one point. Maspero long ago insisted on the significant fact that monotheism was taught at least among the higher priestly circles in Egypt, but it remained for Dr. Pinches to publish in 1895, in the *Journal of the Transactions of the Victoria Institute*, a fragment of an inscription which identifies all or nearly all the gods of the Babylonian Pantheon with Merodach, the god of Babylon. We give a few lines only of this precious relic :

Il-Nicich	Marduk sa alli.
Il-Nergal	Marduk sa Kablu.
Il-Za-Ma-Ma-	Marduk sa tahazi.
Il-Bel	Marduk sa be'-tutu u-mittukto. ⁴

³ Jer. 32 : 9-14.

⁴ Delitzsch, *Babel and Bible*, Engl. transl., p. 144.

According to the discoverer, these lines and more which follow mean :

Ninip is Merodach of the garden.

Nergal is Merodach of war.

Zagaga is Merodach of battle.

Bel is Merodach of lordship and dominion.

Several more lines follow identifying other deities with Merodach, and as the tablet is not complete many more deities may have been on the list.⁵

This is undoubtedly the most monotheistic document yet recovered from the East, and its citation, or rather a reference to it, by Delitzsch in his *Babel and Bible* was met by Jensen with the remark : "This would, of course, be one of the most momentous discoveries that has ever been made in the history of religion, and it is, therefore, extremely regrettable that Delitzsch conceals from us his authority. Nothing of this kind is to be gathered from the texts to which I have had access—that, I think, I can confidently affirm—and we urgently request him, therefore, as soon as possible, to publish word for word the passage which robs Israel of its greatest glory."⁶ A somewhat remarkable betrayal of ignorance of a discovery made nearly eight years ago ! Presumably the learned Professor was so absorbed in his decipherment of the Hittite script as to be oblivious of all else.

Yet the passage quoted from the fragment may, after all, be only the work of a Babylonian glorifying his own national and local deity, the patron of Babylon. And even if it were not so, what a diluted monotheism it is after all ! It avows the cult of a formidable pantheon, and stands practically unique among cuneiform records as a witness to the subordinate position to be assigned to the inferior deities. We may say of such isolated texts from Babylonia what Professor Sayce says of those from Egypt : "They set before us the highest point to which the individual Egyptian could attain in his spiritual conceptions—not the religion of the day as it was generally believed and practised. To regard them as representing the popular faith of Egypt would be as misleading as to suppose that Socrates or Plato were faithful expo-

⁵ Pinches, *The Old Testament*, etc., p. 53, S. P. C. K., 1902.

⁶ Delitzsch, *Babel and Bible*, Engl. transl., p. 14.

nents of Athenian religion."⁷ And, as he says also in his preface to the same Gifford Lectures for 1902: "Between Judaism and the coarsely polytheistic religion of Babylonia, as also between Christianity and the old Egyptian faith—in spite of its high morality and spiritual insight—there lies an impassable gulf. And for the existence of this gulf I can find only one explanation, unfashionable and antiquated though it be. In the language of a former generation, it marks the dividing line between revelation and unrevealed religion. It is like that 'something' hard to define, yet impossible to deny, which separates man from the ape, even though on the physiological side the ape may be the ancestor of the man."⁸

THE CUNEIFORM SCRIPT AND THE USE OF THE DIVINE NAMES IN THE PENTATEUCH.

But there is one phase of Biblical criticism which has received its deathblow from the East. It is now more than one hundred years since Astruc, the French physician, concluded from the varying use of the Divine Names in Genesis that the compiler of the first book of the Bible made use of different documents emanating from writers who had a predilection, respectively, for the terms "God," "the Lord," and "the Lord God." St. Chrysostom and St. Augustine had long before drawn attention to this varying case of these names, and had each put forward more or less satisfactory explanations; but Astruc's proposal took the critical world by storm, and not only the Pentateuch, but even the historical books outside the Law have been parcelled out to respective authors or primary sources by the application of criteria based upon that suggested by Astruc.

Now we should be the last to deny the "documentary thesis," as it is called, and Astruc's criterion has been the starting-point for a system of criticism which has been most fruitful in results. It is true that crude and tentative efforts have often been productive of ludicrous conclusions; that many have gone so far in what has, not unnaturally, been termed "destructive criticism," as to make the so-called "Higher Criticism" a by-word. But, none the

⁷ *The Religions of Ancient Egypt and Babylonia*, p. 11.

⁸ *Ibid.*, p. vi.

less, it should be noted that there is far more unanimity amongst critics than men generally believe. Thus Baron von Hügel, in a paper read at the Freiburg Conference, held in August, 1897, noted that in Genesis 1-11, out of one hundred and thirty-seven verses attributed by Astruc in 1753 to the document commonly known as *P*, one hundred and ten were still attributed to the same document by Kautzsch in 1896; and that, similarly, Ilgen, in 1798, attributed one hundred and twelve verses taken from Genesis 21-35 to the document known as *E*, and Kautzsch, one hundred years later, altered only eighteen of these.

Again, Professor Briggs, in 1887, is able to cite forty-five German, ten French, six Dutch, twenty American, and twenty-two English critics as in substantial agreement regarding the composition of the first six works of the Bible,⁹ while he can only quote four, none of whom rank among the acknowledged leaders in Biblical criticism, as in agreement on the other side.

Still a conclusion may be true though not justified by its premises, and study of the cuneiform texts has shown that the varying use of the Divine Names can not be explained by the supposition that different writers had a predilection for different appellations of the Deity.

Colonel Conder, in a work recently published under the title of *The First Bible*, has shown with seeming conclusiveness that the Bible was originally in the form of cuneiform tablets. The fact that the Amarna correspondence is in the cuneiform character, and that the language employed both by Egyptians in Egypt and by their vice-gerents in Palestine and by their Kassite correspondents on the banks of the Euphrates and Tigris was Babylonian, gives extrinsic probability to this statement; but when we find that certain stock textual difficulties in the Bible can be most satisfactorily resolved by re writing the offending passages or words in cuneiform characters which may be read in more ways than one, we feel that the intrinsic evidence in favor of Colonel Conder's view is very strong. Thus, for example, the conflicting statements regarding Esau's wives¹⁰ are reconciled in a manner which leaves little room for doubt. The strange name Asnapper

⁹ Briggs, *The Higher Criticism of the Hexateuch*.

¹⁰ Cf. Gen. 26:34; 28:9; 36:3.

(R. V.) or Asenaphas (D. V.)¹¹ can be explained as due to different ways of reading the name of the famous Assur-bani-pal when written in cuneiform characters. That Azarias should be also called Lezzias in the same chapter of the Bible¹² is explicable when we understand that a very small difference in the method of sounding a sign in cuneiform gives these two different forms. Again the certainly irreconcilable statements about David's wife Michol¹³ lose all their difficulty when we learn that the cuneiform sign which may be sounded "col" can also be sounded "rob," and that thus Michol was probably written for Merob. So, also, Jethro and Raguel¹⁴ are forms which may have arisen owing to the presence or absence of only a minute stroke in a cuneiform sign.

But the instance with which we are the most concerned is that of the use of the Divine Names. It is well known that whereas in the first chapter of Genesis the name "God," *Elohim*, is used; in the second chapter, beginning from the fourth verse, the double name "the Lord God" is employed, and at other times simply "the Lord." This fact, as pointed out above, served as Astruc's famous criterion. And yet if Colonel Conder's statements are exact, and it is open to all Assyriologists to verify them, this criterion and the super-imposed theory is a very flimsy house of cards, for he assures us that the same cuneiform sign may be read either "God," "the Lord," or "the Lord God," that is: either "Elohim," or "Jehovah," or "Jehovah-Elohim"; though at the same time there are other signs which do not permit of an alternative sound and represent respectively "Elohim" and "Jehovah." What becomes of Astruc's theory? What are we to say to the famous "Polychrome" Bibles? But here we must not go too far. As we said above, a conclusion may, even if not wholly true, at least contain a great many grains of truth, despite the fact that the premises from which it is claimed to flow, be proved fallacious. After all, Astruc's criterion was but the starting-point, and though more has been put upon it than it would well bear, it has served to indicate parallel lines of research, which have not been

¹¹ I Esdr. 4:10.

¹² Comp. IV Kings 15:27, 30.

¹³ Comp. I Kings 18:19-27; II Kings 6:23; 21:8.

¹⁴ Ep. Exod. 2:18; 3:1; 18:1-12; Numb. 10:29.

unproductive, but the proved fallaciousness of this famous principle should make higher critics pause.

THE VALUE OF BABYLONIAN CHRONOLOGY.

Colonel Conder's book demands and will repay very careful study, but we cannot help feeling that in his rejection of many of the positions maintained by recognized authorities to be certain or as of very high probability, he overshoots the mark. Thus, for instance, he states that "it is asserted that Babylonian and Egyptian records carry back the history of civilization to a time long before that of the Creation according to the Bible." "This," he continues, "is the popular statement of the supposed results of recent discoveries. It is loosely stated, and is entirely unsupported by the facts of monumental history."¹⁵ This is an unfair statement of the case. To begin with, the nearest approach to such a "popular statement" of which we are aware, is to be found in the pages of the British Museum Guide to the Babylonian and Egyptian Antiquities, published in 1900 under the superintendence of Mr. Wallis Budge. It is there stated (p. 3) that "the beginning of Sumerian civilization may date from a period even as remote as B. C. 8000." But for no single king is any date claimed earlier than 4500 B. C., a date which is tentatively assigned to E-anna-du, King of Shirpurla or Lagash.

It is true that such dates take our breath away, and yet they rest on evidence which has at least the merit of being positive so far as it goes. And we give this evidence here because, though so well known, Colonel Conder's authority may lead many to disregard it.

King Nabonidus of the Neo-Babylonian Empire reigned about 550 B. C. Strange though it may seem, he was an antiquarian and archæologist. In fact his relic-hunting tastes lost him his throne. Now he tells us with the greatest possible precision that the temple of the Sun-god, Shamash, being in ruins, "that house I pulled down, and I made search for its old foundation record; and I dug to a depth of eighteen cubits, and the foundation record of Maram-Sin, the Son of Sargon, which for 3200 years no king

¹⁵ *Op. cit.*, p. 149.

that preceded me had discovered, Shamash . . . permitted me, even me, to behold."¹⁶

This would make Sargon's reign date about 3800 B. C. His very name had not been known before, nor that of his son, Naram-Sin, but almost immediately relics bearing his name and stamp were found, notably by the American explorers at Nippur. It remained then to be seen whether Nabonidus' chronology was as accurate as his history had been shown to be. It should be borne in mind that he was a keen archæologist and therefore likely to know what he was talking about when assigning so remote a date to Naram-Sin and Sargon. Moreover, his inscription was an official document, and it is hard to see what he would gain by assigning an absurd date to Semitic predecessors who were not his ancestors.

Now Nabonidus restored another temple of the Sun-god at Larsa, or Senkereh, and he tells us that Nebuchadnezzar, who restored the same temple before him, found, when clearing away the débris, the foundation record, a memorial cylinder of his ancient predecessor, Burna-Buriash, but failed to find the similar record "of the ancient king who was before Burna-Buriash." This interesting archæological find was reserved for Nabonidus himself, who, with pardonable pride, says in his record: "The writing of the name of Hammurabi, the ancient king who, 700 years before Burna-Buriash, had built E. Barra and the step-tower over the ancient foundation record, within it I beheld." But this Burna-Buriash is not unknown to us, and we can fix his date at least approximately, for he was in correspondence with Amenophis IV of Egypt; and some of his letters are preserved among the tablets from Tel-el-Amarna. Most Egyptologists place this Amenophis' reign between 1500-1400 B. C., which would assign to Hammurabi the date 2200-2100 B. C.

It is perfectly clear that if Colonel Conder accepts this date for Hammurabi precisely on the ground of Nabonidus' statement, he must also accept the latter's date for Sargon and Naram-Sin. As a matter of fact, Conder fixes Hammurabi's accession in the year 2139 B. C. How he arrives at this precise year is a mystery,

¹⁶ The clay cylinder of Nabonidus found in the ruins of the Temple of the Sun at Sippara.

since the Babylonian King lists *A* and *B* and the Babylonian Chronicle *C*, upon which he relies, are not in agreement as to the number of years covered by each individual reign; still less do they tell us at what period they flourished, though many scholars agree that they afford sufficient evidence for assigning the commencement of the first dynasty of Babylon,¹⁷ to which Hammurabi belongs, to the year 2250.¹⁸ But if this be the date of Hammurabi, then Nabonidus was as correct as his statement in round numbers can be expected to be. Why, then, scout his witness to the remoteness of the early Semite Kings, Sargon and Naram-Sin? It is hard, in view of what we have said, to reconcile two statements made by Colonel Conder: "The latest date which can be given for the accession of the latter (Burna-Buriash) according to King Nabunahid,¹⁹ is 1420 B. C." Here he rests upon Nabonidus' authority, but a page further back we read: "Our catena of Babylonian dates goes back only to the foundation of Babylon in 2250 B. C. Previous to that date we have no records of chronology. There are, it is true, two statements in texts of Nabunahid, who acceded in Babylon about 556 B. C., and Sargina, the founder of civilization, about 3800 B. C., which would make Dungi, King of Chaldea, live about 2800 B. C.; *but the scribe does not state how these remote dates were calculated.*"²⁰

Finally it is hard to see why Colonel Conder should find it necessary to repudiate this early date. It is in no way, as he seems to suggest, contrary to the received Biblical chronology—if there can be said to be any such thing—for on his own showing²¹ the Septuagint puts Adam's creation in the year 5709 B. C. He talks too of Sargon as "the Founder of Civilization." But why he should want to make the "Founder of Civilization" appear in the world as late as possible, is not very clear.

For history, then, for philology, for our knowledge of an early civilization and, we may add, of early art and refinement, the mounds of Babylonia and Assyria have proved invaluable. And

¹⁷ It should be borne in mind that Babylon the city was not the capital of Babylonia till this date; hence the name assigned to this dynasty.

¹⁸ Cf. his note on page 203.

¹⁹ Italics ours.

²⁰ *Op. cit.*, pp. 152–153.

²¹ *Op. cit.*, p. 151.

the foregoing pages may have served to show how they have aided our knowledge and appreciation of the Revealed Word.

At the same time it should be borne in mind that our knowledge of those remote times is continually growing. Gaps are many; but the thousands of inscribed tiles which lie in our museums awaiting decipherment almost certainly contain information which will in the next few years supply many a missing name and date, and turn into demonstrable fact what must now be, only too often, a working hypothesis of greater or less probability.

HUGH POPE, O. P.

Hawkesyard Priory, Rugeley, England.

IN FATHER MARTIN'S LIBRARY.

V.—A SMOKE.

IN the afternoon Father O'Keefe, the rector of the Cathedral, came with a message for Father Martin from the Bishop. He stayed, of course, for dinner, and his congenial presence added brightness to the ordinarily quiet cheerfulness of our rectory. After the covers had been removed we had coffee, and Father Martin motioned to the servant to bring cigars. He himself was not in the habit of smoking, but there hung on the wall of his library a fine meerschaum pipe which bore evidence of practical use in earlier days. My own taste led me to indulge occasionally in an after-dinner cigar, but this day I did not feel the inclination to do so.

"And why don't *you* smoke?" said Father O'Keefe, as I handed him a light.

"Probably because Father Waldon means to have you first prove the excellence of this new brand of tobacco before he will venture on a trial of it," explained Father Martin, who saw that I was somewhat at a loss to formulate a reason for declining a cigar which at other times I might have enjoyed.

"I rather suspect that he believes one hearty smoker supplies a sufficient amount of smoke for the enjoyment of two. Really, this is a delicious brand; a double cloud would improve even the

celestial atmosphere of this sanctum without obscuring the lights. But, compliments aside, don't you think that the habit of moderate smoking is really a virtue, at least in a bachelor?"

"I should hardly recognize it as a virtue, although I readily admit that smoking has its advantages. It probably kills some noxious microbes where they cannot be reached quite so conveniently in any other way. Moreover, it serves as a substitute for recreation of a more absorbing nature to which one might be inclined. Thus I should prefer to see our gardener smoke, for I could hardly imagine him to be contented without some diversion when he is not working; he has no company here to suit his disposition, and I would not like to see him go elsewhere for it. His pipe keeps him at home, it is his recreation in the midst of work, and it beguiles his leisure hours with the pretence of something to do. The 'dudeen' satisfies the craving for companionship, whether he is in the garden or in the cellar."

"Quite so," replied Father O'Keefe with some animation, "but there is, I hold, a far-reaching virtue in the use of tobacco for most other people as well. I have often thought over the subject during the two years which I spent at the seminary after ordination. The students were not, of course, permitted to smoke; but they did; and it frequently became the topic of discussion in the meetings of the faculty whether it would not be wiser to abolish the prohibition and to permit a practice, the harmlessness of which, to say the least, was attested by the habit of the professors themselves, some of whom were inveterate smokers and seemed none the worse for it. The rector, who was quite fond himself of a good cigar, and who kept the snuff-box always on his desk during class hours, resolutely opposed any movement that tended to weaken the rigor of the rule on this subject. His reasons were, I think, good; but they applied only to seminarians; and when, after he had good-naturedly asked the professors to express their opinion on the subject and to propose reasons why the students of the seminary should be allowed to smoke, he explained his own views, we all felt perfectly convinced that he was right. But I remember that the discussion brought out a great variety of the virtues of the weed; and some of us felt immensely elated over the prerogatives of superior taste and wisdom

in the art of living, which smokers were shown to possess by reason of their habit. Dr. O'Brien, whom you know, had actually made a collection of quotations from prose and verse writers setting forth the sublime functions of tobacco, and heralded Sir Walter Raleigh as the greatest moral reformer of the age for what he had done to make the plant known throughout the world."

"Aye for that," said Father Martin; "the poets have mostly, like artists in general, been fond of their pipe; and one might suppose that they readily brought their artful muse to singing the praise of that favorite instrument of Pan. Still that would not prove its use to be an altogether moral habit. Do you mind telling us what reason the rector of the seminary had for prohibiting the use of tobacco amongst seminarians, despite the fact that he recognized its beneficent influence, as you say?"

"Well, as far as I recall the argument against the use of tobacco among the students of the seminary, it was twofold. First, that the reasons which might be advanced for encouraging or at least tolerating the practice of smoking in general had no existence for the young seminarian; secondly, since the seminary is a school where the student is to acquire the habit of self-discipline, it would be unwise to encourage a luxury excusable enough under other circumstances, but which could only weaken the spirit of self-denial so essential to the true priest. The missionary might have a hundred reasons for resorting to tobacco as prophylactic when he visits the sick or spends hours in the confessional, or even merely as *negotium in otii* and *otium in negotiis*; but for the student there exist no such reasons. His day is portioned out between work and the conventional recreations in which his fellows naturally take part. His youth precludes the assumption of a habit which it might cost an older man great sacrifice to give up; his methods of life are much more wisely disposed than those of the laborer or the professional man who feels compelled to seek relief from the isolation of his position in the companionship of a pipe; and then it cannot be supposed that a seminarist would be reasonably reluctant to practise a quality of self-restraint which constitutes the essential discipline that fits him for his future state of life. At a later time during his service in the priesthood he may find that the hardships of his missionary duties or the solitude

and isolation of his position suggest a recourse to the relaxation of the pipe, the cigar, or the snuff-box ; or else the circumstances of sociable intercourse with those who find relief from the strain of pastoral care in this sort of diversion, may make the use of tobacco not only a lawful indulgence but a means of promoting the amenities of hospitality. But the seminarist, ordinarily, is not forced to have recourse to this practice as a necessary recreation, at least not during his term of studies in the seminary. It is questionable, moreover, whether the use of tobacco during the early years of seminary confinement, when the physical man is still in the progress of development, does not stunt to some extent the growth of his faculties and injure his health. These were the main considerations, apart from those of cleanliness and disciplinary observance, which induced the rector to maintain vigorously the rule forbidding smoking during the seminary course. The fact that similar rules are maintained in military academies and collegiate schools, even in Germany, where smoking is universal, confirmed him in this view, and most of us had to agree with it on the general principles of ecclesiastical education."

"Yes, I readily agree with your authority ; the desirableness of cultivating a habit of cleanliness which is so necessary a virtue in the life of a young cleric, would, of itself, furnish good grounds for banishing the practice of smoking from the students' hall. I confess that, although I found—oh, here comes P. Bernard," said Father Martin, interrupting himself, as he looked out of the window and pointed toward a small dapper figure in black which was moving across the street.

We all became interested in the announcement, for the good Franciscan friar who was about to increase our little clerical group had the reputation of being the best esteemed man in the diocese, not only because of his sparkling and ever ready wit, but also by reason of his wide and accurate knowledge of things touching every department of ecclesiastical and secular discipline. To these gifts he added a most imperturbable good nature, which made him ready to be of service to anyone of his brethren who might need him, provided Father Guardian of the monastery approved of it.

"We sent for P. Bernard," said our host, "for we shall want

his company when the Bishop, who likes him very much, arrives for the visitation. Besides, Father Waldon has, I believe, some rubrical nuts for him to crack."

"He is a wonderful little man," observed the rector of the cathedral. "What I most admire in him is his straightforwardness in saying what he thinks of men; and how he manages to do so without ever wounding those whom he chides to their face! I have never heard him speak uncharitably of, or discredit an absent person."

"Walk in, Father Bernard," said Fr. Martin, as we all arose and arranged our seats to bring the newcomer into the centre of the circle. "Walk in, we are just having a dissertation on the moral influence of tobacco, and shall want your opinion as an expert."

"I am your man," puffed the Padre, wiping the perspiration from his rosy face, his dark eyes giving promise of fresh animation to our discussion. "But first let me see what sort of fuel you have on hand to kindle the fire of critical judgment on so important a topic. I know Father Martin usually keeps the best for his guests; nevertheless since he gave up the weed I distrust his faculty of discerning between a real Havanna-filled and—well the fine brown frock with a heart unworthy of St. Francis under its cover. However, if I am not greatly off the scent there is good smoke in the air. Ah, this looks like a choice importation over the Canadian frontier, none the worse for the journey.

Oh, 'tis well enough
A whiff or a puff
From the heart of a pipe to get;
And a delicate youth
With a poor throat or tooth
May toy with a cigarette;
But a man, when the time
Of the glorious prime
Dawns forth like the morning star,
Wants the dark brown bloom
And the sweet perfume
That go with a good cigar."

"Good! Who is the poet? I know Byron has some lines in praise of the weed, but I forget them. They are in one of the cantos of *The Island*, and begin

Sublime tobacco! which from east to west
Cheers the tar's labor or the Turkman's rest."

"Father Waldon ought to know Byron. He has a most gorgeous edition of the poet; but I doubt if he ever opened the volume."

"Oh, yes," I remonstrated in a mild way, "I opened it, but closed it too soon to remember very much. I certainly never read *The Island*. Something, however, has stuck to my memory in *Sam Slick*, which I enjoyed during a rather dull railway trip lately. Sam believed that the moment a man takes to a pipe, he becomes a philosopher. It's the poor man's friend; it calms the mind, soothes the temper, makes a man patient under difficulties. It has made more good men, good husbands, kind masters, indulgent fathers, than any other blessed thing on this universal earth."

"He is not far from the truth. When I was a young man with our Fathers, who were in charge of Mexican Missions during the yellow-fever epidemic, a plug of tobacco was thought more essential on a journey than money or a substantial meal, for it served not only as a prophylactic against disease, but stilled hunger and thirst; and the Indians helped us on our way with more alacrity when we had a "chew" to offer them than might have been the case otherwise. P. Guardiano used to say to me, 'Bernardo, you will be awfully fat if you eat so much, and you *will* eat if you stay at home, so now go, and take an empty bag with you for alms, as did our Holy Father St. Francis, lest you fill your belly and neglect the missions,' and I used to think of old Rowlands and would sing myself into a cheerful mood by the reflection that

Much victuals serves for gluttony
To fatten men like swine;
But he's a frugal man indeed
That with a leaf can dine,

And needs no napkin for his hands,
His fingers' ends to wipe,
But keeps his kitchen in a box,
And hot roast in his pipe."

"Your mentioning swine in connection with tobacco reminds me of a story apropos of the subject," said the rector. "A preacher who had attended a Methodist convention where smoking had been unanimously voted down as ungodly and unbecoming a minister of the Gospel, met another minister who seemed to enjoy his smoke: 'How is it possible you smoke tobacco, Brother? Pray, give up the unseemly practice. It is alike unclerical and uncleanly; even a pig would not smoke so vile a weed.' The minister of the pipe delivered a mild outpouring of tobacco-fumes and then as mildly said: 'I suppose, Brother, you don't smoke?' 'No, indeed!' exclaimed his friend with virtuous horror. Another puff or two, and then the smoking preacher, who preferred apparently the Socratic mode of argument, rejoined: 'Then, dear Brother, which is more like the pig—you or I?'"

We all laughed heartily.

"Well," said Father O'Keefe, "I do believe there is something in tobacco that makes it a real blessing to the priest or the missionary, quite apart from the personal enjoyment that one derives from the puffing. Not long ago I heard a story which seems odd enough, but which I have no doubt is true. It was related to me by one of the professors of our seminary, and is not unlike his own methods; for he has the reputation of being quite a Jesuit in the way of turning occasions into resources. He was delayed one November evening at a railway station. There was another passenger similarly detained, and both men were pacing the platform to keep off the chill of the autumn night, for the train was not expected to arrive for at least three-quarters of an hour. Naturally the priest was inclined to open conversation with his solitary companion, who, in English fashion, had taken a small pipe from a side pocket and begun to smoke. As the two men for a moment faced each other in passing, the priest noticed in the expression of the stranger a marked attitude of mingled aversion and impatience; and this naturally chilled into silence the saluta-

tion which was on the professor's lips. As he went on, however, the mood of his companion gave him thought. He judged—and as the event proved, rightly—that the sudden frown had been provoked by the evidence of the Roman collar, and that the man, though evidently a gentleman, was one of those prejudiced critics of the priesthood of whom the narrow world is full. In any case the priest would make trial if it were so, and, if need be, stand a rebuff in the attempt to engage the stranger in conversation with the view of softening his humor. The two had passed each other several times, when suddenly the priest stood still in front of the stranger, and said: ‘Excuse me, sir, I perceive from the smoke of your pipe that you use excellent tobacco; would you kindly give me a pinch of it? I have a bad cold in the head and a bit of nicotian dust would relieve the dullness caused by the clogging of the nasal passage.’ The compliment paid to the choice of his weed, took the man by surprise and evidently pleased him. ‘O certainly,’ he replied, as he pulled out his pouch, and shook a small measure of tobacco fragments into the palm of the priest’s hand. The latter thanked him, spoke of the blessings of a pipe on an evening like this, and kept on talking, whilst with his finger he ground the broken leaf into powder. The stranger answered in monotone; but gradually, as the glow of his pipe, increased by the warmth of the professor’s appreciation, caused the chill to melt away, the two began to move side by side, as was natural. ‘I am not often on a journey without a cigar,’ pursued the priest, ‘for tobacco is a wonderful panacea amid the accidents of life. I remember how as a student I was horrified, not to say disgusted, when I perceived for the first time that one of my professors, an extraordinary man in many ways, was addicted to the use of chewing tobacco.’—‘That is, I think, a rather repulsive manner of using the weed,’ rejoined the Englishman, ‘at least in good society.’—‘Well, in the case of the preceptor to whom I allude, I came in time to look upon his habit with indulgence, and even positive reverence.’—‘How?’—‘Why, I learnt that he was a Southern gentleman whose peculiar circumstances had made it a quasi-necessity to acquire the habit of chewing tobacco, and once he had attained that habit, there seemed to him nothing repulsive in it, and so he kept it up.’—

'I can hardly conceive,' replied the Englishman, 'what necessity would compel a man—I mean a gentleman—to acquire such a habit. As a precaution against disease-germs one might use chewing tobacco now and then, but physicians have other drugs probably less offensive to good taste which serve that purpose; and as far as I know they do not use chewing tobacco except in rare cases, just as they use whisky against the effects of poison-bites, when there are no other remedies at hand. I speak from my own experience as a surgeon, though I am not sufficiently familiar with American customs to know what might be done in the States.' 'I am sure,' answered the priest, 'you are quite right in what you say. Nevertheless, there were good reasons in the present instance. The gentleman of whom I speak had been sent abroad to study. After having taken his degree as Doctor in Philosophy and Theology he returned to his Southern home. It was during war-time. A frightful epidemic was at the time decimating the army and the population, and the young man, being a priest, although by reason of his talents destined for a literary career, was at once detailed to do duty as chaplain in the camps. This meant constant attendance on the fever-stricken. I do not know whether you are familiar with the discipline of the Catholic Church, which obliges any priest, regardless of risk or comfort, to assist the sick and dying of his faith, or anyone who calls on him. A Catholic hopes for forgiveness of the wrong he may have done in life, under condition that he proves the sincerity of his sorrow by an explicit avowal of his sins, with an equally explicit promise and resolve to repair the wrong he may have done, if perchance he should recover. This is what we call Confession. It implies, of course, that the priest converse with the dying patient. You can readily imagine what the circumstances of a hospital or a tent where numbers are closely huddled together require in cases like this, especially when you remember that the confession of each is to be guarded as a most solemn secret, and that therefore the priest is bound to do all in his power to get into such communication with the plague-stricken as will safeguard their reputation.'—'Pardon me,' said the stranger, 'do you mean to say that a priest is bound to these offices under all circumstances?'—'Yes, under all, except necessity.'—'And what would be the

penalty if he neglected to comply with the obligation?'—'He would be suspended, and apart from losing his official standing in the Church, would be degraded and regarded as a moral leper, by all who knew of his conduct.'—'You surprise me; I had a different idea of the scope and meaning of what you call *confession*. Would a priest ever give absolution or indulgence without requiring the conditions of repentance and without insisting on the resolve to sin no more?'—'If he did so, the absolution would be invalid and hence perfectly useless, nay, it would be deemed a mockery.'—'And do Catholics who confess know this?'—'Assuredly, every Catholic child sufficiently intelligent will tell you so.'—'Ah, when you say *sufficiently intelligent*, you make an important distinction. I fancy a very large number of your Catholic people are not sufficiently intelligent.'—'That is, of course, a matter about which we must each have our opinion. The really important point remains whether they are taught this, and this only, by Catholic doctrine and authority; and then, when we know that priests teach the people from childhood up, we might ask: Is it a matter which it is so difficult to understand that persons should justly assume it to be beyond the most limited intelligence? I think you could easily get the answer to both these queries, if you were to take up the Penny Catechism which our little children read in Catholic schools. It may contain many things incomprehensible to a mind not so simple as that of the child, but the catechism is quite clear on this point.'—'What you say is very interesting if, as I have no doubt, it be true. Now this young priest, of whom you spoke, found it necessary, I presume, to chew tobacco in order to prevent his inhaling the pest germs? I understand.'—'Yes, for drugs were not so easily to be had when he needed them; but a negro or a soldier could, as a rule, furnish a bit of tobacco. Besides, the priest had often to go a considerable distance to celebrate Mass, that is, to perform certain rites of the Church in order that he might give communion to the dying, which Catholics hold equally essential. These rites have to be performed by a priest fasting, and you will readily understand that the exhaustion incident to travel from place to place, with mostly very wretched accommodation and an empty stomach, increases the dangers of infection; this is lessened

by some prophylactic, such as tobacco in the mouth, which prevents the germs in the air from passing into the stomach and intestines.'—'Very true.'

"To make the story short, for I shall have to go," said Father O'Keefe, "the two kept up a conversation on religion which totally disarmed the prejudiced stranger, who cordially thanked the priest for the information he had obtained—and all that for giving a pinch of snuff."

"Most interesting and instructive, Father O'Keefe. I am sorry you have to go, but we shall see you here again Sunday?"

"Certainly, if possible. *Au revoir, gentlemen.*"

ARTHUR WALDON.

SOCIALISM.

II.

NOT SOCIALISM, BUT SOCIAL REFORM.

THE essence of Socialism is contained in the declaration that man is good by nature, and is sufficient for himself. Our good lies in the natural order. Ignorance and defective environment have led man into the present social evils. To bring him out of this state of misery, two "infallible" means are proposed : universal and free instruction of both sexes, and the placing man in a communistic state of life where he will be on a social equality with others. The Gospel of Christ tells us to resist nature, to curb its vicious inclinations, to look for perfect peace and happiness in the world to come ; Socialism teaches us to follow nature, to satisfy all its desires and to seek real happiness in the enjoyment of this life. While promising liberty and equality, it enslaves man to his corrupted nature and makes him the machine of the State.

Socialism is not merely the malicious work of a few agitators ; it is the natural outgrowth of Protestantism, and as such is of historic necessity, as we shall have occasion to show in a subsequent sketch. Like a mountain torrent, evoked by the storm of the nineteenth century, it dashes down into the valley of time bringing havoc and devastation in its course.

But not all that is put to the credit of Socialists should be termed Socialism. There is a deal of solid good in our modern aspirations for the social uplifting of the laboring classes; we must separate the wheat from the chaff, and encourage every popular movement which makes for diffusion of wealth and physical comfort. A brief discussion of the principal questions with which Socialism deals in its efforts of reform will aid us to get a clearer concept of the Catholic view of Socialism.

PUBLIC OWNERSHIP.

The question of State and municipal ownership has engaged the attention of the public for several years, and the number of its votaries appears to be growing steadily. To believe in public ownership is not to side with the Socialists; for public ownership differs from real Socialism in its aim and end, and in the means it proposes to reach that end. The agitation for public ownership does not seek the upheaval of society or the fall of government; it merely advocates the enlargement of government power and duty. The State is expected to assume the ownership and control of gas, electric light, water, street cars, railroads, telegraph wires, and forests. As these are questions of a purely economic nature, a priest cannot pronounce on them with dogmatic precision, but he ought to be sufficiently acquainted with the theories so as to show himself an intelligent adherent or opponent of the system in question. Personally, I would be in favor of the State controlling our forests and the telegraph—and no more. Well trained and incorruptible officials are absolutely necessary for State service; and such individuals are not so conspicuous in our days, as the recent scandals in the Post Office Department have shown.

There is an evident tendency among men to increase the power of the State, to favor a more paternal government. A great deal of confusion results from the fact that the proper limits and sphere of civil authority are almost universally ignored, although Leo XIII has repeatedly explained them in his glorious encyclicals. The State should not absorb the rights of individuals, but should keep them inviolate, unless they clash with the common good and the interests of others.

The proper office of the government is to foster public well-being and private prosperity, by maintaining peace and good order, safeguarding family life, respecting religion, and punishing evildoers. Civil authority may step in to interfere,—if through strikes there is imminent danger of disturbance to the public peace; if in workshops and factories there is danger to morals through the mixing of sexes or from any occasion of evil; if employers lay unjust burdens on workingmen or condemn them to labor which is degrading to their human dignity; if the health of laborers is endangered by excessive work or the want of sanitary arrangements, or if labor is unsuited to sex or age. But the State should not intervene in or meddle with private concerns any further than is required for the remedy of the evil or the removal of the danger.

The State should not only protect private ownership as something sacred and inviolable, but its policy should be to induce as many people as possible to become owners. By favoring the multiplication of property-holders, the State would effectively contribute to a more equitable division of property, a division so sorely needed in these days when the gulf between immense wealth and abject poverty is daily widening. The workingman should be encouraged to acquire land and put up his own home on it. A man will take more interest in land which is his own than in property which belongs to another. He will anxiously cultivate the ground he owns until it yields him an abundance of good things that foster his health and rejoice his heart. He will cling to the spot and make it his home, dearer to him than foreign lands and gilded palaces. The possessor of the poorest cabin will not change it for the dreams of a socialistic paradise.

Ownership is one of the greatest boons of human life. The social question of the day is a question of home. To assist a workingman in securing a home for himself and family is to benefit society in an eminent degree. "Homeless men are reckless," Cardinal Manning says; "there would be but little patriotism in a country where no man cares to stand *pro aris et focis*." Men who are content with boarding-houses and hotels, and are shirking the duties of home life, are, as a rule, of very little good to the community and frequently constitute a dangerous element. It is God's will that man should live in a home. The Incarnate Word

gave us the blessed example : thirty years of His divine life were wholly spent in a home. In the normal state of things, every one should have his own home, and be surrounded by the duties and charities of life.

Thank God! the number of homes is still proportionately large. Bishop Spalding is responsible for the statement that more than eight million families in the United States are land-owners, and of the thirteen million families among whom the wealth of the country is divided, eleven million families are said to belong to the wage-earning class. The position of the workingman has greatly improved, and is constantly improving. Would it improve more rapidly under public ownership? Experimental communities in America have proved signal failures. Should the government now try the experiment? If so, where should it begin, and where end? If the State is to supply schools, libraries, museums, public baths,—why not provide all with food, clothing, and shelter? It is good to support those who cannot help themselves; nay, it is the duty of the State to do so; but it is wicked to promote pauperism. By all means let us have free education in the primary branches for the poor and destitute, teach them the three "Rs," and give them a good start in life; but let all those who have the means pay for the education of their children.

The best way to promote social prosperity is to multiply opportunities ; for opportunities serve as incentives to labor. It is right to check deceit and cruel exploitation, but it is wrong to deprive talent and energy of the incentive to action and the natural reward. The present industrial system has its defects like every other human institution, but it has its great advantages. Private enterprise has more initiative and adaptability than large concerns could offer. Individual capitalists are more economical and more enterprising managers than public boards or state officials. "Their keenly interested eyes and ears are ever on the watch for opportunities, for improvements, for new openings ; and having to consult nothing but their own judgment, they are much quicker in adapting themselves to situations and taking advantage of turns of trade. They will undertake risks that a board would not agree to, and they will have entered the field and established a footing long before a manager can get his directors to stir a finger."¹

¹ Rae, *Contemporary Socialism*.

Indeed, the people at large will show little anxiety to take the monopoly privilege out of the hands of individuals so long as the latter make no flagrant abuse of it. Professor Hugo R. Meyer, of Harvard, will furnish statistics to prove that in Australia and New Zealand where public ownership has been experimented on in a large scale, it has been a wretched failure. Both countries, though full of natural resources, are now in a condition of stagnation and deplorable dulness. The government should not crush private enterprise, but should encourage and protect it ; it should not assume the task of a manufacturer and merchant, but leave full play to individual energy.

CAPITAL AND LABOR.

Capital has been fitly compared to a musical instrument ; it must be skilfully handled before it delights. Capital itself is the result of labor, in the first place, and the fruit of abstinence from consumption.

Industrial efficiency depends more on the mind than on physical power. The Germans have a saying that every workman works also with his head. A workingman with a "mechanical head" and a trained eye can produce three times the amount of work, and produce a better kind of work, than the dull and untrained. In fact, brain work is the most useful of all work. The rare genius of inventors, the shrewd perseverance of the discoverers, the sharp foresight of investors, the daring enterprise of capitalists, are as necessary to the well-being of society as the labor and toil of the workingman. Capitalists and workingmen should live together in perfect harmony—work for each other. He who sows the seed of discord between rich and poor or creates hostility between laborer and employer, does the work of the devil. The religion of Christ draws rich and poor together, by reminding each class of its duties to the other. The spirit of evil separates them and makes them enemies. Capital and labor depend on each other ; they fit into one another. Capital cannot do without labor, and labor cannot do without capital. Mental agreement results in mental well-being. "The workingman," Cardinal Manning remarks, "has the loving capital of strength and skill. If strength and skill are unproductive without gold

and silver, gold and silver are dead without strength and skill. A free and faithful contract between them is necessary for the productiveness of both." It is unfair and reckless to state that capital gets all, and that labor receives little or nothing of the product. According to the United States Census of 1900, more than half of the entire net product of manufacturing and mechanical industries was paid out to labor. The wage-earner was enabled to get his share of the product by the brains of the inventor and manager, and the use of capital in supplying machinery and transportation.

The workingman is now in a better condition than he has been for three hundred years, or rather since the days of the unfortunate Reformation. He is better fed and clad; his wages have risen in amount and purchasing power; his hours of labor have become fewer; he is able to enter unions and "strike" for higher wages, and has every prospect before him of further and substantial improvement. The poor have certainly not grown poorer in the last fifty years. But we may ask the practical question: Have wages increased in proportion to our national wealth? In some branches of work, it seems, labor receives its adequate portion, but in others, labor does not receive its fair share of the product. The capitalist should learn that higher wages tend to develop skilful labor. The workingman is put on his metal to throw all his resources into action. Inadequate remuneration prevents the development of personal efficiency, by drying up the sources of hopefulness and cheerfulness in the workingman's heart. Mr. Rae says: "The intelligent workman takes less time to learn his trade, needs less superintendence at his work, and is less wasteful of materials; and the cheerful workman, besides these merits, expends more energy with less exhaustion. But men can have no hope in their work while they live purely from hand to mouth, and you cannot spread habits of intelligence among the laboring class if their means are too poor or their leisure too short to enable them to participate in the culture that is going on around them."

The employer should remember that justice and charity are the great factors of prosperity and progress. He has no right to say to the workingman: "I can give whatever wages I please; if you are not satisfied with what I offer, you may seek employ-

ment elsewhere." He cannot deprive the workingman of his just and proper share in the product, nor can a workingman accept any rate of wages whatever. Why not? Leo XIII answers us in his Labor Encyclical: A man's labor has two notes or characters; first, it is personal, because it is the exertion of individual power for personal profit; secondly, it is necessary, because the natural law of self-preservation obliges him to work in order to live. If labor were merely personal, then a man might take any amount of wages offered him; but as labor is necessary to sustain life, a man is bound to get enough from his work to live, and, in the case of a married man, to support himself and his family in reasonable and frugal comfort. The workingman has a right, not merely to vegetate, not merely to earn his bread, but to live and eat his bread with butter; that is, he has a right to expect a share in the innocent pleasures and comforts of life.

But no sane man, in a civilized state of society, can hope for the full product of his labor. You cannot put your hand on articles of use or value that others have not helped to make. The shoes you wear on your feet went through a long process of production before you tried them on. Should the cobbler get the whole amount you paid for them, as the full price of his work? What about the farmer who sowed and harvested the grass that fed the ox which gave the hide? Will you allow nothing for the merchant who imported the leather, or for nails and machinery and many other articles necessary in shoe-making?

At the end you will have to admit that capital is nothing but hard old labor. Our biggest capitalists in this country became rich by hard work; and not by "mere luck," as some imagine. *Nil sine magno labore dedit mortalibus.* They used their brains and hands almost without ceasing; they saved and abstained; they watched opportunities, and sometimes they staked their fortune or risked their health to secure increase of their wealth. And while they thus grew rich themselves, they enriched thousands of their poor fellow-citizens and made hundreds of thousands comfortable in life.

Men rave occasionally about capitalists making enormous gains. Do they ever reflect on their losses? Millions are sunk in new enterprises; and if the experiment proves a failure, who

sustains the loss? Those who put up the factory, all the different mechanics, and all who worked in it, received their wages; all the money was expended in labor. We all, undoubtedly, have seen large business firms that had given employment to many for years, and had made families comfortable and even prosperous, fail. The management of the concern was taken out of their hands and they who furnished the big capital and had given bread and butter to so many workingmen, were left penniless.

He who foments strife and discord between capitalist and workingman is doing harm to both, but injures more seriously the chance of the latter. There are wicked men on both sides, and there consequently will always be a chasm between the crowd of loafers, criminals, and jail-birds—and the heartless rich; but there never should be any antagonism between the wealthy employers and the steady, thrifty laborers.

STRIKES.

Wealth, honorably acquired, must be respected. Wealth employed in industrial enterprises, provides work for the masses of men, and gives them an honorable existence. If the wealthy man is a true Christian, he will consider himself the steward of the things he possesses, and use them for the benefit of others. But, alas! selfishness is more intense and universal now, it appears, than ever before in the Christian era. The rich regard themselves as absolute proprietors of their wealth, and as no longer responsible to anybody for the handling of their money. The capitalist puts his confidence in his money and believes himself invulnerable in his wealth. And frequently the poor workingman has no freedom of choice; he must either agree to the conditions of the employer, or hunger and starve with wife and children. Is there no human weapon with which he may defend himself against a cruel, greedy employer? As long as his cause is just, he has a right to *strike*; for he has the right to work or not to work. Strikes are as old as the world; they have been, like war, inevitable in the course of history. At present they are frequently the only power in the hands of the working people to restrain the despotism of capital.

In strikes, the innocent suffer with the guilty, and the great

public generally pays the expenses, after an agreement has been reached. Think of the cost of 2,515 strikes between the years 1881 and 1900, in the coal industry alone, and no longer wonder why the price of coal has been screwed up and kept up! However, there is one consoling feature in the history of our strikes: the number of embittered strikes is decreasing. Yes, our strikes are less bitter, because labor is better organized. Rufian attacks of persons and destruction of property are denounced by labor leaders. The causes and probable effects of a contemplated strike are openly and intelligently discussed; law and order are counselled on every side. "If you want to spoil your cause," John Mitchell said to his miners, "and lose every sacrifice you have made for yourselves and your families, give way to your temper, and commit some violence. Just a few outbreaks like this, and the public good will to which we must look in the last resort, will fail us, and we deserve to lose it."

A few years ago strikes were looked upon with popular horror and dismay. Now they seem to be regarded with a sort of popular sympathy—at least in a number of instances. At a recent strike of electric roads the great majority of the people were in sympathy with the strikers and were willing to walk, instead of ride on the cars, for several weeks, rather than see the strikers lose. Why? There was a current feeling among the citizens that labor did not get a fair share of the earnings of the company.

One kind of strike, called the sympathetic strike, is fortunately losing in popular favor. It should be universally discouraged; the press should be unwearying in denouncing it and in exposing its unjust and ridiculous demands. In last year's great coal strike John Mitchell told his hearers that he had never known a sympathetic strike to succeed. As a rule, trade unions oppose sympathetic strikes—in fact, any strike which can be averted. Strikes should be prevented; or, if called, should be speedily settled by voluntary tribunals of arbitration, composed of employers and employed, in their respective unions.

A priest who would indiscriminately condemn strikes should not be praised for pastoral prudence. If a strike breaks out in his parish it may be his duty to counsel law and order, but it would be injurious to the sacred work of his ministry did he give an

unqualified disapproval of what his people consider a necessary means to shorten the hours of hard labor or to increase their insufficient wages.

A strike has been fitly called a double-edged sword ; it wounds the workingman and the employer. It goes even further ; it hurts an entirely innocent party—the public—whose general interests are seriously affected by a paralysis of labor and trade, while at the same time it sometimes gives occasion to public violence and disorder.

Every effort made to bring employer and employed together, and to let them both see their real interests in a common cause, is a move in the right direction, and will help to abate the unnecessary antagonism now existing between rich and poor. A mutual acquaintance with each other's duties and struggles will soften asperity of feeling on both sides. The employer will learn of the hardships and trials of the workingman's life, while the latter will find out that the rich are not always bedded on roses, but that wealth imposes slave-driving exactions on its possessor.

But strikes and lock-outs will not disappear in the future. Bishop Spalding points his finger at a dangerous microbe of discontent : "The fierce competitive system under which we live, and which results in over-capitalization and over-production, is responsible for many of the evils from which we suffer. Some of our greatest industries are capitalized at four and five times their real value, and every possible device is resorted to in order to pay dividends on the "watered" stock. The outcome, sooner or later, is a panic which destroys hundreds of millions of dollars and brings wretchedness and want to hundreds of human beings."

TRADE UNIONS.

Workingmen have better weapons of protection than strikes—in their labor and trade unions, established for mutual help in need. A natural impulse unites men in civil society ; the same impulse binds them together in associations and unions. Holy Scripture recognizes the universal tendency of man who has the experience of his own weakness, to call in assistance from without. "It is better that two should be together than one ; for they have the advantage of their society. If one fall, he shall be supported

by the other. Woe to him that is alone, for when he falleth, he hath none to lift him up.”² “Brother that is helped by his brother is like a strong city.”³ Man has the natural right to enter into associations or unions which are founded for the private advantage of its members. The State cannot forbid its citizens to form such societies that are for the mutual benefit of its individuals; it must protect the natural rights of men by protecting such societies, unless they should become evidently bad, unjust, or dangerous to the State.

Labor has the same right as capital to organize and to unite. In his *Gospel of Wealth*, Mr. Carnegie, who has had a long experience with unions, avows their beneficial effects on labor and capital: “The right of the workingman to combine and to form trade unions is no less sacred than the manufacturer’s to enter into associations and conferences with his fellows, and it must sooner or later be conceded. Indeed, it gives one but a poor opinion of the American workman, if he permits himself to be deprived of a right which his fellow in England long since conquered for himself. My experience has been that trade unions, upon the whole, are beneficial both to labor and to capital. They certainly educate the workingmen and give them a truer conception of the relations of capital and labor than they could otherwise form. The ablest and the best workmen eventually come to the front in these organizations.”

The advance of trade unions in the United States is not to be dreaded as an evil. It is daily growing more self-conscious and prudent, and will be a conservative force in the land. These unions are only at the beginning of their usefulness. They have it in their power to increase the price of labor and to shorten the hours of the working-day. There has been a great deal of wild talk and writing about the annoying conduct of union men, reducing the working hours to an unreasonable extent and driving men to the drinking saloon and gambling den in their idle hours, and the like. Experience shows that long hours of hard labor do not keep men from dissipation; on the contrary, long hours are often predisposing causes of drunkenness, and other physical and moral evils.

² Eccl. 4.

³ Prov. 15.

It cannot be reasonably expected that a normal working-day of uniform length be established; the relative strain of the different trades is to determine the number of hours. Should not the workingmen themselves who have the test of experience be allowed to give their opinion on the number of hours as well as the employer?

One good result of unionism, already evident, is to remove the feeling of insecurity in the workingman's condition. "Trade unions," Rae says, "have taken away the shadow of despondency that hung over the hired laborer's lot." Trade unions are here to stay. Employers will not get rid of them by ignoring them or treating them with ridicule and contempt. Unionism has to be recognized and respected. Employers have to deal, not with a theory merely, but with a stubborn fact. It will be suicidal to cling to the old insane rule: "My business is my own; nobody shall dictate to me; I am independent of any man." Employers will have to come to terms with organized labor. It is to their own interest to work harmoniously with union men, to make them feel that they are a part of the concern, and not a hostile element in it. The employer should not be the sole dictator of his business; he should divide his authority with his employees; he should take the men into a kind of practical partnership; he should discuss with them, in a friendly way, conditions, hours, and wages. He cannot say with justice, far less with charity: "Take this work at such a price or leave." Men are implicitly encouraged to marry, to buy land, to settle down, to build homes near their place of work. It would be hard to break up their homes, sacrifice their earnings and leave, because the manager agrees with the sentiment that the public has no claim on him which he must respect.

Employers who take the trouble of studying the various phases and tendencies of unionism, are growing less hostile to it; nay, even see in it the dawn of better days for both capital and labor. W. H. Sayward, of Boston, speaking from the side of the employers, says: "My experience has convinced me that labor thoroughly organized and honestly recognized is even more important for the employer than for the workmen. It makes possible a working method between the two parties, which removes, one by one, the most dangerous elements of conflict and misunderstanding."

The prevalent tendency of trade unions in this country is not to interfere with the power and growth of wealth, but to ascertain their natural rights as an essential part in the production of wealth. They sometimes appear to overstep the wide limits of justice and right. Thus union men frequently insist on a limitation of the number of apprentices in their trade. This happens when members of the trade union are without work. It is a just and intelligent way to meet competing forces that endanger the position of the workingmen themselves. If workingmen of the union have made use of the "boycott," it was, like "the walking-delegate," in their opinion, a self-defence against the "black-listing" of the employer.

As unionism is growing more conservative, so it becomes less hostile to non-union men, less reckless in the use of the boycott and the strike, and more anxious to encourage the best endeavors among the better and stronger workers. And though we hear occasionally of glaring abuse of unionism made by the worthless element of those who control it, and of dissension, confusion, and even tyranny practised by insolent walking-delegates, still the organization of labor is not to be blamed for the misconduct of its members.

Priests should be careful not to show any animosity against unionism, because of some real grievance in a particular case. The common good must often disregard an individual inconvenience. Our workingmen have been vastly benefited by the trade union, and they will not easily forget it. "Labor organization," as Brooks maintains, "in spite of every unhappy fault that can be laid to its charge, stands for the higher standard of living. To break it, means longer hours, lower wages, and a bitterer condition among the workers." It means more than that. If unionism is crushed, Socialism will thrive in its stead. Socialists are hostile to the trade union; they are constantly rejoicing at the enmity of capital to organized labor. Their joy would be full, if bishops and priests would proscribe the union. Our friendly and intelligent interest in trade unions will strengthen and improve them. We shall retain the respect and affection of our working-people, and encourage them to boycott their worst enemies: the saloon, the gambling place, the low theatre, dime novels, socialistic litera-

ture, profanity of speech, and last—not least,—the irresponsible walking-delegate.

MAN AND MACHINE.

As trade unions are increasing, the complaint that machinery has ruined manual labor has become less frequent, and the workingman takes more kindly to the machine. At first, individuals did suffer from the introduction of machinery, and men were frightened and ran away from it, as a horse shies at the first sight and sound of a steam-roller; but when they got up close to it and realized that it was the product of human labor and skill, their agitation ceased. The revolution produced in the labor world by machinery borders on the fabulous: a stone crusher does the work of six hundred men; a steam shovel does in eight minutes what a hand shovel did in ten hours. And yet labor statisticians assure us that machinery has not displaced labor, but more than doubled it. Machinery produces wealth, and the production of wealth makes work. More hands are now employed in the various branches of industry than previous to the introduction of the machine. Besides, the many new inventions have created new industries and have multiplied employment. How many are now employed in railroads, at the telegraph, telephone, automobile, bicycle?

Machinery, like unionism, has come to remain, and in the Providence of God, is destined to serve capital and labor alike. It has not been introduced to grind money out of the laborer, but to lighten his work and give him a decent share in the product. If in some instances machinery makes brutes or machines of men, if workingmen are driven at a gallop, driven to madness and an untimely death, not the machine, but somebody else is to be blamed. Accidents have multiplied since the machine came into the shop, and not seldom it happens that the employee receives little or no indemnification or compensation. Some corporations, indeed, act honorably with injured workmen, others throw them aside like useless tools or old machines.

The need of a healthy factory legislation becomes daily more peremptory; it is the crying need of the hour. "We are behind most civilized people in our treatment of industrial accidents," as

Brooks admits. No country is so weak and deficient in the proper legislative enactments in favor of the workingman as the United States. Our magnates of industry have owned or at least controlled municipal and State legislators. The candidates of the people are the candidates of "bosses" and "wire-pullers." We have no sceptered kings in this country, and we do not sigh for their coming; but we have gold kings, silver kings, railroad kings, oil kings, rubber kings, pork, beer, and whiskey kings, who put their trust in the power of money and rule with the purse. Money manipulates caucuses and conventions, and buys up votes and candidates. The *aurea sacra fames* has turned many of our councils and legislatures into the willing tools and sordid hirelings of trusts and syndicates, and of other harpies of public and private business. Thus chartered privileges are secured by which labor is defrauded of a considerable portion of its product. Is Bishop Spalding wrong in declaring that our politics have become essentially immoral? When will people place their interests in the hands of incorruptible men who will right the wrong? A sound insurance system, indemnifying not only against accidents, but against reverses of life, such as sickness, loss of work, old age, would give the laboring classes what at the present they need the most, security of existence, and would keep them from drifting into Socialism. Legislation should force such an accident insurance upon any business concern where machinery is employed. Nowhere in the world has machinery developed so swiftly as here in the United States, and nowhere has a more niggardly return been made to its victims than here, owing to the backwardness of our legislature. "It would be difficult," Willoughby says in his *Workingmen's Insurance*, "to think of another field of social or legal reform in which the United States is so far behind other nations. The most depressing feature of the situation lies in the fact that the very principles involved in the gradual evolution from the limited liability of the employers to that of the compulsory indemnification by them of practically all injured employees, are as yet not even comprehended in the United States." Here is a source of discontent among the laboring classes and a fertile field for Socialism.

The industrial machine is the handmaid and friend of the workingman; but the political machine is his real enemy. This

political machine is in the hands of bosses and wire-pullers who have words of sweetness for the voters before the election is held, and make all desirable promises to the laboring classes which they never remember after the polls are closed. An occasional instruction on the solemn and sacred trust of voting and on the hideous crime of selling or purchasing votes is within the line of priestly duty. While abstaining from any personal reference to candidates or without going into details of local or national politics, the priest may, in a few earnest, well-chosen words, summon Christians to their duties as citizens and effectively contribute to the purification of politics, and to the destruction of the disreputable "machine."

CHILDREN AND WOMEN IN FACTORIES.

The immortal Leo XIII warned parents, guardians, and employers against child-labor. It is cruel to place children in workshops and factories, before their bodies and minds are sufficiently mature. An indolent father or a greedy mother should meet with severe punishment for obliging little children to earn money for the household; employers who admit such children for work are equally guilty. A priest should use every influence within his reach to prevent such cruelty to children whose bodies are crippled and whose minds are dulled by labor unfitted to their age.

Similar harm is done to women. The criminal conduct of so many mothers even, who are permitted to live outside jail and the state-prison, drives women into work in factories and workshops which is often not suited to their physical and moral constitution. We have only to look at so many women in our mill-towns and see their pale, pinched, and care-worn faces, exhausted from excessive work, half deaf from the whir and buzz of machinery, haunted by the spectre of consumption,—and we shall easily realize how many poor women are dying by a slow martyrdom caused by unnatural work. Were it not for the Christian religion that brings the sunshine of hope and confidence into the dreary lives of these women, many of them would turn maniacs. Indeed, if we had the right sort of men leading in civil and domestic circles, women would not be allowed to slave in work which men only should perform,

At any rate, married women should not be permitted—a case of extreme necessity excepted—to work in factories. A married woman has entered into a solemn contract with man, before God, to fulfil her duties as wife, mother, and housekeeper. This contract cannot be broken, even with her own consent. The law of nature requires that a mother give her whole care and time to her children and her home. To violate this law would mean to ruin home-life and thus to sap the foundation of society. It happens in parishes composed of factory people that young women after entering wedlock continue to work in the mill. Such a custom is extremely demoralizing and injurious to the Christian home. The priest must make every effort to keep married women at their proper place of work. Leo XIII sums it up briefly : "A woman is by nature fitted for home work, and it is that which is best adapted to preserve her modesty, and to promote the good bringing-up of children, and the well-being of the family."

There are a few reflections that may aid us to judge fairly of the merits of the theories regarding the social question of the day. We do not help the cause of religion by placing ourselves in constant and direct opposition to all modern movements. It is unprofitable to sigh for the days that are gone and to long for institutions that will never return. It is wrong to overlook the improvements and achievements of our time, and to condemn universally the actual tendencies and lawful aspirations of our age. God is in every age : He is with us now, and He will be with us in the future. It is our duty as priests to distinguish between right and wrong, between an established truth and a debatable opinion,—to purge present agitations of their vicious elements, and to direct them into safe channels. *In dubiis semper libertas.* We may differ in opinion, and yet travel in the same car and occupy the same seat. *In omnibus caritas.* Let charity prevail when and wherever it be possible. Hearts that are filled with the spirit of charity will not quail under ills and trials of life, or shrink from the duties of the hour. "Charity beareth all things, believeth all things, hopeth all things, endureth all things."⁴

WILLIAM STANG.

Providence, R. I.

⁴ 1 Cor. 13 : 7.



Analecta.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

INDULTUM CONCEDITUR MINISTRO GEN. CAPPUCINORUM PRO
TRANSLATIONE DOMORUM NOVITIATUS PRO PROVINCIIS GAL-
LIAE.

Beatissime Pater,

Fr. Iucundus a Montorio, Ordinis Min. Cappuccinorum Procurator Generalis, ad pedes S. V. humiliter provolutus, de pleno consensu Generalis Ministri, exponit: quod nuper Religiosi Cappuccini sub ditione Gubernii Gallici e suis Coenobiis fere omnes vi expulsi sunt, et alii in Helvetiam, alii in Italiam, alii alio perrexerunt; et consequenter Novitios ipsos secum duxerunt. Circa quod S. Congregatio Episcoporum et Regularium sub die 23 Iunii 1880 ad preces P. Commissarii Generalis Francisci de Villa-Franca, Ministris Galliarum, Corsicae et Sabaudiae concessit gratiam, cuius vigore Novitii transferri possent alio, absque eorum novitiatus, seu probationis interruptione. Cum eaedem nunc militent circumstantiae, orator idem implorat Indultum ab Apostolica benignitate, pro earumdem Provinciarum Novitiis, et si qui Novitii iam translati fuerint, eadem gratia, opportuna sanatione gaudere valeant.

Et Deus, etc.

Vigore specialium facultatum a SSmo Dno Nostro concessa-

rum, Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis precibus P. Procuratoris Generalis Ordinis Min. Capuccinorum necessarias et oportunas facultates P. Ministro Generali benigne tribuit, quarum vi indulgere valeat, ut Novitii sui Ordinis in Gallia existentes e domibus Novitiatus, mutato etiam in alium decentem habitu religioso, si necessitas id exigat, alio extra Galliam transferri possint, in locum tamen ubi omnia habeantur quae pro novitiatu requiruntur, in eoque novitiatum, quin per praemissa interruptus censeri debeat, perficiant, facta vero a singulis novitiis ante professionem declaratione in scriptis sese hoc indulto uti velle, quae declaratio adnotanda erit in libris professionum et caute asservanda. Contrariis quibuscumque non obstantibus.

Romae 16 Maii 1903.

L. † S.

D. Card. FERRATA, Praef.

PH. GIUSTINI, Secret.

E SACRA CONGREGATIONE RITUUM.

NEO-ORDINATI RECENTI IMPOSITUM NOCTURNUM, OMISSIS INVITATORIO, HYMNO ET LECTIONIBUS.

Sacra Rituum Congregatio in *Granatensi* 11 Augusti 1860 ad XIV declaravit: "Verba Pontificalis Romani *Nocturnum talis diei* intelligi de unico Nocturno in feriali, vel de prima dominica, ut in Psalterio, id est duodecim Psalmorum cum suis antiphonis de tempore, quem Episcopus ordinans designare potest vel ipsius diei quo habet ordinationem, vel alterius pro suo arbitrio. Quando vero Episcopus nihil aliud exprimit, quam id quod verba Pontificalis referunt, dicendum esse Nocturnum feriae, quae respondeat illi diei in qua facta est ordinatio." Insuper ex decreto eiusdem Sacrae Congregationis N. 4042 *Urbis* 27 Iunii 1899 ad I "Pro Nocturno talis diei" intelligendus est Nocturnus ferialis, vel primus Festi, aut dominicae in Psalterio, prout Ordinatio in Feria, Festo aut dominica habita sit." Nunc autem alia quaestio exorta et pro opportuna solutione proposita fuit; nempe: "Utrum ad hunc Nocturnum etiam Psalmus *Venite exultemus*, Hymnus et Lec-

tiones addenda sint, vel potius sufficienti Psalmi cum respectivis Antiphonis ad talem Nocturnum spectantes?"

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, auditio voto Commissionis Liturgicae omnibusque accurate perpensis, propositae quaestioni respondendum esse censuit: "Negative ad primam partem; affirmative ad secundam."

Atque ita rescripsit, die 10 Iulii 1903.

Ita reperitur ex Actis et Regestis Secretariae Sacrorum Rituum Congregationis, in fidem, etc.

Ex eadem Secretaria, die 10 Iulii 1903.

D. PANICI, *Archiep. Laodic. S. R. C. Sec.*

E S. R. UNIV. INQUISITIONE.

DUBIUM DE CAUTIONIBUS EXIGENDIS IN MATRIMONIIS MIXTIS.

Beatissime Pater,

Cautionibus ab Ecclesia requisitis de conditionibus implendis ad hunc usque diem scriptis satisfactum est. Attamen magna oritur difficultas pro obtainendis hisce cautionibus, quando mulier catholica matrimonium inire intendit cum milite acatholico in gradu saltem maiore constituto. Viget enim in N... regionibus decretum regium sub gravibus poenis prohibens quominus milites ulla cautions praestent per litteras reversales, sive per iuramentum, sive per simplicem promissionem. Quare ad pedes Sanctitatis Vestrae provolutus Ordinarius N. directionem certam hisce in casibus expostulat, et quidem querit:

I. An ab impedimento mixtae religionis dispensari possit, si pars acatholica (quaecumque est) cautions requisitas per litteras reversales, sive per iuramentum, sive per promissionem saltem omnimode recuset?

II. An sufficiat assertio partis catholicae sub iuramento data, partem acatholicam de conditionibus implendis sibi fidem praestasse?

III. An permitti possit, ut ante vel post matrimonium pars catholica etiam coram ministello acatholico ad praestandum consensum matrimoniale se sistat, si pars catholica in scriptis decla-

raverit mere passive se gerere et nullo modo ritui protestantico adhaerere velle?

Et Deus. . . .

Feria IV, 10 Decembris 1902.

In Congregatione generali S. Romanae et Universalis Inquisitionis, Emi ac Rmi DD. Cardinales in rebus fidei et morum Generales Inquisitores, propositis suprascriptis dubiis, ac praehabito voto RR. DD. Consultorum, respondendum decreverunt:

Ad I. *Negative, et detur Instructio 15 Novembris 1858.*

Ad II. *Per se et generatim negative, et ad mentem.* Mens est: Quod si in aliquo casu extraordinario talia concurrent adiuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de huiusmodi cautionum sinceritate pro praesenti, quam de earum adimplemento pro futuro, specialesque omnino adsint rationes impedientes ne consueto modo cautions praestentur, ipsius conscientiae et prudentiae. Caeteroquin non obstante decreto regio, opportunae exhibeantur in scriptis cautiones, sicut hucusque factum est; neque detur dispensatio nisi Episcopus moraliter certus sit eas impletum iri.

Ad III. *Negative, et detur Instructio 17 Februarii 1864.*

Feria VI die 12 Decembris 1902, facta autem a R. P. D. Adsessore S. O. relatione de his omnibus SSmo D. N. Leoni PP. XIII, idem SSmus D. N. Emorum Patrum resolutionem approbavit.

J. Can. MANCINI, S. R. et U. I. Not.

E S. CONGREGATIONE INDULGENTIARUM.

CONCESSIO INDULGENTIAE 300 DIERUM RECITANTIBUS SEQUENTEM
ORATIONEM IN HONOREM S. BLASII EP. ET MART.

O gloriose S. Blasi, qui, brevi oratione, perfectam restituisti sanitatem puerulo, qui, ob piscis spinam gutturi inhaesam, extremum erat emissurus spiritum, concede nobis omnibus gratiam tui. patrocinii efficaciam in omnibus gutturis infirmitatibus sentiendi; potissimum autem, fidi praceptorum S. Ecclesiae exercitio, hunc tam periculis obnoxium sensum mortificandi. Qui tuo martyrio Ecclesiae praeclarum testimonium fidei reliquisti, fac possimus

hunc divinum donum servare, ac citra vanum hominum metum, verbis et operibus, veritates eiusdem fidei tam, nostra aetate, op-pugnatae et obscuratae defendere. Amen.

EX AUDIENTIA SS.MI.

Die 16 Augusti 1902.

SS.mus Dominus noster Leo, d. p. Papa XIII, referente me infrascripto S. Congregationis de Propaganda Fide pro NN. R. P. D. Secretario, attentis expositis, omnibus Christifidelibus utriusque sexus et cuiuscumque ritus, devote recitantibus praedictam orationem in honorem S. Blasii Episcopi et Martyris Sebasteni, Indulgentiam 300 dierum semel in die lucrandam, et etiam animabus in Purgatorio detentis per modum suffragii applicabilem, benigne concedere dignatus est. Praesentibus *in perpetuum* valitulis. Contrariis quibuscumque minime obstantibus.

Datum Romae, ex Aedibus dictae S. Congregationis, die et anno uti supra.

HIERONYMUS ROLLERI, Pro R. P., *Secret.*

L. + S.

Huius Rescripti exemplar exhibitum fuit huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 13 Maii 1903.

L. + S.

Pro R. P. D. FRANCISCO, *Archiep. Amiden.*, *Secret.*

JOSEPHUS M. CAN. COSELLI, *Substit.*

E SACRA CONGREGATIONE SUPER NEG. ECOL. EXTR.

PRAEFECTURA APL. "LA INTENDENCIA ORIENTAL" ERIGITUR IN COLUMBIANA REPUBLICA, ET COMMITTITUR CONGREGATIONI "LA COMPAGNIE DE MARIE."

Ex Audientia SSmi. Die 23 Iunii 1903.

Cum perplures gentis Indicae tribus in territorio Columbianae Republicae, in America Meridionali, diffusae inveniantur, quae

sine religionis lumine et sine regula morum vivunt, optimo sane consilio inter S. Sedem et Gubernium Columbianum, die 29 Decembris anni 1902, Conventio inita est eum in finem, ut earundem tribuum evangelizationi christianaequae institutioni faciliori ac promptiori modo provideri possit. Idcirco in praedicta Conventione nonnullae apostolicae Praefecturae proponuntur erigendae, quas inter, et magni quidem momenti, missio vulgo "*La Intendencia Oriental*" nuncupata: cui Praefecturae, in appendice ad eandem Conventionem, sequentes limites adsignantur: "Partiendo del punto en que el tercer meridiano al E. de Bogotà corta el rio Meta, sigase la corriente de este rio hasta el Orinoco; yendo contra corriente del Orinoco (limite con Venezuela) hasta la Piedra del Cocuy, que es un extremo de la frontera entre la dicha Republica de Venezuela y el Brasile; recorranse los limites de Colombia con el Brasil y el Perù, hasta llegar al referido tercer meridiano al E. de Bogotà."

Cum vero eiusmodi Praefectura Apostolica curis missionariorum demandanda sit, expediens visum est illam committere Congregationi "La Compagnie de Marie" nuncupatae. Quae omnia Sanctissimo Domino Nostro Leoni divina Providentia PP. XIII per me infrascriptum Secretarium S. C. Negotiis Ecclesiasticis Extraordinariis praepositae relata, Sanctitas Sua benigne approbare et confirmare dignata est: ea tamen lege, ut Praefectus Apostolicus ab hac S. Congregatione sit nominandus caeterique religiosi sacerdotes eiusdem religiosae societatis, Apostolicae Praefecturae addicti, quoad regularum observantiam, a suo Superiori Generali immediate dependeant. Super quibus eadem S. Sua mandavit hoc edi decretum et in acta praelaudatae S. Congregationis referri.

Contrariis quibuscumque minime obstantibus.

Datum Romae e Secret. eiusdem S. Cong. die, mense et anno praedictis.

L. + S.

PETRUS, *Archiep. Caesariensis, Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

I. S. CONGREGATION OF BISHOPS AND REGULARS grants the petition of the Procurator General of the Franciscans to transfer the novitiate of the Order from France to other countries. In the meantime the novices, having made a solemn declaration that they wish to avail themselves of this permission, may, if necessary, assume any other suitable garb, and continue their novitiate as though there had been no interruption, as soon as the new houses have been established to receive them.

II. S. CONGREGATION OF RITES interprets the expression *Nocturnum talis diei* in the Roman Pontifical (which enjoins the recitation of one Nocturn upon the newly-ordained) to mean the Psalms with their respective Antiphons only, not including the Hymns and Lessons.

III. S. CONGREGATION OF THE INQUISITION decides an important question regarding the promises to be made by the non-Catholic party in a mixed marriage. Whilst the bishop is to exercise a just discretion as to the form (written or verbal) to be used in different circumstances, he is not at liberty to dispense from the demand of a guarantee which secures for the Catholic party absolute freedom in the exercise of religious duties, and also Baptism, together with Catholic training, for the children with which their union may be blessed. The avowal of the Catholic party stating, even under oath, that the non-Catholic party has made such a promise privately to himself (or herself), is not sufficient; it must be made before the authorized witness to the marriage, and in such a way that the bishop, before giving the dispensation, not only knows that the promise has been honestly made, but feels morally certain that it will be fulfilled. The subject is discussed at greater length in the Conference Department of this number.

IV. S. CONGREGATION OF INDULGENCES accords 300 days of indulgence for the recitation of a prayer in honor of St. Blaise.

V. S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS sanctions the erection of a Missionary Institute to be established in Colombia, South America, for the diffusion of Christian instruction.

OUR "TIPPING" HABIT.

All the world knows that the Catholic priest, and most of all the average American priest, is of the big-hearted sort of men who readily sympathize and generously give. Any of the tribe "tramp" will testify to this fact, and book-agents and insurance-policy writers of every description usually begin a successful season by looking up a stray Hoffman's or a Wiltzus' "Catholic Clergy List." The black brother in the sleeping car, in the hotel entry, the dining hall, or barber-shop, has a select smile and bow for the Roman collar, and usually ends his purifying process of the clerical cowl by a certain graceful twist of the whisk which indicates the degree of his immediate expectations. The Catholic priest, unless he is very poor or exceptionally parsimonious, or under the pious control of an economic sister who keeps house for him, will "tip" generously and on all possible occasions.

Now this habit is no doubt a good testimony to the general virtuousness of the clerical body; for it is better to be generous than to be niggardly, and wiser to make friends through mammon than to let it lie in the chest and too near one's own heart. It is also true that it is an act of charity to increase the earnings of a hack-driver or a hotel servant who slaves all day for a pittance, and who has probably some other mouths besides his own to feed. Moreover, it conciliates the working class, who instinctively recognize in the priest a friend to whom they are willing to listen when they need correction or advice.

But there is another view to be taken of this habit. And that appears when the feeing is done from mere sentiment or through a wish to conform to usage. A traveller or guest at a hotel receives services which must be regarded as duties to him and for which he is distinctly charged by the management of the house.

A guest or patron who requires extra services, not contemplated or charged for by the company, should, of course, recognize his separate obligation to the servant who makes himself agreeable. In that case there can be no question of what is due. As a matter of fact, however, the habit of feeing fostered by many of us is not of this kind. We frequently give because we think it is expected of us, or because we wish to testify our approbation of the service, as does "my lord who is good to his people." Quite apart from the annoyance to which this self-imposed obligation often puts a traveller who has constantly to provide himself with currency to meet the silent demands of servants, in order to ward off their real or imaginary criticism, the habit of feeing for the ordinary service to be expected because amply paid for, is distinctly hurtful from a social and moral point of view. And when it is done (I speak of "tipping" or gratuitous feeing) by one class more generally than another, it is apt to establish for that class an unenviable reputation of not knowing the value of money which other men have to earn by hard labor, and of perpetuating odious methods which serve to degrade both giver and receiver.^{**} A recent editorial on the subject in *The Independent* (August 27th) contains some excellent remarks on this subject, which may be cited here for the obvious lesson they contain.

The Pullman porters of the railroads centering in Chicago are organizing a union for the purpose of raising their wages and abolishing the tipping system. This is a form of the labor-union movement that will meet with almost universal approval from the public, for in so far as it is successful it will tend to raise the sleeping-car porter from a menial servant to a self-respecting employee. The tip is essentially degrading. It is twice curst; it curseth him that gives and him that takes. It gives to the one a feeling of patronage, and to the other a feeling of sycophancy. Customary as the habit has become, especially in restaurants, we are glad to see that most men cannot give and receive a tip without something in their manner indicating that they are ashamed of the act. The sneaking, careless or disdainful way with which the donor bestows his money, and the furtive or oblivious manner in which it is gathered up, are in marked contrast with the open and even exchange of money for merchandise across the counter. It is not true, as some argue, that it is just the

same thing as though the service had been charged for in the bill. The mere fact that the amount is dependent on the caprice of the patron puts the employee in the position of inferiority, and takes the transaction out of the class of business-like exchanges. The fixed price for all, and uniform wages for the same work, are what have raised commercial and professional men to an honorable status in the world to-day. Formerly all commerce was looked upon as degrading, and so it was so long as every sale was carried on by a process of personal bargaining. The doctor, the priest, the author, and the artist were once little more than house servants, dependent on the bounty of their patron. Nowadays, except in the case of the larger fees for professional services, the remuneration is fixed and impersonal, and the professional man takes his money as an honest man should, presenting his bill and giving a receipt, instead of hunting on the mantel for a gold piece, which his visitor happened to leave there.

The personal services which are now shunned as menial can be elevated in a similar way to the ranks of honorable employment. We believe the time is coming when the servant-girl will be her own mistress, and the barber and the bootblack will be as much insulted by an extra nickel as you would be, dear reader.

It is fitting that the movement against tipping should begin with the Pullman, for it was there that the practice first became general in this country. The public has several grudges against the Pullman Company, which, secure in the monopoly based on patents granted in the name of the people, and using the highways of the nation, has treated neither the public nor its employees in a way to gain their esteem and affection. But nothing else has caused so much popular hatred and justified more dislike than the fostering of the feeing system. It was not the extra charge, for the people are used to overcharges, but the principle of the thing that, at least in the beginning, irritated the spirit of the American.

Those were the days when there were martyrs to the cause ; when men went through Europe without paying a single *pourboire*, or *trink-geld*, enduring all the insults and annoyances which experienced guides, porters, cabmen, and train-guards, feeling themselves defrauded of their snap, could inflict upon them, spoiling the comfort of the trip, rather than submit to foreign "extortion." We wonder if there are any such Americans now. At any rate all their suffering was in vain, for, instead of Europe becoming Americanized, the reverse process has taken place. Now the complaint on the Continent is, that Amer-

icans have spoiled the servants by heavy tipping, and the Englishman protests that a shilling has to go now where a sixpence used to suffice, and the convenient "tuppence" is everywhere disdainfully rejected.

So far no efforts to check the spread of this custom have had the least effect. "Anti-tipping leagues" have come and gone, and *menu* cards and wall notices have futilely protested against it. Some years ago, Mr. W. D. Howells assembled the hackdrivers of New York one early morning, and plead with them to swear off tips and extortion, but the scheme seemed to them too altrurian, and it was not adopted. But in spite of our forebodings of failure, we wish our colored brethren of the whisk-brooms success in their efforts.

PAYING AT CONFESSION.

There exists a custom, chiefly among the Polish Catholics, which gives countenance to the malign accusation that "the priest exacts payment from the people for absolution from sin."

The people who at Eastertime present themselves to make a confession of sin and to receive the Body of Christ in Holy Communion, thereby express their allegiance to the Church, since the omission of this duty is, according to the precept of the Church, equivalent to separation from the Catholic fold and means forfeiture of the right of ecclesiastical burial, or in other words self-inflicted excommunication. It is true that allegiance to the Church implies the recognized obligation to support the service of the Church. Hence Catholics who make what is commonly called their Easter duty, and those who become reconciled to the Church at Easter, may be supposed to give by their payment of Church dues at that time an earnest of their sincerity and to show a willingness to contribute to the necessary support of the organism which keeps alive the practice of religion.

But since a connection between receiving absolution in confession and the fulfilment of the duty to support the Church may easily create the misapprehension that the money paid for the latter is a bonus for the former, the canons of the Church forbid a priest to accept money on occasion of confession.

Benedict XIV, after referring to the Instructions of the Roman Ritual which prohibit not only the exaction of stipends on occa-

sion of the administration of the Sacraments, but also warn pastors to avoid everything that might arouse the suspicion of avarice in the house of God, cites a decree of the Roman Inquisition which deals with precisely this question of accepting money from the faithful in the confessional. It appears to have been the custom of the people to make an offering at the shrine of St. James in Compostella to the priest immediately after confession. Although the confessors did nothing to exact these alms, which served for the maintenance of the sanctuary and the clergy, Clement XI had a letter addressed to the Archbishop in whose district the sanctuary was, commanding him to stamp out the practice with all possible zeal and vigilance. And St. Charles Borromeo legislating upon the same subject insists that the confessor not only desist from exacting such contributions on occasion of confession, but also that he refuse, and show by his action that it is abhorrent to him to find the sacramental ministry connected with the payment of Church dues. "Non modo non petat, sed nec velle se habere significet pecuniam aliamve rem pro suscepto in Confessione laboris munere, immo verbis, vel potius factis, ab his omnibus abhorrere demonstrat."¹

Those who are familiar with the conditions of the working classes in the Polish districts of Russia, Austria, and Germany, can readily understand how the violation of the laws of the Church gradually obtained the sanction of local toleration; there the intercourse between people and clergy is very much more limited than in countries where the peasant lives by his own industry. The Polish peasant has little time and less money which he may call his own; and when at springtime he receives his pittance, he feels that he must take part of it to the Church simultaneously with the very scant respite from work when he may make his Easter duty. But there are no such reasons prevailing amongst us, and the priest who maintains a custom of this kind against the ordinance of his Bishop is guilty not only of sin, but of the graver scandals which dishonor the Church.

¹ *Act. Eccl. Mediol.*, p. iv. Cf. *De Synod. Dioces.* V. 9, 6.

THE MOVEMENT TO PROMOTE THE TOTAL ABSTINENCE SENTIMENT AMONG THE CLERGY.

We directed attention some time ago to the movement of the Irish clergy to organize a Society of Priests for the more general diffusion of the Total Abstinence sentiment throughout Ireland. A similar movement had been inaugurated at Cincinnati some years ago, under the title of the Sacred Heart Priests' League for the Promotion of Total Abstinence, which received the approbation and personal coöperation of Archbishop Elder.

Recently the priests connected with the Catholic Total Abstinence Union of America, at a meeting held in Pittsburg, Coadjutor Bishop Canevin being present, resolved to emphasize and extend this movement among the clergy of the United States. The promoters did not wish, as will be readily understood, to have their effort looked upon as a reform movement implying that priests were to embrace total abstinence as an individual safeguard against the insidious effects of alcoholic stimulants. The object is rather, as stated, to place the Temperance Movement in general in its proper light as a powerful means for the regenerating of society, and for keeping the working-classes from habits which engender crime and social misery. The sentiment of temperance acts in the desired way, and produces self-restraint as a habit, creates respect for law in the civil as well as the religious domain, and fosters prosperity through self-respecting industry.

The officers elected at Pittsburg to represent the movement have drawn up a Constitution and By-laws framed substantially after the model of the Cincinnati League. These are introduced by a statement, of which we give the following resumé :

The new league elected for its first president the Rev. Anthony S. Siebenfoercher, of Kenton, Ohio, whose pioneer work in forming total abstinence societies in ecclesiastical seminaries has met with so much favor from the hierarchy, and is the seed of increasing good. The Rev. John T. Mullen, D.C.L., of the Cathedral, Boston, Mass., was made secretary and treasurer. The Constitution called for an honorary president to be chosen from the hierarchy ; and at the unanimous request of the members the Most Rev. Archbishop Elder kindly accepted the office, and assured the League of his full endorsement and support. Among

its initial members were archbishops, bishops, and priests from all sections of the United States and Canada.

The object of the League is to give greater strength and organization to the activity and influence of the clergy against the drink-evil, among the people, in accordance with the Catholic principle and practice of total abstinence commanded by the late Sovereign Pontiff, of blessed memory, and the Baltimore Councils. Leo XIII, in a letter of March 27, 1887, to Archbishop Ireland, then Bishop of St. Paul, speaking of the conditions existing in our land, and noting "how ruinous and deplorable is the injury both to faith and morals that is to be feared from intemperance in intoxicating drink," gives unbounded praise to the Prelates of the Council of Baltimore, who "with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful source of all evil, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of the true religion.

"Hence," continues the Holy Father, "we esteem worthy of commendation the noble resolve of those pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue.

"Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence; and thus earnestly strive to avert the many calamities with which this vice threatens both Church and State." Here the Sovereign Pontiff lays the corner-stone of the Priests' Total Abstinence League.

It would indeed be a gross and fatal exaggeration to conclude from these words of Leo XIII that there is any law of the Church imposing on her children the practice of total abstinence, which Benedict XIV has called "heroic temperance;" yet it is certain that among the priests of the Crucified, there will be found many volunteers who through love for their people will not shrink from this sacrifice, in view of the good example it will give and the living zeal it will arouse against the evils of intemperance. The Church has ever ready a remedy for all the ills of mankind; and the same spirit which impels so many of her valiant children to follow the evangelical counsels to offset the radical concupiscences of human nature, may impel others to practise the virtue of temperance in its heroic degree in opposition to the drink-evil. And if, according to the doctrines of the Angelic Doctor,¹ such an act of self-denial must have in it a special virtue for all, while it is also the surest antidote to the pernicious vice of intemperance, how much more true is this of those to whom the people look as their models and guides? And so the Council of Baltimore, while giving praise and an official approval to the Catholic Total Abstinence movement in our country, addresses these special words to the priests: "Praeterea, quum verba moveant tantum, exempla vero trahant sacerdotes ipsimet qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiae virtutis exempla."²

Although indeed the promotion of temperance, even in less than the heroic degree, is the great essential, still as a practical measure, can it not be truly said that the Catholic Total Abstinence movement, working under the Church's authority and with the Church's spiritual helps, stands out to-day as the great active force among Catholics against intemperance, its occasions, and abettors? It appeals then with confidence for coöperation, or at least for sympathy, to all who deplore the ruinous effects of the drink-evil, and who desire to see any remedy applied that is proper and efficacious. And does it not justly protest against the unfair criticisms that would belittle it, because its cure is not universal? What moral evil has been universally cured? Why condemn it because some advocates have exaggerated its principles? Extremists are found in the history of every good cause. The Cath-

¹ 2, 2æ, q. 149.

² No. 261.

olic Total Abstinence cause is content to rest its defence and plea on its works, and on the words of Pontiff and Plenary Council.

The advantages of a special organization among the priests in behalf of temperance have been proved by experience, notably in Ireland and in the Cincinnati Archdiocese in this country, to be as real and as great as in other church works, when duly directed and subordinated to ecclesiastical authority. The new League offers every guarantee, since its honorary President is to be one of the hierarchy, and he has a general power of veto over all the doings of the Society. The particular interests of every diocese are to be looked after by a Promoter, who will work under the authority of his Bishop. The selection of this Promoter is left to the Ordinary of each diocese; or is made by the Promoter of the League with the Bishop's consent. In the same way subordinate diocesan branches may be established wherever possible.

The League enters on its work under the most encouraging auspices in many dioceses; and it is hoped that before long it will find a representation in every diocese in the United States and Canada. A Bulletin will be issued from time to time announcing its progress and growth, and exchanging suggestions towards practical helps for this truly priestly work. "*Regnum coelorum vim patitur, et violenti rapiunt illud.*"

THE PROMISES IN MIXED MARRIAGES.

The S. Congregation of the Inquisition, in a decision printed in another part of this issue,¹ deals with the obligation of obtaining an explicit promise from the non-Catholic party, in a proposed mixed marriage, securing the recognition and respect of the religious convictions of the Catholic party. These convictions imply that the Catholic Church is the true and only authorized interpreter of divine revelation; that her commands are binding upon the conscience; and that deliberate disobedience to her laws means deliberate denial of the authority of God and hence exclusion from the Kingdom of Heaven. The Gospel leaves us in no doubt about it. "If he will not hear the Church, let him be to thee as the heathen and publican."² The Protestant party may

¹ Analecta, p. 392.

² Matt. 18: 17, and 2 Thess. 3: 14.

be sincere in his or her dissent from the Catholic doctrine, and in that case a question between the two parties, equally sincere, arises as to the solidity of the basis upon which their respective beliefs rest; for it is plain that a man may be sincere and yet wrong; and it is equally plain that of two systems of religion which claim to be our guides on the way to eternal truth, one of which contradicts the other in essential points, both cannot be right. Now the Catholic has definite and positive convictions as to doctrine. He may be lax in his practice, or unable to explain the grounds of his faith because he has not much occupied himself with the study of it. But his Church is able to give him her doctrinal sources and good reasons; she does not vary, does not accommodate eternal truth to the caprices of the individual. No one who wants to know Catholic doctrine or Catholic precept need be in any doubt about either. Her teaching is evidenced in a thousand forms of antiquity, in statute, liturgy, and symbolism; it is proclaimed all over the earth in a thousand tongues, never altered in a single essential for a thousand years, nor before, since Apostolic days. If her precepts vary according to the exigencies of time and place, as must be the case in any school of discipline, they nevertheless do not contradict the spirit of her doctrine, never depart from their one manifest aim of reforming the human soul and human society, bringing both back to the original likeness of the Creator and Eternal Lawgiver.

Now the Protestant principle, as its name implies, lacks this positive, consistent, and prescriptive element which carries the Catholic belief back to the origin of Christianity. Neither in doctrine nor in discipline does the average Protestant hold any definite ground. What his Church teaches and he believes is as a rule vague enough to fit any conscience without the necessity of admitting the teaching of the New Law which refined the Mosaic Law and superseded the Natural Law. If you ask the non-Catholic party to a mixed marriage what he or she *believes*, you will, as a rule, find a declaration of faith in the Bible or in a creed expounded by some minister of note. If you ask what he or she *does* in the practice of that faith, you will find an equally vague declaration about occasional prayer, attendance at a preacher's service, and the like.

Since the Catholic has a positive faith, and since the priest as guardian of the flock is bound to see to the maintenance of that faith, the Church is only consistent when she admits neither by sanction nor toleration any alliance which would create a loss of that faith for the married party or the offspring to whom by the laws of nature and charity the parent is bound to teach those principles of truth which secure the child's eternal happiness—the sole ultimate purpose of its creation and education.

Hence the Church insists that her members—as God Himself had for identical reasons commanded the Jews—do not contract marriage with those who dissent from their faith by which they hope to gain salvation; or if for any legitimate reason they should form such an alliance, that it never be done with the evident sacrifice of what must be more dear to them than temporal life, since it secures eternal life. A Catholic, therefore, who contracts marriage with a non-Catholic must promise:

1. That the Catholic will maintain his or her absolute freedom in the exercise of religious duties. As this requires an express understanding and concession on the part of the non-Catholic, so as to avoid strife and unjust interference, the promise is to be solemnly attested before the priest who acts as the authorized witness of the marriage bond and its obligations.

And as sincere love of the conjugal parties implies that they secure for each other that true happiness which they have at their command, and ward off from each other all harm present or to come, therefore the Catholic party, possessed of this secret of attaining eternal happiness by means of a divinely revealed truth and guidance—

2. Pledges himself or herself to do all that is possible by lawful means to bring the non-Catholic party to the knowledge and practice of the Catholic faith. Moreover, as the parent is bound to love his or her offspring with a supernatural as well as natural affection, it follows that—

3. He or she will transmit to the child the precious boon of an infused faith through Baptism, and cultivate that same faith by practical training under the influence of Catholic education.

To secure this threefold end the Church exacts a threefold solemn promise, which is naturally made in writing and signed by

the non-Catholic party in presence of the authorized priest who witnesses the marriage. It is, of course, not essential that the promise be made in written form; and it must largely depend on the circumstance of each case whether a priest should insist on the signing of a document which to a Protestant must have something humiliating and odious in its very formality, since it is equivalent to an open confession that he is in error, however excusable that error may be.

It is in a case of this nature that the S. Congregation gives its decision. The question resolves itself into three doubts.

In a given country the laws forbid its military officers under the royal colors to pledge themselves to any obligations toward the Church regarding the marriage tie. They are not allowed to make the required promises, either under oath or by written document or even by verbal compact, in case they should marry Catholics. The Bishop therefore asks :

1. Whether he may dispense from the impediment in proposed mixed marriages, if the *non-Catholic* party refuse to make the required promise under any form or shape.

2. Whether it would suffice that the Catholic party state to the priest under oath that the non-Catholic has privately promised to respect said obligations.

3. A third question closely connected with the case was whether the Catholic authority might countenance the practice of a Catholic having contracted a mixed marriage, to repair—*either before or after the marriage*—to a Protestant minister in order to express the marriage consent before him also; provided, moreover, that the Catholic party should declare in writing that his or her part in the act was in no wise intended to be an expression of adherence to the Protestant rite, but merely a passive compliance with the wishes of the Protestant party to the marriage.

The answer of the Holy See was that :

1. The marriage could not be celebrated with the consent of the Catholic authorities unless in all cases the requisite promises had been given.

2. That *ordinarily* the statement of the Catholic party, even if given under oath, does not suffice as a guarantee of the willing-

ness of the non-Catholic to comply with the proposed requisites ; but that the explicit declaration of the non-Catholic party must be made before the ecclesiastical authorities. But if the Bishop, in certain extraordinary circumstances, felt morally sure that the promises were actually and sincerely made by the non-Catholic, and that there is a positive likelihood of their being complied with, it is left to his conscientious judgment to grant the dispensation. As for the royal law affecting the officers of the army, the Bishop is to regard it as not binding the Catholic party or the Church ; and hence he is to insist on the declaration in writing before giving any dispensation.

3. As to the last case, the S. Congregation decides that no Catholic may lawfully present himself before a Protestant minister for the purpose of declaring the marriage consent. To do so would be to allow either that the Catholic rite is insufficient, or it would be a concession to religious prejudice inconsistent with the conviction that the Catholic Church is the one true Church established by Christ for the dispensing of the sacramental graces.

THE SINGING AT FUNERALS.

Communicated.

In the last number of the REVIEW we directed attention to the abuses of introducing vernacular hymns by way of supplementing the liturgical services of the Church. The following communication from the pastor of a prominent church is upon the same subject :

Rev. and Dear Father :

You are doubtless aware that there exists in many places a custom of singing, after the absolution in funeral Masses, two or three hymns, generally in the vernacular, and that the selections are touchingly termed the "favorite melodies of the dear departed."

The priest or priests having left the sanctuary, the mourners seat themselves, while well-known vocalists, paid or otherwise, proceed to give a concert, mainly in the vernacular, though now and then an *Ave Maria* or *O Salutaris*, or even a *Tantum Ergo* may be interlarded. "Palms," "Lead, Kindly Light," "The Three Calls," and "The Holy City" are much in evidence ; still, from actual observation, the *Ave Maria* appears to be a prime favorite. The *De Profundis* is

rarely heard, because probably that sobbing plea for mercy does not afford sufficient scope for artistic pyrotechnics, or because it may not have been specially "dear to the deceased."

When families of wealth or high social standing are bereaved, a quartette—often wholly Protestant—is "the proper thing," and the listeners are swayed by such sounds that speak more of John Wesley or the Salvation Army than of the authorized pleadings of Mother Church. That the quartette should be heard in the cemetery during the burial is the *ne plus ultra* of fashionable woe, and affords no end of consolation to the mourners.

Some priests stand out against such innovations, and are forthwith dubbed narrow and intolerant. Others smile at the incongruous medley, make their thanksgiving, and hurry in to breakfast.

Rubrics and statutes are of course explicit, but rubrics and statutes are not to be observed too rigorously where advanced and influential Catholics are concerned. People, to use the expression of a veteran pastor, must be allowed their tin-god, and hunting after bother is hardly common sense. If Father A. permits it, why should Father B. arouse a hornet's nest to carry out regulations that were seemingly made to be broken. And so on *ad nauseam*.

A mandatory epistle from our Bishops, on this and kindred abuses, would accomplish a world of good.

SACERDOS.

AN OLD AMERICAN CATHOLIC TRUTH SOCIETY.

Attention was lately drawn in the *Ave Maria* to the efforts made by the pioneer bishops and clergy in the United States a century ago and over, for the introduction and spread of good Catholic literature not only among the faithful but for general distribution among non-Catholics. There is indeed a general impression that "Catholic Truth Societies," such as we have them at present in different missionary centres, are of recent origin, at least in America. This is hardly correct. As early as 1839 the Archbishop of Baltimore approved the articles of a society—called the "Catholic Tract Society"—which had for its distinctive purpose the dissemination of Catholic truth and the refutation of misstatements about the Church. This Society was to all intents national, and was well calculated to interest all Catholics throughout the United States. We append

some of the paragraphs embodying certain amendments to the original constitution of the "Catholic Tract Society" established at Baltimore. They show how practical and disinterested was the view taken by the projectors of the undertaking in furtherance of the diffusion of Catholic Truth. The Society directly appealed to the pastors of Catholic congregations, and by interesting them in the management of the project secured for it a working basis which must have been effective, so long as it had sufficiently strong leadership. The publications of the Society were issued monthly, that is, at least twelve pamphlets a year were distributed or could be secured at any of the Catholic churches or from the pastors of the different congregations throughout the United States.

The following articles of the amended Constitution and By-Laws are certainly suggestive :

ARTICLE II.

The officers of this society should consist of a president, as many vice-presidents as there may at any time be parochial churches in the city, the Rev. Pastor in charge of each church respectively being (*ex officio*) a vice-president of this society ; a treasurer, a principal and an assistant secretary ; a board of distributors and receivers, selected from each congregation, in numbers proportioned to the numerical extent of each, to wit : the Cathedral 24, St. Patrick's 12, St. James' 12, St. Vincent de Paul's 24, St. Joseph's 12, St. Mary's Seminary 12 ; the foregoing numbers to be altered, from time to time, by the officers, as they may determine at their monthly meetings, who shall also appoint additional distributors and receivers for any new congregation that may hereafter be formed ; an executive committee, to consist of one from each congregation ; a finance committee of three ; and an editorial committee of three clergymen.

ARTICLE III.

The clergyman having charge of each church shall be the president of the board of officers of his congregation, that they may advise with him in matters appertaining to the society ; and he may preside at all meetings that the officers and other members of the society, attached to his congregation, may from time to time deem advisable to hold.

ARTICLE VII.

It shall be the duty of one-sixth of the distributors and receivers of each congregation (taking it in rotation monthly) to attend at their respective churches on the regular Sunday in each month when the tracts are to be delivered, after early Mass, before and after high Mass and Vespers, for the purpose of distributing the same, receiving payment of subscriptions, and entering on the book of the congregation the tracts delivered, and to whom ; and the sums paid, and by whom ; which several books shall be exhibited to the officers at their next ensuing meeting, and the sums so entered, as above, shall be then and there paid over to the treasurer of the society.

The third Sunday in May, in each and every year, shall be set aside for the annual meeting of the society.

The pastors of the different congregations throughout the United States are respectfully requested to form auxiliary committees according to the tenor of the above resolutions, for the distribution of the tracts.

THE PRAYERS AFTER MASS.

We have already expressed our view regarding the obligation of continuing to say the prayers ordered by the late Sovereign Pontiff. His Excellency the Apostolic Delegate having made special inquiry, desires us to publish the following letter :

YOUR LORDSHIP,—Since the death of Leo XIII, I have been asked more than once whether the prayers prescribed by him to be said after low Mass were to be continued or not. Though in each particular case I have answered in the affirmative, yet in order to remove any doubt, I thought it better to apply for a decision to the S. Cong. of Propaganda. His Eminence, Cardinal Gotti, Prefect of the said S. Congregation, by a letter of the 7th instant, No. 6691, has been pleased to answer as follows :

“As a universal law is binding not only during the life of the legislator, but as long as said law is not revoked; thus the recitations of said prayers, prescribed by Leo XIII, MUST BE CONTINUED.”

With sentiments of highest esteem and profound respect, I beg leave to remain,

Your obedient servant in Christ,
† D. FALCONIO, *Archbishop of Larissa, Apostolic Delegate.*

Ecclesiastical Library Table.

SACRED SCRIPTURE.

DURING the course of the past century the friends and foes of the Bible have fought their battles in three different fields. Natural science, higher criticism, and archæology have been the successive grounds of conflict.

1. **Natural Science.**—The first controversy arose out of the apparent contradiction between the teaching of science, especially of geology, palæontology, and evolution on the one hand, and certain Biblical data on the other, especially the days of creation, the origin of life, the genealogical tables, and the history of the Flood. We will not here rehearse all the various attempts at harmonizing science and the Bible. The real difficulty, remaining even after the data of science had been reduced to the limits of indisputable results, was solved by those writers who pointed out that Sacred Scripture does not claim to be a manual of biology or chronology, but that it expresses its moral and religious teachings in the popular language of the day. Commentators may still quarrel about the real meaning of the Biblical cosmogony, or the extent of the Flood, or the authority of ecclesiastical interpretation of Biblical passages that do not belong to the realm of faith or morals; but they are all at one as to the harmony between the certain results of science and the evident meaning of Sacred Scripture. The passing storm is followed by its distant rumblings; thus in the case of this first controversy, rare attempts to carry on the strife on the basis of a possible contradiction between science and the Bible are not wholly wanting. Professor T. G. Bonney, *e. g.*, expresses himself in the June number of the *Expositor* as in disagreement with the late Sir J. W. Dawson and with Sir H. H. Howorth in their defence of the Genesis story of the Flood. He grants indeed that the Flood story is confirmed by the widespread tradition of the event, but he contends that the evidence of geology speaks strongly against its actual occurrence.

2. Higher Criticism.—And what shall we say of the second controversy? Has higher criticism come to stay? Are its so-called conclusions the true solution of the difficulties it has partly discovered, partly—perhaps mostly—created in the sacred books? The human mind is endowed with something like a stable equilibrium. In the case of conclusion that rests on as complicated an argument as that offered by the higher critics, the mind requires time and patience before it can do full justice to the exact strength of each logical impact. But the inconclusiveness of the whole process will make itself felt at last. It must not, however, be imagined that the rejection of the Graf-Wellhausen hypothesis involves the rejection of all that has been achieved in the field of Bible study during the period of the higher critics' reign. The rejection of the Ptolemaic system of astronomy did not imply the falsehood of all the additions to knowledge made by the followers of Ptolemy; nor does the falsehood of the atomic theory take away anything from the discoveries of modern chemistry; nor, again, will the abandonment of the theory of evolution imperil any scientific truth discovered by the disciples of Mr. Darwin. What then will the Bible student lose by the passing of the Graf-Wellhausen theory? Very little, indeed. What will he gain by the process? A great deal, indeed, even if he were to gain nothing but freedom from a monstrous incubus.

It is true that, at present, most of the higher critics continue their work in oblivious security. Some work at the minor questions involved in their system; others endeavor to popularize it as far as the lay reader may be expected to grasp its manifold intricacies. Among the former works we may draw attention to a new edition of the so-called *Oxford Hexateuch*¹ containing important additions referring chiefly to the historical and critical work of the last four years; among the attempts at popularization Alfred Holborn's *Pentateuch in the Light of To-day*² deserves to be mentioned.

¹ *The Composition of the Hexateuch.* An introduction, with select lists of words and phrases, by J. Estlin Carpenter, M.A.; and an Appendix on laws and institutions, by George Harford, M.A. New York and London: Longmans, Green and Co., 1902.

² Charles Scribner's Sons, New York, 1902.

There are, however, indications, too, that the critical hypothesis does not give unqualified satisfaction. It has been repeatedly urged that the arguments of the higher criticism are not conclusive when they are applied to modern literature; the preposterous conclusions inferred from their application to English literary works have been briefly stated in the February number of the *Expositor* of the current year.³ Hence our critical friends must have recourse to "diverse weights and diverse measures." Again, the critics themselves protest against the use of their principles by Professor Cheyne and Professor Schmiedel. They distinctly repudiate the Jerahmeel theory developed by the former writer in the volumes of the *Encyclopædia Biblica*, and, with regard to Professor Schmiedel, they believe that "to whittle away certain parts of the narratives on the ground of inconsistency or the like, must now be an easy, but it can never be an entirely satisfactory operation."⁴ It seems, then, that even in the case of the inspired books the principles of the higher critics must not be applied indiscriminately. Besides all this, direct attacks on the critical theory continue to be published. W. Möler presents, according to the *Daily News*, "a cogent argument against what is known as the Graf-Wellhausen hypothesis. The author examines the assumptions of the higher critics, criticises relative dates, shows that much of Wellhausen's position involves a vicious circle, and that its logical conclusion makes the idea of revelation untenable."⁵ Another attack on the critics is by the Rev. John Smith, A.M., D.D., pastor of the Broughton Place Church, Edinburgh, and is entitled *The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis*.⁶ A third book, which bears the title *The Bible and Modern Criticism*,⁷ is by Sir Robert Anderson, K.C.B., LL.D.

³ A Modern Seance. By the Right Rev. G. A. Chadwick, D.D., Bishop of Derry and Raphoe.

⁴ Cf. *Expository Times*, July, 1903, p. 433.

⁵ *Are the Critics Right? Historical and Critical Considerations against the Graf-Wellhausen Hypothesis.* By W. Möler. Translated from the German by C. H. Irwin, M.A. With Preface by Professor von Orelli, of Basel. London: The Religious Tract Society, 4 Bouverie Street.

⁶ Fleming H. Revell Co., Chicago.

⁷ Fleming H. Revell Co., Chicago.

Meanwhile, a kind of theological literature has sprung up, which endeavors to harmonize the tenets of revealed faith with the critical view of Bible history. This is done in a limited way by Professor Arnold Meyer, of Bonn, in a brochure entitled *Theologische Wissenschaft und kirchliche Bedürfnisse*.⁸ The writer shows that the criticism which some of the Prussian Synods assail so fiercely, is a spectre conjured up by their own imagination. Professor Erik Stave, of Upsala, considers the present difficulties more completely. His brochure, entitled *Der Einfluss der Bibelkritik auf das christliche Glaubensleben*,⁹ contains a lecture delivered to a gathering of students at Leckö in Sweden, in order to steady their faith at a critical period of their life. The Professor gives a survey of the changes that historical criticism has necessitated in our view of Scripture and its contents—all this, however, from a Lutheran point of view—and he endeavors to show “that not only can the old faith live in the new light, but that it is strengthened theoretically and stimulated practically.” A third work of the same character is written by Father Lagrange, and bears the title *La Méthode historique surtout à propos de l'Ancien Testament*.¹⁰ The book contains six lectures, read at the Catholic Institute of Toulouse in November of last year. The learned author considers successively: (1) Critical Exegesis and Church Dogma; (2) The Evolution of Dogma, especially in the Old Testament; (3) The Notion of Inspiration, from the Data of Scripture; (4) The Historical Method, in Matters of Science; (5) Historical Character of the Civil Legislation of the Hebrews; (6) Primitive History.

3. *Archæology*.—The third controversy appears to be still in its nascent state. Until quite recently the archæologists have been the opponents of the higher critics, and the defenders of ancient tradition. Only a few years ago, we had Professor Sayce's work entitled *The Higher Critics and the Monuments*, Professor Robertson's lectures on *The Early Religion of Israel*, and Professor Hommel's book on *The Ancient Hebrew Tradition*. But during the course of the last few years archæology has changed its attitude. It has become so violent an assailant of the very foundations of

⁸ Tübingen : J. C. B. Mohr ; London : Williams & Norgate.

⁹ Tübingen : J. C. B. Mohr ; London : Williams & Norgate.

¹⁰ Paris : V. Lecoffre.

revealed religion that even criticism has joined in the defence. And what are the weapons of the archæologists? Their most deadly implement seems to be the so-called comparative religion, which really is nothing but a comparative mythology. Thus the critics had told us that Joseph might be the name of a clan rather than of a person; the archæologists pronounce the whole story of Joseph an adaptation of an Egyptian fiction. The Book of Numbers tells us the story of Aaron's rod that budded; Dr. Gray in his new volume of *The International Critical Commentary on Numbers* calmly informs us: "There are many somewhat similar stories of the miraculous vegetation of dried sticks," and then proceeds to give examples. Again, the Book of Numbers contains the teaching of the Brazen Serpent; Dr. Gray, on the authority of Dr. Frazer, appeals to the custom existing among several nations of getting rid of vermin by means of their images. The Philistines, e.g., made golden mice, and sent them to the Israelites; Apollonius of Tyana freed Antioch of scorpions by burying a bronze image of a scorpion under a small pillar in the middle of the city; Paris remained free from serpents and dormice as long as a bronze dormouse and a bronze serpent remained buried in the city.

The greatest publicity has been given to this controversy by the lectures of Professor Delitzsch, delivered in January, 1902, and in January, 1903, in the presence of the Emperor and his court. C. H. Johns, the editor of the English translation,¹¹ says on p. xvi of the Introduction: "His lecture has had the result of attracting public attention enough. Not to speak of editions up to 40,000, replies already in a ninth edition, and a whole literature to itself, *Babel und Bibel* is now a historic event." And still the first lecture contains nothing new, while the second is best described as an "hysterical scream against the doctrine of Biblical revelation." On p. 149, after quoting Is. 63: 1-6, the lecturer proceeds: "The more deeply I immerse myself in the spirit of the prophetic literature of the Old Testament, the greater becomes my distrust of Yahwe, who butchers the people with the sword of his insatiable anger; who has but one favorite child, while he consigns all other nations to darkness,

¹¹ Cambridge: Williams & Norgate.

shame, and ruin." Later on, after considering on pp. 169-170 Nebuchadnezzar's madness, the Professor allows himself again to be carried away by his feeling: "Revelation indeed! A greater mistake on the part of the human mind can hardly be conceived than this, that for long centuries the priceless remains of the old Hebrew literature collected in the Old Testament were regarded collectively as a religious canon, a revealed book of religion, in spite of the fact that it includes such literature as the Book of Job, which, with words that in places border on blasphemy, casts doubt on the very existence of a just God; together with absolutely secular productions, such as wedding songs (the so-called Song of Solomon)."

We need not say that Professor Delitzsch finds support in many of to-day's Assyriologists. Professor Haupt¹² writes in his *Notes from the Oriental Seminary*: "I stated twenty-four years ago . . . that the early narratives of Genesis were paralleled by the cuneiform accounts of creation, the fall of man, the deluge, and Nimrod. . . . In 1880 I discussed the relation between the Chaldean Flood Tablet and the two Biblical accounts of the deluge, adding that there could be no doubt that the Biblical stories were derived from Babylonian sources. . . . In 1894 I showed that the Biblical story of the Garden of Eden was derived from Babylonian sources. . . . (In 1894) I established the fact that the Pentateuch was influenced by Babylonian institutions; I pointed out that we could trace the Babylonian prototypes, not only for certain Jewish rites, but also for certain technical terms of the Levitic priestly language. . . . (In 1899) I discussed a number of parallels in the Levitic and the Babylonian rituals. . . . In the same year I read a paper on the Sanitary Basis of the Mosaic ritual. . . . In another paper . . . I pointed out that the Babylonian winged genii were the prototypes of the angels to whose forms we are accustomed."

According to Professor Zimmern the Biblical writers have appropriated the ancient Babylonian myths;¹³ according to Professor John-

¹² *Johns Hopkins University Circulars*, June, 1903, p. 47 ff.

¹³ *Biblische und Babylonische Urgeschichte*, Leipzig, 1901; English Translation under the title *The Babylonian and the Hebrew Genesis*, London, 1901; Schrader, *Keilinschriften und d. A. T.*, 3 ed., Berlin, 1903, pp. 488-587.

ston the Mosaic codes have incorporated parts of the Babylonian law :¹⁴ according to Professor Sayce the sources of Israel's religious ideas must be traced to Babylon ;¹⁵ according to Professor Prince, Dan. 5 : 5 ff. is derived from Assyro-Babylonian parallels,¹⁶ according to E. Stucken the history of the patriarchs is derived from Semitic astral myths.¹⁷

What has been said shows sufficiently that the archæological attack on the Bible is very widespread in spite of its recency. On the other hand, there has been no lack of defenders of the independence and the supremacy of the Bible. The reader who wishes to have a thoroughly satisfactory up-to-date refutation of Delitzsch's specious conclusions, will find it in the pages of Professor König's *Bibel und Babel*,¹⁸ the brochure is now in its eighth edition, and in this form it not only includes a criticism of Delitzsch's second lecture, but takes account, too, of all the important literature that has been occasioned by the controversy. Father F. X. Kugler, too, has published a thorough refutation of the new difficulties raised against the Bible¹⁹; the last part of this defence contains the proof that the Babylonian ideas on religion and morality are not superior to those contained in the Old Testament. This fact is admitted by Professor Haupt²⁰ without the slightest hesitation: "There can be no doubt that the Biblical form of the early narratives of Genesis is infinitely superior to their Babylonian prototypes, and Delitzsch's statement, made in the first edition of his first lecture, that the cuneiform tablets exhibited those narratives in a purer form, is untenable." Professor Jensen challenged Delitzsch's contention that the early Babylonians, or at least some of them, were monotheists; the latter pointed out the proof for his statement; Jensen published a reply which Dr. Delitzsch calls wrong "from begining to end." But the end is not yet. Studies on the early religion of the Semites abound: Robertson Smith,

¹⁴ Johns Hopkins University Circulars, June, 1903, p. 59 f.

¹⁵ Cf. *The Religions of Ancient Egypt and Babylon*.

¹⁶ *Journal of Biblical Literature*, vol. xxii, Part I.

¹⁷ *Astralmythen der Hebräer, Babylonier und Ägypter; religionsgeschichtliche Untersuchungen*.

¹⁸ Berlin : Martin Warneck.

¹⁹ *Stimmen*, nn. 5, 6, 7; 1903.

²⁰ L. c.

Baethgen, Wellhausen, Jastrow, Clermont-Ganneau, Hommel, Winckler, Zimmern, Scheil, Loisy are probably among the most noted writers on the subject. But several of them have written with a bias, and all of them are devoted to special fields of investigation. The reader who wishes to gain a general survey of the whole question will find a most satisfactory treatise in Father Lagrange's book *Études sur les Religions Sémitiques*.²¹ The last two chapters of the book are devoted respectively to Babylonian and Phoenician myths.

We must not close this survey without mentioning Colonel Conder's new book entitled *The First Bible*.²² His theory is that the earliest writing of the Hebrews was cuneiform. He appeals for a confirmation of his theory to the writing of the Tel-el-Amarna tablets, and to the inspired text itself. After the alphabet had been borrowed from the Phoenicians in the early days of the monarchy, the two scripts existed side by side. Only about the time of King Ezechias was the cuneiform text transliterated into the alphabetic script, and in the process of this transliteration many of the phenomena crept into the text on which our present-day critics base their hypothesis of a manifold authorship.

²¹ Paris, 1903. V. Lecoffre.

²² Blackwood, 5s.

Criticisms and Notes.

A NOBLE PRIEST. Joseph Salzmann, D.D., Founder of the Salesianum.
By the Very Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by the Rev. Professor Joseph William Berg. Illustrated. Milwaukee: Olinger & Schwartz. 1903. Pp. 254.

The lesson to be learnt from a life such as that here described is far-reaching and manifold. We read with an anticipating sense of edification how the pious parents make a long pilgrimage to the sanctuary of Maria Zell in the Styrian mountains that they might there implore the blessing of a little son, whom, like Samuel of old, they were prepared to offer to the service of the temple. The young boy, Joseph, did not belie the promise of his parents. He proved an excellent student, and made good use of his talents by employing them to enhance the merit of virtuous conduct during his course in the seminary. After his ordination he was sent to Vienna for post-graduate studies in theology, where three years later he obtained the degree of Doctor of Divinity. The superior of the Institute in which he lived during that time gives him the highest testimony of excellence as a devout, zealous, and whole-souled priest, a standing model to the members of the theological academy.

For about two years he was engaged in the pastoral ministry of his native diocese. During that time he became familiar with the work of the Leopoldine Society, which had been founded at the suggestion of Bishop Rese, of Detroit, during a visit which that prelate had made to Vienna in 1829. The object of the Society was to aid the Catholic missions in America by gifts of money, books, and men who would devote themselves to the work of evangelization. Dr. Salzmann had begun by preaching in behalf of the American missions and by collecting for their support in Austria; he completed the sacrifice by giving himself entirely to the work as a missionary priest. In the fall of 1847 he arrived at Milwaukee, which was to be the immediate field of his labors. The accounts of his activity, as drawn mainly from his letters, are very interesting, and give us some idea of the hardships to which a Catholic priest had to submit during the pioneer days of missionary

organization, when Protestant prejudice was in many cases added to the hindrances in the way of ministering to the Catholic population. After an apprenticeship amidst the wilds of what the author styles "the solitude of the forests, among the rude hewers of wood," the young priest was transferred to the Church of St. Mary's, Milwaukee, of which Father Heiss, subsequently Bishop, was rector. The two lived together in admirable harmony, and their labors for the Catholics of the district were abundantly blessed, although they had to deal with an element of which Dr. Salzmann writes: "Since the revolution of 1848 that washed the dregs of Europe to our shore, brought out the trash of Hungary, Vienna and Bohemia into our midst." In his accounts given to his friends in Europe he speaks with great admiration of the native Americans, of whom he says that they are peace-loving and just. During his attendance at St. Mary's Dr. Salzmann undertook, at the request of the Bishop, to form a new parish on the south side of the city, and with that end in view built the Church of the Holy Trinity. This work was completed toward the end of 1850. In the meantime he had had ample opportunity of realizing the disastrous effects of the press which the foreign element had succeeded in utilizing toward fostering anarchical ideas, especially among the German immigrants. This led Dr. Salzmann to establish a paper which, originally a weekly, soon became a daily journal, and did effectual work in the defence of the principles of order and truth. In endeavoring to extend the usefulness and circulation of his paper he had been deeply impressed with the need of priests trained to the understanding of American ideas and able to use their opportunities as educated men to the best advantage. This led to the idea of establishing a seminary, in which Father Heiss, under the direction of the Bishop, joined with Dr. Salzmann in heartiest coöperation. In July, 1853, the Bishop authorized the purchase of forty acres of land, adjoining a convent of sisters. These at present have charge of the domestic affairs of the Salesianum.

Henceforth we find his interest centered in this work with an intensity of devotion truly apostolic. It was left to him to provide the means for the seminary, whilst Father Heiss had charge of the management as rector. Dr. Salzmann travelled in quest of financial assistance, and also with a view of securing students for the new institution. In 1868 Father Heiss was made Bishop and Dr. Salzmann was obliged to take charge of the internal discipline as well as the management of the seminary. During the five years in which he acted as

rector his influence was thoroughly felt in every department of the college. He was himself a natural gentleman, and his kindness and courtesy were proverbial ; but he would tolerate no infringement of the established discipline without making known his displeasure. "Dr. Salzmann always insisted on a punctual observance of the rules," says his biographer, "and the least infringement of a rule was sufficient to provoke a sharp reprimand. But harsh as he might seem at the moment, it was always clear that his intention was to correct the offence and not to wound the offender. Whenever a student in any difficulty of whatsoever nature turned to Dr. Salzmann, he was sure to find sympathy." Urgent as he was in the matter of piety and ecclesiastical conduct, which were primary conditions of a student's stay in the seminary, he also insisted on solid learning, and laid the foundations of an excellent course of theological studies.

Dr. Salzmann's efforts in the training of a well equipped priesthood led him to a study of the adjuncts which help to make pastoral activity fruitful. The school is to every parish the promise of its future stability ; but a school to do efficient work must have properly trained teachers. The Religious Orders supplied much help in this direction, but there seemed to be a need of educated lay teachers who might compete on equal lines with those of the public schools and at the same time be animated with a thoroughly religious spirit. Hence Dr. Salzmann set himself to found a Normal School for the training of Catholic male teachers. On the feast of Holy Trinity of 1870 he was able to begin the work by the laying of the cornerstone of the new College which has since then done admirable work in supplying the schools, particularly of small parishes in the country, where the Religious cannot be accommodated.

These are in the main the works which characterize, so to speak, the man who for twenty-six years labored unceasingly and in a spirit of complete self-sacrifice for the upbuilding of the Church in America. He died at an age when there is ordinarily still the promise of great work in men who are capable of leadership and perseverance. His physicians had advised his going South, in the hope that a milder climate and complete rest would bring about his recovery ; but this was not to be. The end came in January, 1874. He died a most edifying d *ea* after much suffering. The body was reverently placed in the vault of the chapel where he had so often appealed to the young clerics that they make their lives a preparation for death. The inscription in the sanctuary recalls to the future generations of students

the memory honored in these leaves of his biography, and sums up his life in the following simple words :

HIC . JACET
 ADM . REVERENDUS
 JOSEPHUS . SALZMANN
 S . TH . D
 FUNDATOR . SEMINARIORUM
 S . FRANCISCI . SALESII
 ET . SANCTAE . FAMILIAE
 NATUS . MUNZBACHII . IN . AUSTRIA
 DIE . XVII . AUGUSTI . A . D . MDCCC . XIX
 DEFUNCTUS . DIE . XVII JANUARII
 MDCCC . LXXIV
 R . I . P
 ZELUS . DOMUS . DOMINI . COMEDIT . ME

THE CITY OF PEACE. By those who have entered it. London : Art and Book Company ; New York : Benziger Brothers. 1903. Pp. viii—149.

Although projected and announced before the publication of *Roads to Rome*, the present series of personal narratives of conversions forms an excellent sequel to that fascinating volume. In some respects indeed it is superior to it. In interest as well as in literary form it preserves a uniformly high standard, lacking in the larger work, where the somewhat rhapsodical, not to say hysterical outpourings of hitherto unknown ladies were placed in unwelcome proximity to the solid, and, at times, psychologically important, contributions of priests who had won a name for themselves in literature or in theology. The editors of *The City of Peace* have wisely sacrificed quantity to quality. The most fastidious critic will note in consequence little to find fault with in the way of either taste or style.

Of the contributors Dom Bede Camm, O.S.B., is the best known as a writer. His paper receives deservedly the place of honor. Within the compass of some fifty pages he contrives to introduce incidents as thrilling as in any novel, soul-piercing disclosures of the inmost thoughts, struggles, temptations, defeats, victories of a mind *naturaliter Catholica* (to paraphrase Tertullian's classic phrase), a clearly drawn contrast, without a trace of un-Christian bitterness, between the principles of Anglicanism and of Catholicism—individualism and authority ; the whole couched in language of unmistakable

earnestness and sincerity which, together with its literary charm, should recommend the substance of the narrative to those the farthest removed from the author's standpoint. Dom Camm traces the dawning of his conversion to the first presentation to him, as a schoolboy, of Catholicism in a shop-window under the strangely distorted form of an *exposé*, in a low-class print, of *The Priest in Absolution*, a Ritualistic work, based on the Abbé Gaume's *Manuel des Confesseurs*, that was the subject of heated discussion in the House of Lords. The next step on the long road leading to the "City of Peace" was practical experience of the benefit of Confession even made to an Anglican clergyman and him the headmaster of his school. "The Anglican confessional," he writes, "first taught me . . . the nature and the heinousness of sin, the necessity of pardon through the Precious Blood; that the Precious Blood was applied to the soul through the medium of the Sacraments; that only a duly ordained priest could administer those Sacraments." A chance perusal of St. Francis of Sales' *Introduction to a Devout Life* taught him the vital spiritual truth of personal interior religion based on the realization of the intimate relationship of reciprocal love between the soul and its Creator—a realization fostered by the science of mental prayer. At Oxford another grace came to him in the awakening of a vocation to the religious life. The Society of St. John the Evangelist (better known as the Cowley Brotherhood) by its high ideal of asceticism, the intense spirituality, high mental gifts, deep humility, wide personal influence of its members (several of whom, notably Father Maturin, a name to conjure with in American Episcopalian circles, and the late Dr. Luke Rivington, have found a home in the Church), made a lasting impression on his youthful mind. He became first an Associate, and, later, a Postulate of the Order, and was only prevented from joining it altogether by his refusal to abandon the practice of Invocation which the then superior reckoned idolatrous. In 1885 a narrow escape from death in a shipwreck off the iron-bound coast of Spain served to deepen his sense of personal responsibility for his life, filling him with an earnest desire to consecrate himself to the God who had so wonderfully preserved him. Impressions of Catholicism, gained in Rome, its fountain-head, sowed the good seed which was afterwards to ripen into the full ear. Prejudice, more against English Catholics and converts as a body than against the Church as a whole, prevented him from taking any decisive step. He was ordained after much hesitation and served his first and last curacy in an advanced

Anglican parish in South London. Yet the end was not far distant. In spite of the advice of learned canonists and clergy renowned as spiritual counsellors, the conviction grew upon him that the position of the extreme section of the High Church party to which he belonged, was at best an imitation of Catholic doctrine and practice, and unreal because void of all life or stability of its own. Visits to the great Benedictine Abbey of Maredsous in Belgium accentuated this feeling, until one day the doubts of years gave way to the illumination of Faith, and kneeling at the Abbot's feet he begged admittance into the communion of the One Holy Catholic and Apostolic Church wherein alone he believed was to be found the Truth of God.

The story is touchingly and simply told. Not its least merit is its unfailing charity. Father Camm is at pains to give the credit of good faith to those whose views are most difficult to a Catholic to understand. He preaches strenuously the consoling doctrine of St. Augustine of Hippo concerning "the soul of the Church," by which we are taught to believe that all united to Christ by the bands of faith and love are not outside the range of His grace and covenant, although outwardly separated from the visible organization of His Body. The one flaw in the narrative is the thinly-veiled *noms de plume* under which persons and places are attempted to be disguised. The writer has an aggravating habit of so slightly altering his names that it does not need much ingenuity to discover their originals, e.g., "Elsdon, a theological college, situated not far from a university town" having "near at hand the Bishop's palace" is obviously Cuddesdon; the scene of Dom Camm's South London curacy, St. Agnes', Kennington Park; his senior fellow-curate, Mr. Evans (whose recent conversion together with the bulk of his congregation at St. Michael's, Shoreditch, made such a sensation in England); and "Johnson" who followed him into the Church and into the Abbey of Maredsous, Dom Chapman, O.S.B.¹ This needless air of mystery gives a flavor of unreality to a narrative that, but for it, breathes an air of intense sincerity on every page.

If Dom Camm's article forms the most valuable contribution to the book, that by Father Darlington, S.J., must be ranked at the other end of the scale. It is *au fond* an attempt to test the validity of

¹ Similarly, the "secret society of clergymen," composed of "the *crème de la crème* of Ritualism" (p. 33), is the Society of the Holy Cross, and its Superior, the Rev. C. R. Chase, now Father Chase, missioner of the Archdiocese of Westminster.

Anglican Orders by an appeal to his own personal experience. It is always dangerous to make subjective feeling a criterion of an objective fact, but when this subjectivity of an individual, encased in the panoply of uncompromising dogmatism, is made to do duty for an argument against which there is no appeal, on a matter affecting closely the spiritual life of millions of souls, it is time to enter a word of protest. Father Darlington's recollections of the contrast in his own consciousness between his ministrations at Anglican altars and confessionals and those exercised within the Catholic Church have, after all, only the value attached to the word of one man: they cannot be stretched so as to bring about an *universal* conviction. We have ourselves known convert priests whose testimony has been given in a directly opposite direction. Nor is there any intrinsic improbability in the latter view. For *ex hypothesi caritatis* High Church Anglican clergymen believe as firmly as Catholic priests that they are the duly ordained recipients of supernatural powers, and it would be wholly unreasonable to suppose that Almighty God would punish them for their good faith by refusing them the inward testimony of His benediction and His peace. Cardinal Newman's touching reference to the sweetness that filled his soul during his ordination to the Anglican Priesthood, and afterwards at the early Communions at Littlemore, might with equal lack of logic be adduced by an Anglican controversialist as an unanswerable argument in defence of his Orders. We must confess our surprise that a Jesuit of Father Darlington's reputation should have lent his name to a position so easily refutable.

The three lady contributors are Miss A. W. Chetwode, the translator of Pastor's *Lives of the Popes*; Mrs. Bartle Teeling, the authoress of *Roman Violets* and other works, and Miss Swift. The last-named was formerly "Brigadier-Organizer of the Salvation Army, U. S. A." She gives a singularly interesting account of her soul's strange voyage from the nebulous creed of the most emotional of the Protestant sects to the fair haven of Catholicism.

"The Mass is the Gospel" is the text of Mrs. Bartle Teeling's affecting description of her mother's conversion, one of the most unusual workings of divine grace that we remember to have read. Daily assistance at the Holy Sacrifice showed to a mind hitherto wholly alien from the spirit of Catholicism the glory and beauty, the fulness of grace and power, the adaptability to every human need, of the central act of Christian worship, and transformed a heretic, who would not suffer a Catholic to be in her presence, to kneel humbly at the feet of

a priest whose orders she had once placed on a level with the votaries of pagan idolatry.

Miss Chetwode's paper is chiefly remarkable for its sympathetic insight into the mental attitude of her former religious associates. The same may be said of the concluding essay by Father Browne, S.J., Fellow of the Royal University of Dublin. As befits a son of St. Ignatius, the prerogatives of Peter, set forth in Cardinal Manning's *Petri Privilegium*, proved the lode-star that led him through the night of doubt to the morning of a certainty grounded upon obedience to the voice of him in whom Peter lives to-day. Like his fellow-contributors, he traces clearly the struggle between conflicting claims, the strength of "the cords of Adam," the waywardness of the human will, the all-conquering power of the grace that flows from the side of the Crucified; and like them his charity is as commendable as his earnestness. We wish the volume every success.

COMPENDIUM PHILOSOPHIAE SCHOLASTICAE, ad Mentem S. Thomae Aquinatis. A. Fr. Joanne Lottini, Ordinis Praedicatorum. Philos. Lectore in Sem. Ep. Faesulano editum. Volumen I: Logica, Metaphysica Generalis et Cosmologia: Volumen II: Anthropologia, Theologia Naturalis et Ethica. Parisiis: P Lethielleux. 1903. Pp.: Vol. I. viii—457; Vol. II. iv—458. Pr., 7 frs.

INTRODUCTIO AD SACRAM THEOLOGIAM seu de Veritate Catholicae Fidei, eodem auctore. Pp. viii—834. Pr., 6 frs.

INSTITUTIONES THEOLOGIAE DOGMATICAESPECIALIS ex Summa Theol. S. Thomae Aq. desumptae et hodiernis scholis accommodatae, eodem auctore. Vol. I. Pr., 6 frs.

Taken together, these three works form a graded course of philosophy and theology. There is on the face of it an obvious advantage in such a course prepared by one mind, as the unity and progressive development both of the object-matter and consequently also of the student's education are the better subserved.

In preparing his compendium of philosophy, Father Lottini had in mind the needs of students of the ecclesiastical seminary wherein the course of that science is confined to two years. He has accordingly steered a middle way between excessive expansion and contraction. This golden mean has been obtained, not so much by condensation of the essentials of the subject as by eliminating or but merely suggesting such matters as are not of marked importance to the student preparing for theology. This has certainly been a wise policy, as brevity

has not been purchased by the sacrifice of clarity. The work combines simplicity of exposition with solidity of argument, and reflects no less in its matter than in its transparent style, the mind and method of the Angelic Doctor.

The student having mastered the compendium is prepared to take up the *Introduction to Theology*. The former work has familiarized him with the principles of the natural order; the latter introduces him to the truths of the supernatural order. Three provinces lie outspread before him. First, the *existence* of those truths; second, their *manifestation* by God (revelation); third, the *means* whereby they are transmitted to humanity (*de locis theologicis*). Of these three the most important—if comparison be at all permissible in this connection—is that which regards the *existence of the supernatural*; for here the foundations of the fabric of religion must be laid. It is at this point, therefore, that the defender of the faith must primarily focus all his forces and must expect to meet with the strongest opposition from his antagonists. That Father Lottini has been so successful in his handling of this difficult and delicate subject is no slight evidence of his philosophical acumen. The meaning and bearings of the term “supernatural” are accurately set forth, and the various systems opposed to the supernatural order—materialism, subjectivism (Kantism) and transcendentalism (Hegelianism) on the one hand; transformism, ontologism (Gioberti, Rosmini, etc.), on the other—are unfolded and examined with exceptional clearness and insight.

The treatment of transformism might, it is true, have been made somewhat firmer if the lines of *certain* demarcation had been insisted upon as lying solely at the various natural *kingdoms*. In other words, if the so-called kingdoms of nature—the mineral, plant, animal, and man—had alone been claimed as specifically distinct and the question of transgression within these kingdoms been left undiscussed. Some of the most eminent Catholic theologians who are perfectly familiar, it need hardly be said, with the implications of ontological and epistemological principles, and are therefore quite alive to the possible dangers of scepticism, draw the line of specific distinction at the kingdoms; in other words, they hold that mineral, plant, animal, and man are the philosophical species, and they reject any transformation from one to the other of these. The classifications, however, which science makes within these kingdoms or *philosophical species*, are not of necessity strictly species objectively viewed—they may be at most merely methodical divisions—

and between them there may have been and may yet be transformation. The writer gains nothing, we believe, for his position when he insists on more than this. In this connection it may also be permitted to remark that the words *absurdum* and *omnino absurdum* occur with unnecessary frequency in the author's dealing with his adversaries' opinions. In this he has not reflected as fully as in other respects the example of his illustrious master, who seldom if ever characterizes his opponents' teaching as more than false or *inconvenienter dictum*.

Father Lottini has planned his *Introduction to Theology* in view of a course of one year. By its intelligent use the student will be prepared to take up the pursuit of special Dogmatics, and in his further studies will find valuable guidance in the author's *Institutiones Theologiae Dogmaticae Specialis*. As the title of the volume suggests, the work is not a commentary on the *Summa*, like that of the older masters, or like the recent production of Janssens, Buonpensière, or Picerelli. The *Summa*, of course, is its basis, and furnishes the logical order or scientific connection of the subjects treated. The material gathered from St. Thomas and his best interpreters is disposed upon the main lines of the *Summa*, but the detail is treated in accordance with the more modern methods of the School—the *ratio capitinis*, the question, the opinions, the explanations of terminology, the proposition, proofs and objections, all in the wonted order. The present volume *de Deo in se et ut est principium et ultimus finis rerum* comprises one-third of the entire work. The second part will treat of the deflection of creatures from their end and the divine economy for their return (*de Christo et de Gratia*). The third and last volume will deal with the instruments of grace and the final consummation of the present order (*de Sacramentis et de Novissimis*). The work, it will thus be seen, is well adapted as regards its matter to the average seminary course. And it will not be found less so as regards its form and method. Nothing could be clearer or simpler than the author's way of stating and explaining things. Nor have these qualities been purchased at the cost of depth or thoroughness. They are the reflection here, as was said above in connection with the author's philosophy, of a teacher who has caught the limpid depths of the Thomistic thought and understands how to give it back clear and unbroken.

Whilst the printer's art has done its part to make these works attractive to the eye, the proofreader has left much to be desired. The *errata corrigere* might be somewhat extended.

MIRACLES AND SUPERNATURAL RELIGION. By James Morris Whiton, Ph.D. (Yale). New York and London: Macmillan Co. 1903. Pp. 144.

Dr. Whiton's cardinal point in his discussion of the evidential value of miracles is the reality of the supernatural. Unfortunately, his definition of the latter term fails in clearness and completeness. So far as can be judged from the cloud of words which tend more to obscure than to elucidate his thought, he distinguishes radically what is spiritual from what is natural by labelling the one "supernatural" and the other "natural." In doing so he overlooks the fact that man's moral and spiritual powers, whereby he apprehends the difference between right and wrong, is conscious of his own existence as well as of the existence of other realities, and enters into a higher world of thought and aspiration than that comprised within the narrow boundaries of sense-powers which separate him by an impassable barrier from the dumb animal at his feet—that such powers are essentially natural, entering as they do into the constitution of human nature. To Dr. Whiton "animal" is synonymous with "natural," and any faculty that he perceives to transcend in its exercise the capabilities of matter, or of a vital principle immersed in matter, puts on at once a supernatural aspect. This mistaken analysis vitiates the main argument of the book. By raising psychical phenomena to an exaggerated pitch of greatness he increases the range of the miraculous at the very moment when he seems bent on attenuating it. That miracles are not done in violation of nature *in se*, but only of nature as known to us, is a famous epigram of St. Augustine's,¹ and the author, by placing it on his title-page, led us to expect that it would form the keynote of his work. Unfortunately, his peculiar definitions of terms place his argument in a different category from that summarized by the great Doctor of the West. They land him, moreover, in many dangerous places, not the least of these being a virtual denial of the Virgin Birth and the Corporeal Resurrection of Christ. *Virtual*, we say, because Dr. Whiton, while as to the former fact leaving it open whether its physiological ground be tenable or not, and, as to the latter, stating vaguely that it "seems to be waiting for classification by further knowledge," lays it down as an unassailable conclusion of modern religious thought that neither miracle is essential to a right Christianity, since

¹ "Portentum non fit contra naturam sed contra quam est nota natura." *De Civitate Dei.*

the “vital truths” of the Incarnation and Immortality are independent of them. “The true supernatural is the *spiritual*, not the miraculous—a higher order of Nature, not a contradiction of Nature. The revelation of Jesus was altogether spiritual.” He forgets that, by depreciating the importance of the “irreducible minimum” of the miraculous element of the Gospel, he cuts the ground from beneath his own feet. Why, it may be fairly asked him, why trouble, as you have done, to search for the evidential value of, even to defend with much subtlety and zeal, that which is, on your own showing, worthless? If, as you say, miracles have been relegated from the aggressive artillery in the vanguard of Christianity to the position of useless baggage (mere *impedimenta*) in the rear,² it is surely the height of folly to write a book in their defence. There is, in truth, so much halting between two camps, to continue the military metaphor visible in the treatise, that we fear it is likely to effect little good in convincing the sceptical gainsayer or in strengthening the weak-kneed doubter.

The parts that please us best are those which treat of the moral value of miracles in teaching men, first, the abiding Providence of God, and secondly, His attributes of mercy, benevolence, and pity toward the sick, the suffering, the oppressed. Without going quite to the length of the statement that “zeal for traditional orthodoxy unwittingly comes close to an atheistic conception of nature,” it is undoubtedly true that many ignorant of the Catholic theological doctrine of the conserving energy of God—without which every form of being, from the giant mountain to the tiny insect crawling at its base, would sink into the nothingness from whence they were first called forth by His almighty *fiat*—have looked upon the Creator as a mere impassive onlooker upon the stage of life, wholly outside the long chain of cause and effect that binds in one the sum-total of cosmic phenomena, virtually banished from His own world. To such, miracles were in the truest sense *miracula*, in that they evoked astonishment in minds oblivious to the constant presence of God as the real centre of all mundane activity. Miracles seemed sporadic contraventions of the laws of nature worked by an external Being for the one purpose of showing His superiority over the normal order of things. In so far as Dr. Whiton endeavors to break this tradition by dwelling upon the living presence of God, “in American history not less than in Hebrew history; in the life of to-day not less than in the

² See p. 41.

life of long ago" (a pregnant sentence borrowed from Dr. Lyman Abbott, in the *Outlook*, February 14, 1903); and by his parallel argument that a miracle is only extraordinary because it does not fall within our knowledge of the constant order of nature, not by any means because it is outside, nay, in direct violation of a higher law of whose workings we are ignorant;—he has done good service to the cause of Christianity. Likewise his insistence upon the moral purpose of miracles as the effulgence of uncommon lives reflecting the eternal attributes of God, and raising men, in the midst of their astonishment, to imitate the virtues which are the lever of the wonder-working powers. At the same time, we feel bound to express our regret that the author, in company with Protestants in general, has nothing to say about supernatural sanctity uniting the soul with the source of all holiness, which lies at the root of the miraculous gifts of the saints; just as we must enter a *caveat* against his whittling away of all real distinction between the miraculous and the non-miraculous.

Probably the remarks on obscure psychical phenomena, based chiefly on Professor F. W. H. Myer's posthumous work, *Human Personality*, will prove instructive to the sceptic, although we may doubt whether they will carry conviction in their attempt, by practically placing the Gospel miracles on all fours with the apparitions at spiritualistic séances, to make every miracle, not merely possible, but natural. Dr. Whiton is well-meaning, well-read, clever in argument, fresh in exposition; but his book, albeit consistently reverent in tone,³ is not likely to be of much service to the Catholic steeped from childhood in a sense of God's perpetual presence and its manifestation in the supernatural lives and works of His Incarnate Son and chosen servants.

WHERE SAINTS HAVE TROD. Some Studies in Asceticism. By M. D. Petre. With a Preface by the Rev. George Tyrrell, S.J. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. Pp. 123.

This unpretentious little volume holds such deep and practical lessons in the realities of the spiritual life as to merit careful study and digesting on the part of those who would master the art of ascetical life. It is one of the secrets which secure the preservation of what is

³ This is even the case in passages where we dissent from him most strongly, e.g., pp. 60 ff, where it is suggested that Lazarus may have been only in a trance, in spite of the plain statement of the Evangelist that his body had already begun to decompose.

best in human society that humanity inclines toward the maintenance of traditional institutions and views, even long after they have ceased to be of use. The property of matter which in physics we call inertia, whereby a body retains its state of rest or of uniform motion, has its counterpart in the moral order. In both spheres it serves the purpose of breaking the impetuosity of new-born forces which, if allowed to gather strength by unhindered progress, are apt to destroy a thousand useful organisms that lie in their way. On the other hand it must be remembered that this inertia may prevent actual healthy progress, by obstructing the free passage of elements which, being subject to decay, corrupt the surrounding material, and thus serve a slower but equally sure process of destruction. The wisdom then which ultimately preserves what is useful lies in the right tempering and directing of the forces which possess the impulse of progressive motion. This implies a proper regard for and use of the existing elements, so that they, instead of ministering to destruction, may contribute to the production of new and useful activities. Respect for the old order of things must serve as a safeguard against hasty innovations, but it must not exclude progress. What was good for our fathers is still good, but it may not be the best that can be done by or for us.

Now spiritual growth is fostered by rules and practices which are embodied in the recorded experiences of the Fathers and Doctors of the Church, of monastic recluses, mystics and saints, and of "commentators, compilers, retailers and exponents." These experiences do not always give the true measure of what may benefit us. They would be the true measure, perhaps, if our motives and our conditions were quite the same ; and that is rarely the case. Hence, when we say that we expect to learn from experience, we do not mean the experience of others so much as our own, in which failure teaches us what is the probable cost of our success.

Nevertheless, when we are anxious for improvement and have found that our experiments have repeatedly failed, we are apt to look for remedies which have helped others, and to follow the habits of those whom we admire. Not always having the same ailments nor the same aptitude as those whose rule of life we imitate, it often happens that this medicine hurts instead of helping us to get better, or that our imitation, lacking the fervor of motives and spiritual insight which rendered them originally effective, becomes a merely external habit which makes us unreal. We cannot straighten a tree by turning a chisel upon it as we do with a pole, nor would it improve an elm-

tree were we to smooth its bark so as to make it more like that of a birch. There are different kinds of growth, and there are varying conditions of growth. The gigantic forms of early vegetable and animal life have passed away, and the process of multiplication and development alters with the change of climatic influences. These changes are progressive, and they demand progressive treatment. "When we remember," says Father Tyrrell, who appears more than any other modern writer to have measured the influence of present conditions upon the doctrinal and actual development of the spiritual life, "that Christianity is before all else a Way and a Life, that the mystical communion of the soul with God is the very end to which the Church's dogmatic and sacramental system, her hierarchy, her discipline, her ritual, are all directed, it would be indeed strange if the progressive guidance of the Spirit which is claimed for these latter, were denied the former."

What is true of the application of spiritual experiences in the case of the individual is true of the class. Whole bands of men and women who aspire to perfection will cling to details of devotion, to forms and mannerisms which they imagine to be methods of prayer, because they were the custom of some great Saint whom they fondly imitate; whilst, in other cases, their sole plea for following a practice, which bears no fruit in their actual lives, is that of antiquity. Thus it happens, as the author says, that "much of the teaching of the past has grown helpless and stereotyped to a large number, who are thus tempted to cast forth as ashes what they have been led to consider the most excellent food of life." We ought not to feel that the ascetical doctrines which we believe to be life-inspiring are in reality deadening our sense of devotion. And it is indeed desirable, as it is possible, that we should realize their inherent virtue by bringing them under the influence of that vivifying source whence they derived their original vital force. That source lies within us, but it needs to be uncovered, whereas much of our pious machinery actually keeps it out of sight and use.

From this point of view the writer of *Where Saints have Trod* discusses some pertinent questions of ascetical life, and manages to make the answers of universal application. In a chapter entitled "Commandments and Counsels," it is pointed out that the religious life is not, as is frequently assumed, an improvement on Christianity, but rather an attempt at its more complete fulfilment. Hence the habit of regarding a particular religious rule as conferring upon the

life of the individual some peculiar prestige which raises it above others, is not only erroneous, but actually lowers the ideal of the religious aim. In a similar way, our author examines the exercises of that life which we call a life of perfection, and which is not so much an exclusive privilege as rather a more intense embodiment of the aspirations common to every soul striving toward God through Christ. She distinguishes prayer as an exercise measured by time, by words, by the accidents of inclination and mortification, from prayer as a direction of the soul to God, or as a means to that hidden intercourse of the soul with God which is never broken so long as she continues to love Him. The chapter entitled "Devotion and Devotions" opens our eyes to the danger of cultivating an "inverted fatalism," which takes the life out of piety, and makes the externals intended as means for cultivating a spirit of self-annihilation, objects and aims which render the exercises of piety purely mechanical, thus depriving them of their main fruit. The observations on imparting religious knowledge, under the head of "Catechism and Catechists," are exceedingly valuable, inasmuch as they warn us against the two extremes of making religion too severe or too easy.

Equally pregnant with wholesome suggestions guarding against a common tendency to establish a false standard of religious contentment, and to lessen the value of our labors and trials, are the chapters on "The Chastisement of our Peace," "The Sacrament of Love," "Self-will and Freedom." Indeed this little book must be read again and again in order that its lessons may serve to render palatable and effective the old spiritual doctrine which we frequently draw from sources speaking to us in a language that has in some sense been outlived and now falls mostly as a wearisome repetition on listless ears. We all have occasionally felt the strain upon our nerves as we went day by day to attend spiritual reading, or listened to the voice of the director of the Retreat, hearing the things which, whilst we did not dare to call them platitudes, left us wholly unconscious of any spiritual vigor or impulse to grow better. No doubt it is good food for the soul, but the cooking and serving is what we have grown weary of long ago; there is no relish, nothing to tempt the appetite. There is no denying that spiritual dyspepsia, the sense of flatulency comes often enough from the way spiritual things are presented to us, from the monotony of inherited and traditional ways in which our growing capacity fails to discern the harmony so essential to the nature of man. The soul of the Eastern peasant finds its best expression in the low-

keyed melody of what sounds to our ear like the wail of sorrow. Yet it is the song of the soul's gratitude and therefore of its joy, and it speaks the inner life of contentment in its bare and real truth. Yet it is not so with us. With the progress of animal life, the cultivation of sense and intelligence to the deeper and wider appreciation of God's gifts, new tastes grow up. The theme of our gratitude and joy remains the same ; there are the same deep sentiments, but there are new sounds added, making fuller chords to express its beauty. So it is with the themes that embody the speech of eternal things. They are ever in the same key, the same melody, but the chords have changed, and we often understand the lesson more thoroughly because we like it better in the language of symphony than in that of the old undeveloped melody.

THE OBLIGATION OF HEARING MASS ON SUNDAYS AND HOLY-DAYS. By the Rev. J. T. Roche, author of "Month of St. Joseph for People in the World," "Belief and Unbelief," "Our Lady of Guadalupe." 1903. Pp. 71.

WHO CAN FORGIVE SINS? or, The Absolving Power of the Catholic Priesthood. By the Rev. Patrick Danehy. Brooklyn and New York : International Catholic Truth Society. 1903. Pp. 22.

The practical nature of Father Roche's booklets gives them a special value as means of propagating and enforcing the lessons of Catholic teaching. This is especially true of the tract on the "Obligation of Hearing Mass," which is written in a clear and direct style, and meets not only the current pretexts made by those who would excuse their neglect of the precepts of the Church, but emphasizes the immense gains to the spiritual and social welfare of a community arising from an intelligent appreciation of regular attendance at the Holy Sacrifice. The pamphlets are attractively printed, and will serve the purpose of permanent good if freely distributed at missions and to the members of societies which in any way serve the propaganda of Christian doctrine.

It is needless to say that Father Danehy's tract on the priestly power to forgive sin is excellent argument or that it will appeal as a logical exposition of Catholic truth to any unbiased reader ; the very fact of the Truth Society making it one of its special reprints would recommend it as such. But the Truth Society might learn something from the methods exhibited in Father Roche's pamphlets. Reading-matter of this sort, in order to be made attractive and indeed available,

must be broken up into short paragraphs with captious headings giving an indication of the difficulties answered therein. A lengthy continuous tract, such as this, without headlines or marginal references to mark off the detailed topics discussed, is sure to fail of its mark with those for whom it is mainly intended. An attractive outward form is quite as essential in a doctrinal or apologetic treatise as a pleasant address is in a book-agent of these days. Neither of them will get a first hearing on merely internal evidence of merit. And where there is no hearing there is no teaching and no convincing.

JESUIT EDUCATION. Its History and Principles viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J., Woodstock College, Md. St. Louis, Mo.: B. Herder. 1903.

There is no system of education that has acted as a more powerful stimulant to culture during the last three centuries than that which is crystallized in the famous *Ratio Studiorum* of the Jesuits. The three men who began the warfare in defence of Christian doctrine against the false principles of the so-called Reformation—which threatened to corrupt the very leaven of revealed religion by making individual judgment the standard of truth and right—had laid the foundation of a method which was to influence the teaching of scholastic, Biblical and ascetical theology in such a way that it would control with a permanent hold every other intellectual and moral discipline that came within its reach. It is a significant fact that even before the Order was approved, Paul III having understood the plan of the projected new foundation, made Ignatius and Faber and Lainez enter a sort of novitiate embracing the practical scope of the future Order, by appointing one to the chair of Scholastic Theology, the other to that of Biblical Exegesis, and the Saint himself to the conducting of Spiritual Exercises for the students of the Sapienza in Rome. From their combined practice was derived the experience which created the system formulated fifty years later under the giant heir of the Ignatian principles, Aquaviva, to whom we owe, mainly, the work of the *Ratio*. Viewing the system by itself it covers every intellectual activity within the range of the broadest human culture. Like the Constitutions and Rules of the Order, it provides, without change of principle, and solely by reason of its adaptability, for every possible development in the educational field. The moral training is in perfect harmony with, and ministers in a life-giving and sustaining way to the aims and accomplishments of the mental and physical growth for which the system provides.

All this becomes clear when we read attentively the account, partly historical, partly didactic, of the author, who in the present volume, complements similar work already done for English-speaking students and educators by Father Thomas Hughes and other members of the Society of Jesus.

Father Schwickerath has in mind the demands of education for American youth, and he shows how the traditions of the Scholasticate may be and are being modified to meet these needs without departing from the ancient basis which cannot be abandoned so long as man remains what he is. But a critic may not be considered honest, if he were to shirk the notice of objections made against the system as it is occasionally measured by personal experience and demonstrated in the results produced by the leading colleges nominally managed under the care of the Jesuit Fathers. Those Catholics, however, who can point to pupils of Jesuit colleges that have belied their expectations, may have to remember that a system does not create. The success of its reforming processes depends not alone upon its methods, or the good will, or the efficiency of those who apply them. There are other conditions necessary to produce results, when the material and the circumstances that have fashioned it are bad. Education is in the first place the drawing-out of the faculties to right action ; it is only secondarily and indirectly a process of reformation. Parents who are disappointed in their children, because they have mismanaged their early training at home, and who send them to a college in the expectation of having them return paragons of discretion and virtue, might expect to reap luscious fruit by transplanting weeds into a hot-house or putting them under cultivation with a skilful gardener. And it is the best silent testimony to the traditional efficiency of the Jesuit education that wealthy parents who have had something to do in spoiling their offspring by over-indulgence, send their sons to the Jesuits rather than anywhere else to be set aright. If the youth spreads his inherited contagion sometimes to the detriment of his fellow students, it is not always possible even for the most vigilant educator to prevent sad consequences for those who are so contaminated ; and if the youth, released from control at college, returns to the accustomed ruts, it is not so strange. The misfortune is that such fruits ripening in the circle of the wealthy and worldly influential leave their mark not only to the disadvantage of those who are the cause, but undeservedly give also a bad name to the educational system which may have attempted their reform.

DER TAUFRITUS IN DER GRIECHISCH-RUSSISCHEN KIRCHE.
Sein Apostolischer Ursprung und seine Entwicklung. Von Dom
Antonius Staerk, O.S.B. Freiburg im Breisg.: B. Herder (St. Louis,
Mo.). 1903. Pp. 194.

A year ago Dom Staerk published in French an interesting study of the ascetical and moral doctrines of the "Orthodox" (Russian) Church, under the title of *Le Père Jean de Cronstadt, archiprêtre de l'Église russe*. The sketch was subsequently completed by the addition of certain reflections upon the dogmatic teaching of the Græco-Russian confession of faith. The work before us may be said to be a further expansion of certain features of the Greek sacramental liturgy, which, in view of the important question as to the probable union of the Eastern and Western communions under one authoritative head, is of decided interest alike to the theologian, the ecclesiastical historian, and in the United States even more so to the bishops and pastors who are obliged to provide for the Greco-Slavic element of the Catholic population. For the study of the rites of the Græco-Russian Church (which is still separated from the unity of faith under the Roman Pontiff) covers to a great extent the peculiar forms of the Græco-Slavic liturgy—that is, those Catholics who belong in the main to the Austrian Empire, and who are known as Uniate Greeks. These are not schismatics, like so-called "Orthodox" Greeks, but recognize the Roman Pontiff as the supreme pastor of the faithful of both the Oriental and Western nations. There is something fascinating in the ancient Eastern rites which embody many of the earliest traditions and symbolical ceremonies not found in the Latin rite; for the genius of the northern races, being less responsive to the language of imagery peculiar to the Oriental people who formed the first contingent of the Christian Church, caused many beautiful ceremonies inherited from the Apostles to be omitted when there was question of bringing the newly-converted pagans to the practice of a definite liturgy. Among these rites are the solemn blessing of the baptismal font, the triple immersion, the robing of the neophyte in a white garment, and placing the cross upon him, the giving of a second ablution on the eighth day, the cutting of the hair, and the subsequent anointing which was the equivalent to our Sacrament of Confirmation, being a part of the baptismal rite. It is a beautiful revelation of the mind of the Church in bringing the newly-born under her heavenly sway. Books like this, in German or French, suggest how much our English theological literature needs to be enriched.

GLAUBEN UND WISSEN. Eine Orientierung in mehreren religiösen Grundproblemen der Gegenwart für alle Gebildeten. Von Viktor Cathrein, S.J. Freiburg im B. (St. Louis, Mo.): B. Herder. 1903. Pp. vi—245.

No lengthy argumentation is needed to show the supreme importance, especially in these times, of clear and full conceptions on the nature and relations of science and faith. Goethe said that the real, the only, and the deepest theme of all history, is the conflict between faith and unfaith. This is especially true of the conflict between what passes for science and faith, for ever since the Edenic rebellion science so-called is wont to enlist under the banner of infidelity. Of course it is the plainest of platitudes that there can be no conflict between genuine science and true faith. None the less there is and ever has been a warfare between what the opponents claim to be science and faith. Hence the value of a work like the one at hand in which an eminently equipped mind has subjected the belligerent to a thorough examination. There is of course no scarcity of books, both in Latin and in the various modern languages, dealing with the same subject. Father Cathrein, has, however, treated it with marked clarity, freshness, and the originality which is stimulated by recent adverse speculation. Thus in his analysis of the nature and range of science (*Wissen*) he has had an eye on the influence of Kant, not only on questions of epistemology but also on Protestant theologians in the domain of religion; whilst Harnack's *Wesen des Christenthums*, the most recent noteworthy pronouncement of authoritative rationalism, is made to furnish objections against the author's thesis. In treating of faith, besides the positive exposition of its nature in the light of Catholic teaching, his criticism centres in the present naturalistic, so-called supramaterialistic schools of Protestant theology on the personality of our Lord. In his study of the relations between science and faith, such perennially interesting topics as the influence of Catholic faith on civilization, the claimed superiority of Protestant over Catholic countries, and similarly practical questions, are discussed.

The author has been singularly happy in adapting his book *für alle Gebildeten*. The scholar and the critic will find that their level and viewpoint have been remembered, whilst the average educated reader will not be repelled by the technicalities and obscurities with which German philosophers are too apt to bewilder us.

PREDIGTEN VON DR. JOS. MÜLLER. Pp. viii—166. München:
Selbstverlag des Verfassers.

This volume contains thirty sermons for the principal parts of the liturgical year. A course of Lenten sermons opens the cycle. The introductory theme on Immortality offers some valuable suggestions on the manner in which the liturgy of the ecclesiastical year should influence the minds and hearts of the faithful. The argument for immortality is drawn from the inborn desire of complete happiness. The sermons on Death, Judgment, Hell, and Heaven are exceptionally strong in treatment, yet free from those undogmatical and phantastic descriptions which are so much in vogue with pulpit orators who affect to be impressive. The compositions are based on the few and sober texts of Sacred Scripture, which make them all the more effective. The sermons on Pentecost, Trinity Sunday, Charity, show the author at his best. The subjects treated are of actual breathing interest, and the author is very successful in applying the unchangeable truths of revelation to the necessities and conditions of the day. For the rest, the sermons are full of suggestiveness. The author's freshness of treatment and aptness of illustration give a particular charm to old and familiar thoughts. On every page we meet a novel turn in the exposition, a new phase in the development of the subject, revealing a mind of original cast and showing the writer to be a profound observer of the world and the human heart. If it is true that the orator must be equipped with manifold knowledge and abreast with the progress of science, the author is eminently fitted for his task. In fact, he has before now proved the versatility of his genius and the breadth of his information by valuable contributions to different departments of learning, notably to philosophy, literature, æsthetics, and pedagogics.

The language of these discourses is clear and elevated, abounding in subtle and refined imagery; the style is pointed and approaches more that of a brilliant essayist than that of the orator. There is virility, and terseness in these sermons; no useless rhetoric, no superfluous ornament. The sterling ring of truth and sincerity captivates the attention and gains the heart. On the whole, this collection of pulpit addresses is superior to average productions of the kind and will repay a diligent perusal.

X. M.

Literary Chat.

Dr. John Webster Melody, of the Washington University, has an interesting paper on the "Origin and Dignity of Man" in the current number of *The Irish Ecclesiastical Record*. The same issue of the *Record* contains a paper by W. Vesey Hague, entitled "What is a Reasonable Faith."

P. Heinrich Denifle, the eminent Dominican whom the French Government had for several years engaged to collect material for a history of the *Sorbonne*, and whose work on the Mediæval Universities gave him the first place among the scholars of Europe who had made use of the opportunities afforded foreign writers under Leo XIII to ransack the stores of MSS. preserved in the Vatican Archives, is preparing a history, in two volumes, of Martin Luther. P. Denifle proposes to utilize a number of original documents found by him in the Archives, which show the peculiar bias of the so-called reformer long before he declared his rupture with Rome by the publication of his famous "propositions" at Wittenberg. Among these evidences of Luther's disposition regarding doctrinal matters in the Church is a Commentary on the Epistle to the Romans, written while he was still in the monastery.

The activity of P. Denifle as a literary worker in the famous library of the Popes recalls to mind some of the personal qualities of this eminent scholar, which incidentally vouch for his honesty and impartiality as an historian. His original mission to Rome in 1880 was for the purpose of searching documents relating to his Order. In the course of his investigations he came upon some original MSS. referring to a famous Benedictine monk, Joachim de Floris, an eminent mystic of the twelfth century, from whose pen we are supposed to have, among numerous other works, the famous apocalyptic *Evangelium aeternum*, a sort of prophetic foreshadowing of events relating to the development of the Church. It appears that Leo XIII became interested in P. Denifle's work, and realizing the value of his keen-eyed and impartial industry, gave him sundry other commissions, and finally made him Director of the Vatican Archives. Denifle, who soon acquired a marvellously accurate knowledge of nearly every MS. in the dozen or more great halls of the Archives which had been catalogued up to his time, was well liked by all the savants and ecclesiastics with whom his work brought him in contact, and as it was well known that Leo XIII had a predilection for scholarly Friars who could throw lustre on the Church, the rumor soon gained that P. Denifle was to be created Cardinal.

One day the Pope sent the Cardinal-Secretary to P. Denifle, bidding him to a private audience. The Cardinal hinted that the *verbum* which His Holiness had *in petto* was a red hat; and as it was known that Denifle had some views on political topics which radically differed from those of the Pontiff, the Cardinal thought it wise to warn Denifle to keep a discreet silence in case the Pope should touch upon the subject. Denifle smiled in his genial way, thanked the Cardinal, and went to the Pope. The very first thing Leo did was to sound the prospective Cardinal on his views of the situation in France. Denifle, although his learning had placed him for

a time in the service of the French Government, is a German, and as such has very pronounced ideas regarding a policy which he deemed disastrous to the interests of the French Religious Orders and people. Without circumlocution he told the Holy Father what he thought. That was the end of the red hat; for Leo, who did not object to raise men to the Cardinalate because they differed from him, since he was free to accept or ignore their counsel, did not think so lightly of preferring a man whose pen might, like that of Hergenroether, command wider influence than that of the princes who resided *in curia*. This is the story as it is told. It may be an invention, but it is a *ben trovato*, for it characterizes the man who to widest erudition adds deep piety and a most genial humor, as we have found from personal experience in his charming company.

One of the most admirable scholastic reports upon the progress of diocesan elementary education is that just issued by the Rev. Philip McDevitt, Superintendent of Parish Schools for Philadelphia. The Report (ninth annual) does not simply deal with statistics and self-congratulations, which are of course encouraging; but it gives aids and explicit suggestions for the improvement of the school system in the separate institutions. Thus the detailed statistics are prefaced by a paper from the pen of an experienced architect on the subject of school construction, the location, building, design, interior fittings and appointments, ventilation, heating, etc. This information is supplemented by some diagrams showing the plans according to which schools of different sizes might be built, on lines which have been approved by experience. With a view of obtaining comparative knowledge for his work, Father McDevitt went to England and Ireland examining the various Board Schools and other educational establishments. The Report is a Jubilee number, and pays its tribute to the Most Rev. Archbishop of Philadelphia, who has just completed the fiftieth year of his priestly activity, and to whose generous policy the growth and excellence of the present parochial school system throughout the Archdiocese is largely due.

The Lectures and Essays of the late Lord Acton, Regius Professor of Modern History at Cambridge University, are to be published under the supervision of Mr. Vere Laurence, of Trinity College. The first two volumes now in press and to be issued this autumn embody the lectures on the *French Revolution* and on *General Modern History*. At the same time we are to have the volume on *The Reformation*, which is the second in *The Cambridge Modern History* series, also planned by Lord Acton, and to be completed in twelve volumes. The first of these, on the *Renaissance*, of which Dr. William Barry was one of the contributors, and the seventh entitled *The United States*, which consists of a dozen articles by leading university professors of history in England and America, have already appeared. (The Macmillan Company.)

As to the character of Lord Acton's writings it is well to remember that he represents the opinion of Catholics who undertook to combat the "Ultramontanism" of the extreme conservative party in England during Cardinal Wiseman's time. He had been a pupil of Döllinger and was, together with Mr. Richard Simpson, editor of the liberal *Rambler*, founded in 1848 by some of the converts of 1845, in which articles appeared from time to time that aroused the suspicion of heterodoxy. On

this subject Mr. Wilfrid Ward, in discussing the subject of a paper published in November, 1856, of the *Rambler* and which portended a renewal of the differences between convert and old Catholic, says : "The Essay in the *Rambler* was in the event the prelude to controversies which reflected, and in a considerable degree influenced, religious thought in Germany, France, and Italy in the years that followed. The part played by Manning at the Vatican Council, the influence of Faber's works in France and Italy, the position of Döllinger from the time of the Munich Congress and the Syllabus of 1864 to 1870, the work of Newman as moderator between the extreme parties, were the outcome of lines of thought nowhere more accurately defined than in the pages of the *Rambler* and in the writings of its critics." It is in this phase of Lord Acton's attitude that we are to look for the important part his writings play in the department of modern Church history.

Mr. Thomas Okey, who is already known by the part he took in the *History of Modern Italy*, published some time ago by the Macmillans, has completed a work entitled *Venice and its Story*, magnificently illustrated in colors and line drawings. In view of the Venetian citizenship of the present Sovereign Pontiff, this superb edition is likely to find numerous admirers among Catholics who indulge in the study of artistic history.

The Heart of Rome is the title of Mr. Marion Crawford's new volume, as a sort of "set off" to his *Ave Roma Immortalis*. It is a romance of the type of *Saracinesca*, and gives us deep glimpses into the beauty of Italian home-life. There is no aristocracy on earth that bears such a peculiar stamp of exclusiveness as the old Roman nobility with whom fidelity to the Church and domestic virtue become the main ingredient and test of the distinction which separates, and the confidence which unites people who live side by side enjoying the same social rank and the same prerogatives. Purity, elegance, joyousness blend so perfectly in the daughters of the old Catholic families of Rome, that one feels the influence of their religious training instantly with a charm that can not be told. Neither wealth nor fame can, however, break into the inner sanctuary of the Roman home circle without the recommendation of virtue. But once admitted there is no reserve that a simple, pure-hearted confidence might not sanction ; you become part of the family and partake of its joys and sorrows. The noble Roman knows no familiarity which is not the noblest kind of friendship ; in all other respects you get courtesy, but no more. This is a phase of life which Marion Crawford, who has lived long in Rome, has illustrated in his novels—not without their faults, apart from literary excellence—better than perhaps any other English writer who deals with Italian life.

Volumes I and III of Messrs. Richard Garnett and Edmund Gosse's *Illustrated English Literature* deal with the early beginnings down to the age of the first Tudors, and from Milton to Johnson (1780) respectively. There are to be two more volumes. They are a decided advance in the line of educational helps for the study of our literature. We venture the assertion that the technique has been in the main suggested by the Kinzel edition of Robert Koenig's *Literaturgeschichte*, although American enterprise has, as usual, gone somewhat ahead of its prototype. It is pleasant to note, so far as we have been able to examine the two volumes, magnificently

printed by the Norwood Press, that the religious element of the Middle Ages is treated with the respect it deserves. This is true also of Koenig's work, although German Catholics have wisely undertaken a separate publication on the same lines, in which the monastic productions to which our modern literature owes so much, receive a treatment which places them in a light not merely neutral, but warm and clear, showing that they contributed the healthiest element to those polished monuments of literary art which we are accustomed to regard as the best results of the so-called Reformation. The *Illustrierte Geschichte der deutschen Literatur* (Munich) is to be completed by the end of the present year.

The new edition of Abner's *Ingatherings from English History and Literature* (Dutton & Co.) is to have an addition of "Elizabethan Sonnets," with a preface on the making of sonnets, by Sidney Lee.

The article entitled *Capital and Labor hunt together*, by Ray Stannard Baker, in the September number of *McClure's Magazine*, is an important revelation of a new industrial conspiracy, the possibility of which our writers on Socialism seem to have overlooked. The union of Capital and Labor may, as is shown there, be easily accomplished to the disadvantage of that very large element of consumers who belong to neither one nor the other class, but who are obliged to pay both for the product which they combine to furnish to the public. And the public is powerless to save itself from this imposition. If organized Capital and organized Labor control the legislation on the one hand by its monetary influence, on the other by systematized methods of directing the voters in the union, then laws, too, would prove ineffective in protecting the multitude of citizens who form a sort of third estate privileged to support the other two. It may be that the professional anarchists who condemn the "machinery of justice," as they say, altogether, see this outcome of things, from which no power but that of conscience, which is to say practical religion, can save the Commonwealth. Yet our Public School system is training up armies of citizens who will never understand this power of religion, which is excluded from their education.

Professor Richard Ely, Director of the School of Economics and Political Science in the University of Wisconsin, is to undertake the editorship of a *Citizen's Library of Economics, Politics and Sociology*, designed to embrace all the topics which lie within the range of ethical studies. Among the newest works of importance in economics from the same institution is a volume by Dr. Thomas S. Adams on the Labor Problem. It is a study of the evils resulting from unequal wages and the insufficiency of labor laws, and deals, under the head of *Evils, Remedies and Results*, with the detailed questions of Labor of Women and Children, Housing and Sweating-System, Immigration and Prison Labor, Strikes and Boycotts, Arbitration, Profit-sharing, Industrial Education, Building Associations, and finally Socialism in its influence on the American workingman.

Nicholas Murray Butler, President of Columbia University, has outlined a programme for the publication of a *Teacher's Professional Library*, to which leading teachers and educational writers in America and Europe are to be enlisted as con-

tributors. Simultaneously the Macmillans are issuing a series of manuals for teachers, under the caption of *Elementary Methods in Education*. These are to contain general methods, such as School Management, and special methods, of which *Reading of English Classics in the Common Schools* has already appeared and is now reissued in revised and enlarged form.

The services which the Syriac scholar, Miss Lewis, has rendered to students of the Sacred Text and early Christian literature by her patient and intelligent work of research and translation, was aptly recognized by the University of Heidelberg which recently accorded her the academic title of Doctor of Laws. Catholic Biblical scholars who have been maintaining the authenticity as well as the inspiration of the Deutero-canonical books owe her, it would appear, an especial debt. It was she who, we believe, discovered the first portion of the Hebrew original of the Book of Ecclesiasticus, of which there were up to the year 1896 only very unsatisfactory fragments in existence. Now we have nearly the entire book in the Hebrew, which allows us to form some critical judgment regarding the value of the various Greek translations known to scholars, and upon which a correct reading of the Vulgate text would seem to have depended.

Books Received.

SACRED SCRIPTURE.

DER PHARAO DES AUSZUGES. Ein Exegetische Studie zu Exodus 1-15. Von Dr. Karl Miketta, Professor am Fürstbischöf. Priesterseminar zu Weidenau. VIII. Band, 2 Heft: Biblische Studien unter Mitwirkung von Prof. Dr. W. Fell in Münster i. W., Prof. Dr. J. Felten in Bonn, Prof. Dr. G. Hoberg in Freiburg i. B., Prof. Dr. N. Peters in Paderborn, Prof. Dr. A. Schäfer in Breslau, Prof. Dr. P. Vetter in Tübingen. Herausgegeben von Prof. Dr. O. Bardenhewer in München. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1903. Pp. viii—120. Price, 70 cents net.

READINGS ON THE GOSPELS FOR SUNDAYS AND HOLYDAYS. By M. S. Dalton, with Preface by the Rt. Rev. the Lord Bishop of Southwark. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 328. Price, \$1.00 net.

THEOLOGY AND ASCETICA.

THE SYMBOL OF THE APOSTLES. A Vindication of the Apostolic Authorship of the Creed on the Lines of Catholic Tradition. By the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 377.

COMPENDIUM PRAELECTIONUM JURIS REGULARIS. Adm. R. P. Piaty Montani, Ex-Provincialis Ordinis FF. Min. Capucinorum Provinciae Belgicae; Ad Recentissimas Leges Ecclesiasticas Redactum; Auctore P. Victorio ab Appeltern, ejusdem Ord. et Prov. Lectore. Tornaci: H. & L. Castermann. 1903. Pp. xxi—657. Prix, 8 frs.

INSTITUTIONES PHILOSOPHIAE MORALIS ET SOCIALIS, quas in Collegio Maximo Lovaniensi Societatis Jesu tradebat A. Castelein, S.J. Édition Minor. Pp. 371. Bruxelles: Société Belge de Librairie. Oscar Schepens & Cie, Éditeurs. Pp. 662.

WHO CAN FORGIVE SINS? or, The Absolving Power of the Catholic Priesthood. By Rev. Patrick Danehy. International Catholic Truth Society, Arbuckle Building, Brooklyn. Pp. 22. Price, 5 cents; \$3.00 per hundred.

THE OBLIGATION OF HEARING MASS on Sundays and Holydays. By Rev. J. T. Roche. 1903. Pp. 71.

SYSTEMATIC STUDY OF THE CATHOLIC RELIGION. By Charles Coppens, S.J. St. Louis, Mo.: B. Herder. 1903. Pp. xiii—370. Price, \$1.00.

EDGAR; OR, FROM ATHEISM TO THE FULL TRUTH. By the Rev. Louis von Hammerstein, S.J. Translated from the German at the Georgetown Visitation Convent. Preface by the Rev. John A. Conway, S.J. St. Louis, Mo.: B. Herder. Pp. xv—355. Price, \$1.25 net.

LA DÉFENSE DE LA LIBERTÉ DU CULTE A PARIS. Aubervilliers, Plaisance, Belleville, Les Mille-Colonnes et le Sillon, La Soirée du Cercle du Luxembourg, Les Solennités de la Fête-Dieu. Par M. l'Abbé Fonssagrives. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1903. Pp. 96. Prix, 1 fr.

THE GREAT ENCYCLICAL LETTERS OF POPE LEO XIII. Translated from Approved Sources. With Preface by the Rev. John J. Wynne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 580—15. Price, \$2.00 net.

THE SPIRITUAL CONFLICT AND CONQUEST. By Dom J. Castaniza, O.S.B. Edited, with Preface and Notes, by the Very Rev. Jerome Vaughan, O.S.B. Reprinted from the old English translation of 1652. Third Edition. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. lxx—510. Price, \$1.35 net.

THE ECCLESIASTICAL YEAR. For Catholic Schools and Institutions. Translated from the German of the Rev. Andreas Petz, by a Member of the Dominican Order. Milwaukee: The M. H. Wiltius Company. 1903. Pp. 288. Price, \$0.40 net.

OUR LADY OF GUADALUPE. By the Rev. J. T. Roche. Lincoln, Neb.: State Journal Company. Pp. 63. Price, \$0.10.

HISTORY.

A HISTORY OF ENGLAND FOR CATHOLIC SCHOOLS. By E. Wyatt-Davies, M.A., Trinity College, Cambridge. With fourteen Maps in the Text. London, New York, and Bombay: Longmans, Green & Co. 1903. Pp. xv—539. Price, \$1.10.

UN MOINE; LE P. ANTONIN DANZAS, FRÈRE-PRÊCHEUR. Par le P. Ingold. Deuxième Edition, revue et augmentée. Paris; Ancienne Maison Charles Douniol, P. Téqui. 1903. Pp. vi—100. Prix, 1 fr.

A NOBLE PRIEST; Joseph Salzmann, D.D., Founder of the Salesianum. By the Very Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by the Rev. Joseph William Berg, Professor at the Salesianum. Illustrated. Milwaukee: Olinger & Schwartz. 1903. Pp. 254. Price, \$1.00.

GREEK HISTORY FOR YOUNG READERS. By Alice Zimmern, Girton College, Cambridge, author of *Old Tales from Greece*, etc. With Illustrations and Maps, eight of which are printed in colors. London, New York, Bombay: Longmans Green & Co. 1903. Pp. xxiv—373. Price, \$1.00.

MISCELLANEOUS.

DER FAMILIENFREUND. Katholischer Wegweiser für das Jahr 1904. St. Louis, Mo.: B. Herder. *Herold des Glaubens*. Pp. 112—128.

THE CATHOLIC MIND, No. 16, August 22, 1903. The North American Indian and the Catholic Church. New York: *The Messenger*, 27—29 W. Sixteenth Street. Pp. 23. Price, \$0.05. Fortnightly, \$1.00 per year.

SPECIMEN PAGES
from

THE NEW CENTURY
CATHOLIC READERS



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fly two nēst nōt trēe
fly *two* *nest* *not* *tree*

Two birds are in the tree.

I do not see the nest.

Are the baby birds asleep in the nest?

The baby birds are asleep in the nest.

Fly to the baby birds in the nest,
pretty birds.

Do you like to see the pretty birds fly?

I like to see the pretty birds fly.

bird-s nest-s doll-s tree-s

hǐš whō mǎn hăp'pý
his who man happy
Jē'sūs sāint hō'lý Ān'thōný
Jesus saint holy Anthony

See this pretty
Child!

Who is this
pretty Child?

It is the holy
Child Jesus.

A man has the
holy Child
in his arms.

Who is the
man? Is the man a saint?

The man is Saint Anthony.

Happy, happy saint!

23



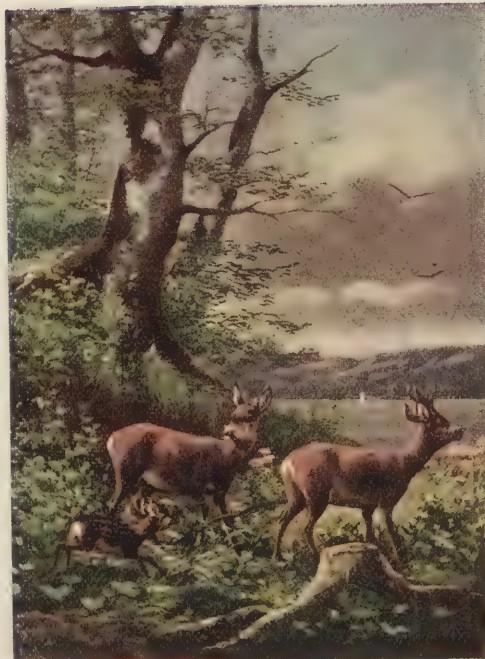


THE GUARDIAN ANGEL. See page 98

Specimen illustration, First Reader.

ture are
pre tty
c r e a -
t u r e s.

They are
browsing
quietly
now, but
soon the
hunter's
horn will
be heard.



Then will begin a race for life. Men
and dogs will chase the poor deer,
and run them down. Isn't it too
bad that men should be so cruel?

Language Lesson.

Browsing means *eating*.

Let the pupils' answers, whether oral or written, always be in complete sentences.

What is the fox trying to do?

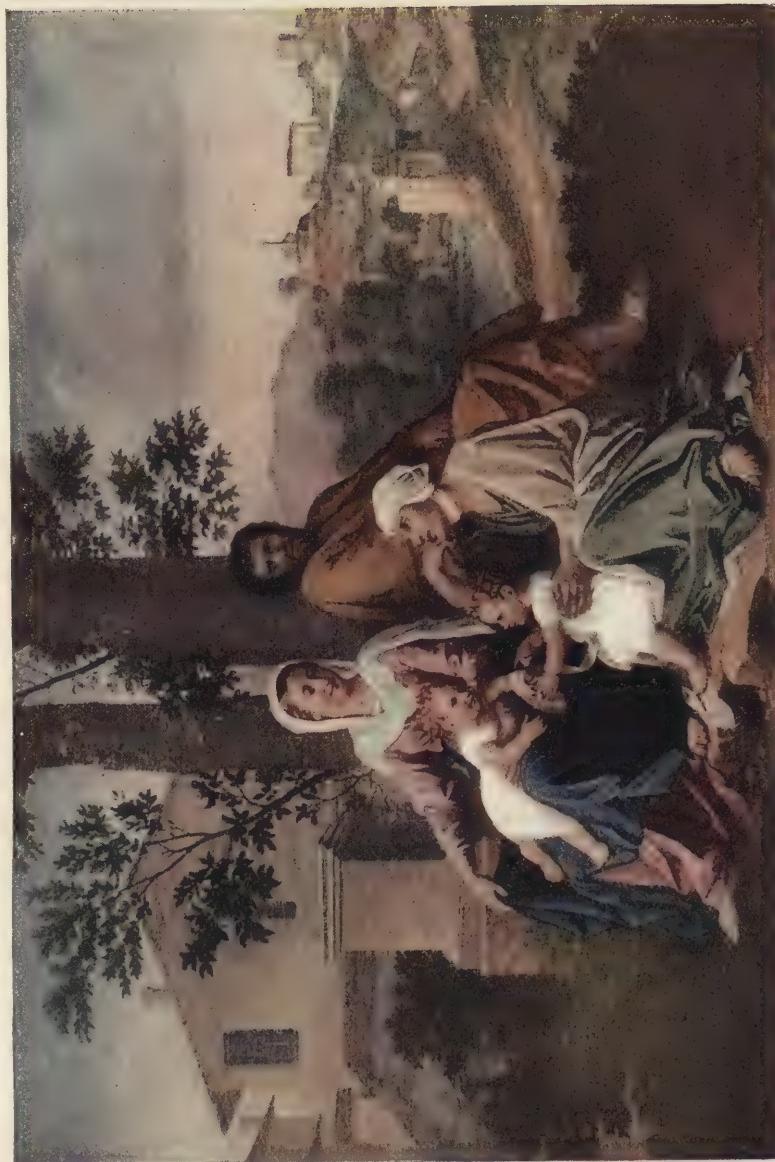
How many birds are in the picture?



b <small>ug</small>	th <small>ird</small>	á'ble	f <small>ourth</small>
few	th <small>ick</small>	b <small>ills</small>	tw <small>it' ter</small>
b <small>ush</small>	gr <small>ām</small>	w <small>ings</small>	gr <small>ēed' y</small>
worm	sh <small>āre</small>	str <small>ōng</small>	th <small>em selves'</small>

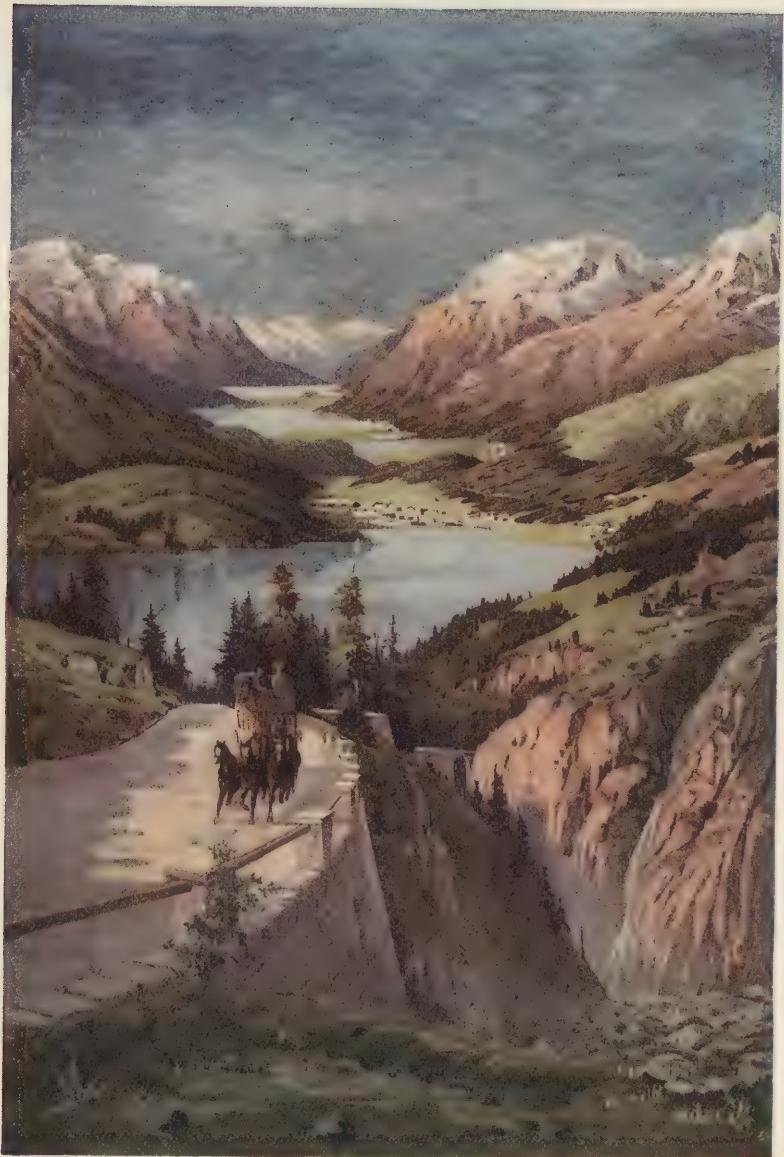
Mother-Love.

One fine summer day in the country,
as I passed a thick bush, I heard
the twitter of little birds. Looking
over the bush, I saw a pretty sight.
There were four young birds and the



AFTER THE FLIGHT INTO EGYPT.

Specimen illustration, Third Reader.



A SCENE IN SWITZERLAND.

Specimen illustration, Third Reader.

THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—NOVEMBER, 1903.—No. 5

THE TWOFOLD ASPECT OF PURGATORY.

PURGATORY has, broadly speaking, two aspects. It may be considered as a state either of expiatory punishment or of purificatory cleansing. In whichever light we regard it, the reasonableness of the Church's teaching will be apparent the more carefully the subject is studied.

I.—PURGATORY AS EXPIATORY.

In the first place, Purgatory is a prison to which sinners are consigned by the Judge, into which they are cast by that stern, inexorable officer, Death—a prison, says Jesus Christ, whence there is no escape until our debt of justice has been paid to the uttermost farthing. “Verily, I say to thee, thou shalt not go out thence until thou payest the very last mite.” (St. Luke 12: 59.)

God is this Judge who exacts the full penalty for our transgressions. He is not only the loving Father willing not the death of a sinner, but He is also just and righteous, demanding a retribution according to the measure of the offence. As he is essentially holy, so He can admit nothing that is contrary to the eternal law of justice. He is not like man, to be swayed by sentiment at the expense of what is right—a mere benevolent philanthropist, an “enlarged Lord Shaftesbury,” to use Matthew Arnold’s apt though flippant phrase—one ready to let the evildoer off scot-free.

A judge on earth who allowed a prisoner convicted beyond doubt of theft, violence, or murder, or a debtor who had robbed

his creditors, to go out of the dock a free man, would sin doubly: against society, whose laws have been wantonly outraged, and against the principles of right-dealing with our neighbor, on which civilization is based. And God, who has implanted in men's minds the knowledge of those laws and principles of justice, shows in Himself, in His relations to His creatures, the same maintenance of an inviolable standard. If, using mercy alone, He were to exact no satisfaction for His honor set at naught by the sinner's rebellion, His sanctity would be plainly at fault.

For to remit what is due as just expiation for iniquity is nothing else but to forgive unrighteously the wrong-doer, and to make God, the unjust pardoner of unpunished sin, no longer holy. Moreover, since in this case the same treatment would be meted out to sinful and sinless, there would be manifest injustice and lawlessness, in that the sanction of right conduct would cease, the transgressor would be in exactly the same position as the faithful observer of the Commandments, and sin unpunished, unatoned, would fall under no law.¹

It is therefore inconsistent with the Divine Nature, undimmed by any shadow of evil, that God should forgive anything in His realm of creation illegally, or, in other words, forgive *unpunished sin*. The Judge, by virtue of His own infinite sanctity—the fount of all justice and righteousness—must condemn the debtor to pay his debt, if not in this life, then in the life to come, and, in the latter case, deliver the prisoner to the officer who consigns him, in spite of his appeals, his struggles, and his tears, “bound hand and foot,” into the prison of “exterior darkness.” What is this debt that has to be paid to the last mite? The Council of Trent,² in conformity with Holy Scripture, teaches us that sin has a double issue: it stamps the soul with the ugly mark of separation from an All-holy, All-lovable God, and (as an act of supreme rebellion against the Creator) it entails the strict requirement of a satisfaction in proportion to the gravity of the offence.

This twofold effect of sin—its stain of guilt, its penalty of pain—was effaced by the Sacrifice of Calvary. Jesus Christ, the one Mediator between God and man, uniting in a single Person-

¹ Cf. St. Anselm, *Cur Deus Homo?* cap. xii.

² Session VI, cap. 14; can. 30.

ality the two natures (the human and the divine), could alone offer in the sinner's stead a satisfaction commensurate with the offence—an infinite satisfaction for an infinite offence. Sin was wholly destroyed on the Cross, its stain effaced, its debt cancelled, when He presented Himself to the Eternal Father "through the veil, that is to say, His Flesh," and made an oblation of His spotless life.

But how was this priceless offering to obtain its fruit? How were the merits of Calvary to be *applied individually* to the souls of men? In two ways: through the channels of sacramental grace, and through the treasury of satisfactions, either stored up in the Church as the legacies of saints, confessors, and martyrs, of Mary their Queen,³ and of Christ their Eternal King, who is the Priest and Victim of every Sacrifice of the Mass, or performed by the labors of members of the Body of the Redeemer. The guilt of original sin (and of actual sin in the case of adults) is washed away by the waters of Baptism; other sins are remitted through the power of the Keys in the Sacrament of Penance—that "second plank after shipwreck;"⁴ the atoning Sacrifice of the Eucharist, the representation of the One all-sufficient Sacrifice of the Cross, is offered daily in propitiation for the sins of priests and people; but after the sin has been forgiven, there remains, at least in the case of post-baptismal sin (for in holy Baptism we are taught that all punishment, as well as all guilt, is effaced), not indeed the *eternal* punishment which every mortal sin entails (for that is perforce remitted at the moment when the absolving words are pronounced over the repentant sinner, or when an act of perfect contrition has been made), but the *temporal* punishment that still remains to be expiated, in order that the requirements of Divine Justice may be fulfilled.

Of this truth we are assured, not only by the voice of God's messenger on earth, the Holy Catholic Church, at the General Council of Trent,⁵ but also by the testimony of the

³ On the subject of Indulgences, see an article by the present writer in THE DOLPHIN for June, 1902.

⁴ St. Jerome, *Ep. ad Demetr.* Cf. Tertullian, who is the first to use the expression. (*De Poem.* i, Migne, P. L., i. col. 1233.)

⁵ Session XIV, can. 12

Scriptures. Thus Adam, although he obtained forgiveness for his disobedience, did not obtain remission of the temporal consequences of his act. The gates of Eden were still closed on him; an angel with flaming sword still cut off all approach to the tree of life; he had still to wander outside in the world of thorns, briars, and sharp stones, eating his bread in the sweat of his brow, until he returned through the painful way of death to the earth whence he was taken. In other words, he had to undergo *temporal punishment*, even after his actual sin was forgiven.

Similarly, we read⁶ that David, when the prophet Nathan told him in a parable of the enormity of his double sin of murder and adultery, repented and was forgiven, yet had still to undergo the penalty: his child must die. "And Nathan said to David, The Lord . . . hath taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die."

The practice of all antiquity bears witness to the same fact in exacting so great penances (sometimes lasting for years) from those who had fallen into grievous sin after the white-robing of their Baptism. For this severity of ecclesiastical discipline was founded on the belief that such sins involved the pain of temporal punishment, whether performed before or after absolution, by which the requirements of Divine Justice were satisfied.

In either case, both as regards the guilt and the satisfaction, we must remember that the merit is wholly due to Christ our Redeemer. It is because Protestants ignore this fundamental point of Catholic teaching that they cavil at the doctrines of Purgatory and Indulgences as though they conflicted with the mediatorial office of the Son of God. The Church is at pains to instruct her youngest child that Jesus Christ is the one source of all virtue, grace and merit; that He and He alone has paid the full penalty for our transgressions, "bearing our sins in His own Body upon the Tree"; that it is through the all-atonning merits of His Precious Blood that "the laver of regeneration" has its power, "the ministry of reconciliation" its value; and, finally, that it is solely

⁶ II Kings 12 : 13 ff.

because we are united by grace to Him, our living Head, as very members incorporate of His Body, that our good works, prayers, Masses, mortifications, penances, and humble submission to the Divine Will, can avail in the smallest degree in satisfaction for our debt, or that the pains of Purgatory can release us from the prison into which we are cast after death by our unexpiated sin.

The Son of God has come to redeem us from all iniquity, but His *Justice* must be satisfied even by those who have had their sins forgiven them, and that satisfaction is only possible to such as are joined by spiritual bands to the Head, Christ Jesus, from whom all merit flows. Christ is our Saviour from every sin, our Ransomer from every form of captivity. United to Him our works can bear fruit in the supernatural order; we can pay our debt down to the very last mite; we can be free and reign with God in the Kingdom of glory as redeemed children of His grace and love.

This temporal punishment, which is the lot of every sinner, however repentant, takes place, as we have said, either now or in the future life. The poor man Lazarus, full of sores, eager for the crumbs that fell from Dives' table, thankful even that the dogs should lick his festering limbs, had his Purgatory before ever the officer Death could cast him into the dark prison beyond the grave. The hungry, the outcast, the sorrowful, the sick, the suffering, the oppressed—the flotsam and jetsam of life—born, as it seems, under an unlucky star, the sport of wayward fortune; they whom men count miserable, are in reality only anticipating their time of punishment, paying off now, instead of in a future Purgatory, the debt due for their sins to the Justice of God.

A consideration of this use of poverty and misfortune will defeat the objection sometimes made against the Catholic doctrine of Purgatory, that it is unfair, in so much as the poor, who cannot provide Masses to be said for their souls, are at an obvious disadvantage to the rich who can, out of their wealth, make abundant provision for their future spiritual welfare. For, if the former have their Purgatory in this world, they have plainly less need to anticipate satisfaction for their sins in the next, than the latter who, from the fact that they live in luxury now, are unable to make the conditions of their daily life into so many opportunities of merit.

Moreover, it should be noted that "the deceitfulness of riches" is a fruitful occasion of temptation and sin to their possessors, beset with cares from which the poor man is, from the nature of the case, happily free.

Most of us, however, cannot have this consolation which should make poverty and misfortune more bearable. We cannot truthfully urge in our favor that the sufferings of this life have expiated to the full every sin that we have committed. Nor can we be sure that our voluntary penances and good works have effected the same object. So long as *one* venial sin, or the temporal consequence of *one* mortal sin remains unpunished, we cannot hope to escape the pains of Purgatory. "Verily I say unto thee, thou shalt not go out thence—out of that dark prison of sharp punishment with its torture of burning fire—until thou hast paid the very last mite." These are the words of the Eternal Truth. They tell us unmistakably that there remains for all who have departed this life not rejecting God's friendship in rebellion to the very last, a certainty of ultimate expiation for the debt to the Divine Justice still left uncancelled.

And reason corroborates their message. For can we say that after death there is no alternative for innumerable souls, neither very good nor very bad, but Hell, involving eternal separation from God, the ceaseless gnawing of the undying worm and the burning of the unquenchable flame, or else the Beatific Vision of the Triune God, the All-Holy Creator, before whom pure spirits tremble and the earth and sea flee away? Surely to admit the first is uncharitable; the Church, it has been well said, has her long Calendar of Saints, but she has no register of the damned; while to hold the second is impious, since nothing defiled can enter the Heaven of perfect purity, nor can unatoned sin be allowed for an instant in the presence of the Just Judge of the whole earth.

We have to admit, therefore, that, apart from Heaven, the abode of the Blessed, and Hell, that place of torment whence there is no escape, there is a middle state of expiation in which the souls of the just who in this life have not yet made full satisfaction for the consequences of their sins, are purified and "made perfect," while suffering pains "above all earthly pains," which have been declared by Doctors of the Church to equal in their

intensity the pains of Hell, except that hopelessness—that awful sense of irretrievable loss which is the worst torment of the damned—is absent; and having thus paid their debt to the last farthing, aided by the prayers and Masses of the Church Militant on earth, are released from their prison and enter into the Kingdom of God.

II.—PURGATORY AS A STATE OF CLEANSING.

Etymologically, Purgatory implies the notion of purification or of cleansing. Not only is it a prison for the punishment of the sinner until full satisfaction has been made for each item of the debt of sin, but it is a state of preparation where the soul is cleansed and purified to make it fit for entrance into the Holy City, the New Jerusalem. St. John, the Apostle of purity, the chosen friend of God Incarnate, records in the Apocalypse⁷ the glories of that new creation “coming down out of the heaven from God, prepared as a bride adorned for her husband. Its walls as of jasper-stone; the twelve gates of pearl, the streets . . . as of pure gold, like to clear glass . . . ; the Lamb the light thereof.” “But,” he concludes, “*there shall not enter it anything defiled*, or that worketh abomination, or maketh a lie, but they that are written in the book of life.”

This City, the home of God’s chosen people, Jerusalem eternal in the heavens, can admit within its portals nothing blemished, stained, or marred by sin. “There shall be no curse there any more,” St. John tells us, “but the throne of God and of the Lamb shall be in it and His servants shall serve Him. . . . They shall see His face.” Who can stand before the Lord and live? What sinner, with the least defilement upon his soul, can deem himself worthy to see the face of God? So long as his garment of baptismal innocence is stained by even one venial sin, the greatest saint that ever lived cannot hope to enter “Jerusalem above, the Mother of us all,” the home of perfect sanctity.

How, then, it will be naturally asked, is Heaven peopled? The Church has a logical, a reasonable, an eminently satisfactory answer to the question. She, the Bride of the Lamb, tells us that after death there is a state of preparation, of disciplinary

⁷ Chap. 21, *passim*.

pain, of cleansing and of purification, for every soul that leaves this life with the smallest defect to be remedied. She teaches her children of a purgative process to be undergone for sin, of a searching, purifying fire that is to try the heart and the reins. She warns us, in strict conformity with Holy Scripture (the Word of God of which the Church is the authorized Guardian and Interpreter), that there remains after the redeemed and forgiven soul has opened the dark door of death, a place where its transgressions, as yet unexpiated in regard to their temporal consequences, have to be punished, a Purgatory where the traces of every sin have to be burnt away.

Purgatory is doubtless primarily a state of punishment in which the debt due to the Just and Righteous God is fully paid; but it is also, in and through that pain, a means whereby the soul is cleansed and purified, and, plunged in the "penal waters,"⁸ emerges at length in spotless purity conformed in all things to the Divine Will. For all true punishment is *remedial*, as well as *vindictive*. A criminal is sentenced to a term of imprisonment not merely to take vengeance on him, but that he may learn thereby to be a better citizen for the future. So, too, a schoolmaster punishes his pupil, or a father his son, in order that they may be fitted by the discipline of bitter experience to take their places manfully hereafter in the battle of life. Nor is it otherwise with God, our all-wise, all-loving Father. He does not cast us into the prison of Purgatory, or place us in the midst of a terrible, burning flame because He wishes to have His revenge upon us; He punishes us justly, not in anger or vengeance, but in order that we may see for ourselves the consequences of our repeated acts of rebellion against His authority, the foulness of our sin, the unsatisfactory ending to our self-indulgence; and by that knowledge may be raised up, cleansed and healed, from the lamentable state of disorder into which we had fallen, into a closer likeness to the God who is to be our portion for ever. By punishing us He blesses us, "chastening every son whom He receiveth." Purgatory, then, is a state of reformation of character no less than a prison where the soul has to expiate the unfulfilled punishment for its sin.

⁸ See Cardinal Newman's *Dream of Gerontius*, p. 59.

Now this remedial purgation is *thorough*, for it is concerned with every part of the soul's nature. The intellect, the memory, the heart, the will; they all have sinned, and they all have to be purified and re-made. Our ignorance has to be corrected, our hardness softened, our affections chastened, our wilfulness destroyed.

1. *The intellect.* How often its judgment has been perverted! Again and again we have forsaken the Fount of Truth for the vain allurements of a godless philosophy or of a materialistic science, filling us with an unbelief inconsistent with that child-like submission to the Law of God and the Commandments of His Church declared by Christ to be the condition of entrance into His Kingdom!

Or, like our first parents, we have been curious to investigate from personal experience the ways of evil only to end, like them, in finding our road barred to the tree of life, "whose leaves are for the healing of the nations."

Furthermore, we read, "There shall not enter it," the heavenly Sion, "anything . . . that maketh a lie." The intellect was intended to show forth truth, and so to be the image on earth of that most truthful mind which is the cause and exemplar of all created things; but we in our wilfulness have prostituted it to the basest uses, making it the instrument of deceit. The devil, our Lord tells us, is "the Father of lies."⁹ It is only natural, therefore, that they who misuse their intellects by deceiving their neighbors, place themselves under his banner. Pride, the root-cause of Satan's fall, has taken hold of them; they attempt in their folly to rival the Creator by bringing (in words) out of nothing that which they *say* exists but does not; until, like the fool in the Psalms, they say in their hearts, if not with their lips, that supreme lie, "There is no God." From all these manifold sins of the mind—from ignorance, blindness, and unbelief; from knowledge "falsely so-called";¹⁰ from personal experience of evil, from error in judgment; from falsehood and fraud; from pride, vainglory, hypocrisy, and disobedience—we have to be cleansed before we are fit for entrance into the Presence of God.

2. Then there is the *memory*, that storehouse of the long-for-

⁹ St. John 8: 44.

¹⁰ I Tim. 6: 20.

gotten past. The greatest saints have complained, in bitter anguish, of the foul phantoms that rose continually before them, beckoning them back to the lusts of their unconverted life. It is related of a faithful servant of God how, when he lay on his death-bed, his mind was tortured by the recollection of sins long since repented, until, to the astonishment of the watchers around him, he continued to cry out, in accents of horror and remorse, "Oh ! those faces, those faces." They were the faces of people whom he had wronged by sin.

Here in this life we cannot shake off altogether the memories of a sinful past; the self that has so often sinned remains, in spite of cycles of change, the same identical being carrying with it unconsciously the heavy load of its offences of long ago. And this sad heritage of sin will remain with us beyond the grave; nay, the memory of the disembodied soul will be so fresh and vivid when eternity is at hand, that we can almost say in the words of a modern poet :—"I do not see them here,"—the terrible realities of my former life—

"I do not see them here ; but *after death*
God knows the faces I shall see,
Each one a murdered self ; with low last breath,
I am myself ; what hast thou done to me ?
And I—and I—thyself (lo ! each one saith),
And thou thyself to all eternity." —D. G. ROSSETTI.

But no ; it is not "to all eternity" for the Catholic who believes in a Purgatory to cleanse the memory as well as the mind—a fire which shall surely eat out every trace of the sad and wicked past. The memory too shall be purified; nothing evil shall remain to disturb the blissful peace of the soul's restored union with its Maker.

3. Not only has the intellect to be reformed and the memory to be purged, but *the heart* with its affections must pass through the cold, cleansing waters of Purgatory. Our hearts, more perhaps than any other part of our nature, have been repeatedly the cause of every kind of sin. By a strong magnetic influence the heart exerts over our actions a subtle sway, driving us this way and that way to satisfy its hunger. We crave for the love of others, and are ready to sin in small things, if not in great, in

order to gain it. The heart which should find its rest in God, the true Lover of the soul, wanders hither and thither after the loves of earth only to end in dissatisfaction. Not indeed that all friendship or love is empty. The Eternal Son Himself chose a particular companion to be the recipient of His confidences. No sympathy, no friendship, no love, is wasted so long as they do not separate us from God. Nay; they often lead us directly to Him by inciting us to acts of unselfishness that are truly divine. But we know well how mixed our motives usually are, and how tainted with sin seemingly the best actions become. Selfishness is, in many cases, the root of our heart's desire. This must be eradicated in Purgatory. The affections, emotions, and cravings that influence our lives so potently for good or for evil, have to be regulated, disciplined, purged from all taint of self-seeking or of carnal pleasure, directed God-wards, so that the heart may at length be able to grasp hold of the infinite love that can alone satisfy its longing.

4. Lastly, the *will* must be strengthened by purification. It is the lever, the motive-power of every action, the pivot on which our whole life turns. If the *will* be right, we can do all things. Alas! that it should be just the will that fails us at the critical moment. The rudder is broken; the ship of the soul drifts helplessly, mastered by the strong winds of passion, pride, self-indulgence, unlawful desire. The will is weak, and the character is ruined. How true to every soul's history are the Apostle's words: "I know that there dwelleth not in me, that is to say in my flesh, that which is good. For to will is present with me, but to *accomplish* that which is good, I find not. For the good which I will I do not, and the evil which I will not that I do."¹¹ We see what is right; we consent to it that it is good; but the will sinks downward to the earth, at the mercy of every sinful desire, and we fall away from God to break the laws which we delight in, according to the inward man.

The will, then, above all else, needs purification, and strengthening, and discipline; it must go through the fiery trial that it may be restored to its rightful supremacy as ruler of the soul and all its powers.

¹¹ Romans 7: 18.

Such is the second great purpose of Purgatory: to cleanse the soul's defilements, to remedy its defects, to enlighten the intellect, to purify the memory, to detach the heart from earthly desires, to set the will God-wards, and so to prepare the whole being, repaired, strengthened, disciplined, refined, for entrance into the Heavenly City through whose gates of pearl nothing defiled or sinful may pass.

W. R. CARSON.

Shefford, England.

IN FATHER MARTIN'S LIBRARY.

VI.—MORE SMOKE—PROSPECTIVE CHANGES.

“**T**HAT was a good story, and just like the Professor. They say he is a passionate smoker, and would do without three meals in succession rather than miss his cigar.”

“Not at all—they exaggerate. I know him well from the time we were together in Rome. He rarely smokes, unless it be to avoid oddity in the company of smokers. But he is a philosopher and uses tobacco to get others interested in conversation, as in the case related by Father O'Keefe. Indeed I have heard him say that he never goes out without a cigar-case. He calls it his ‘magic box.’”

“That is rather singular. And you say he is not fond of smoking”? ”

“I should not say that. I believe he looks upon a cigar or a snuff-box as the readiest means of making friends; and in this he seems to be right. Take the instance we have just heard, or that of a man who is on journey, say in a railway coach. His travelling company may be either reserved, or silent for lack of a common topic of conversation, or he may be naturally distrustful of strangers whom he does not know. But let him light a cigar and ask the other to join him, and the spell is broken. Disposition and character show themselves at once to a keen-eyed observer in the ways in which a man handles a cigar, or even in the manner of his refusing to smoke, that is in the reasons he may give for abstaining from smoking. I know of no other means by

which the genuine nature of a man is called to the surface so readily, as by a cigar ; unless it be sea-sickness, which is the best leveller of social distinctions and makes the traveller sympathetic, thus inducing him to expose his true inner self. Or take the instance of two men living under the same roof, meeting each other frequently, and therefore liable to have their little "spats" and differences in argument. It happens that they fall out, call each other fools, and by the next morning realize that they were both correct in their estimates, and that they had only mistaken the persons in the heat of contention. Yet neither of them has the pluck to acknowledge the discovery or make an apology. What they lack is a proper method of approach. Each, although knowing himself in the wrong, is too sensitive to make a formal overture for reconciliation, fearing a possible rebuff, and naturally enough unwilling to be snubbed. Or even granted that there be no repugnance on one side or the other to acknowledge the error, yet apologies are at times unwise, especially when you deal with a narrow-minded man who is disposed to mistake another's humility for his own superiority, thus being apt to widen the breach by an air of condescension with which he accepts the acknowledgment of a mistake instead of laughing it away. In both these cases, let the two men have a couple of cigars between them, or let one offer the other a light or a pinch of snuff, and the difference between them vanishes without words like smoke."

"Yes, and as for the pinch of snuff," said Father Bernardo, "I can vouch for its virtue in another way. We had a Father who taught us moral theology in the novitiate ; an Italian, with a mind sharp and pointed as a Sicilian stiletto, yet at the same time he was a man scrupulously careful of his words. Well, it often happened during the discussion of cases of conscience in what he called our *cerchiettino*—a little circle composed of the cleverest students chosen from the higher class of theology, and attended also by some of the Fathers—that rather puzzling questions were hurled at him, representing opposite opinions. In these cases he would rarely, despite his naturally quick and decisive manner, answer at once. I see him before me now, as some one throws an objection at a statement supported by him. He would look at the questioner ; then look down before him, gather his habit over

his knees, take a large red bandanna from his wide sleeve, blow his nose, wipe his mustache and long beard, and then stop as if to collect his thoughts. After a little he would take out his snuff-box, which was large enough to accommodate the contents of a half-pound jar, tap it two or three times, slowly take a pinch between his fingers, and after holding it there for a half-minute deliberately move it to his nose ; then, having expressed his satisfaction with the flavor by a prolonged sniff, he would close the box with a bang and deliver his well-considered and well-worded distinction. It used to amuse us greatly to see him look up triumphantly after all these manœuvres, as if to say, ‘*Jupiter took snuff at the contempt and settled him.*’ And of a truth the secret of his profound and analytical thinking seemed to be all in that snuff-box. Its use gave him time to reflect as no other contrivance could have done, without creating a sense of awkward or unnatural suspense which might have left the false impression upon the younger students that the hesitation in a man usually so ready was the result of uncertain knowledge.”

“Curious, but, I am sure, quite true ; and I fancy that this service of the snuff-box as an expedient to give time for formulating an opinion is responsible for the partiality which professors and judges of the Bench show for that form of tobacco ; it is a capital powder which needs not to be kept dry, makes no smoke, and does not even need to be fired in order to transmit the shot.”

“For my part I have found,” said I, “the cigar a convenient form for keeping in good humor our man who drives me to the hospital. He has often to take me out of his way to visit old Harriet, who keeps me listening to her imaginary stories of pain and sleepless nights, whilst Jerry is waiting, and occasionally he gets fidgety for fear of being behind time at the chapel, for he has a desperate respect for the Mother Abbess, who pretends to scold him when late, though she knows that it is not his fault. But when he gets a cigar he forgets all his worry, especially if I tell him it is one out of Father Martin’s box.”

“Indeed it is marvellous how a cigar sometimes helps you out when a man does you a service which has perhaps no precise money value, yet which you feel it necessary to recognize in some way. It is a ‘tip’ which is neither expensive nor unbocom-

ing a gentleman, and is apt to produce a better effect upon the receiver than ten times its value would do if it were given in coin."

"There is good sense in the motto on some tobacco-jars,—how does it run?—

Sweet nicotina, in this jar of clay,
Will stifle and drive old care away.
It is no waste that unto ash she burns,
Since all her substance into clouds she turns.
Keep me on hand, and as the fumes arise
You'll find a-jar the gates of Paradise.

"A profane mixture, I suspect," said Father Martin, "of verses from Cope and I don't know whom else."

"It is rather strange that Shakespeare makes no allusion to tobacco," said Father Bernard, "at least not to my knowledge. Ben Jonson and his contemporaries knew it well enough, though they seem to have preferred to indulge in jests at the expense of the smokers of their time."

"I think Shakespeare knew the cigar and liked it well enough. One can hardly imagine him as the jolly companion of Raleigh and Bacon at the 'Mermaid' without his tasting of the favorite weed brought over from Virginia. No doubt Raleigh, who incurred the displeasure of James I, did not find that it was to his credit in the King's eyes that he had introduced tobacco into English court society. At all events James was a great hater of the smoking habit, and that may account for Shakespeare's reticence on the subject. For the rest, nearly all the great poets seem to have been fond of the pipe. Ruskin is the only exception that occurs to me. Even Emerson could spend hours in the company of men like Carlyle, the two sitting by each other's side with a pipe amid their musings. Perhaps the most pronounced lover of the pipe was Tennyson. He rarely smoked a cigar; but his den, at the top of the house, was ornamented with all sorts of pipes, which had at the same time their practical use. There were hookahs, narghiles, meerschaums, and dhudeens; and his friends who came to see him after working hours could take their choice of brands—Virginia, Connecticut, Perique, Lone Jack, Killikinik,

or Highlander. He himself preferred the old-fashioned clay pipe, breaking it after he had emptied it, and taking another. And whilst the clouds were rising, he seemed to feel most happy amidst the confusion of manuscripts and books piled up on chairs, shelves, tables, or strewn on the floor."

"Did you read the account of a recent London mission given by Father Bernard Vaughan, brother of the late Cardinal? It stated that he had a series of special services for the workingmen in the slums of the city, and that, at the close of the last meeting, he presented each member of his humble and temporary congregation with a briar pipe as a Christmas gift."

"That was a sensible idea, indeed, for the poor people do want some comfort, and when they realize that a priest feels for them in their natural wants, they will follow him in and believe what he tells them of their supernatural necessities. I always found it the most effective way of gaining the confidence of the prisoners whom I had to attend whilst in San Francisco, to treat them to a plug of tobacco before I ever gave them a prayer-book or a word of religion."

"I see now why some German *parochus jovialis* writes in the *Pastoral Blatt*, that one of the things in which a pastor ought to instruct young women who come to be married is, how to fill their husband's pipe and light it. If the tired spouse happens to come home after a day's hard work, he may be out of sorts, and this kind of attention invariably softens the hardest temper."

"Oh, I knew a man," interjected Father Bernard, "who broke off an engagement of marriage because the lady had an insurmountable prejudice against tobacco. The couple were excellently suited to each other, and both were models of social and Christian virtue. But the young man, who was a fine writer and critic in the Art Department of *The Tribune*, vowed that he could not make his living if he could not smoke. He found it absolutely impossible to get together his ideas for an article until he had lit his pipe."

"That recalls one of Rudyard Kipling's rather good pieces, called *The Betrothed*. I think you will find it in that Common-Place Book, right behind your chair, Father Waldon. It is a recent clipping, taken from the *Sun*,—look somewhere near the end

of the book. Probably Father Bernard knows it. If not, you might read it for us."

"Yes, here it is."

THE BETROTHED.

Open the old cigar-box, get me a Cuban stout,
For things are running crossways, and Maggie and I are out.

Open the old cigar-box ; let me consider a space,
In the soft blue veil of the vapor, musing on Maggie's face.

Maggie is pretty to look at, Maggie's a loving lass,
But the prettiest cheeks must wrinkle, the truest of loves must pass.

Open the old cigar-box ;—let me consider awhile ;
Here is a mild Manilla, there is a wifely smile.

For Maggie has written a letter to give me my choice between
Her wee little womanly love and the great old Nick O'Teen.

And I turned my eyes to the future that Maggie and I must prove,
But the only light on the marshes is the will-o'-the whisp of Love.

Will it see me safe through my journey or leave me bogged in the mire ?
Since a puff of tobacco can cloud it, shall I follow the fitful fire ?

Open the old cigar-box ; let me consider anew—
My dear old friends, who is Maggie, that I should abandon *you* ?

A million surplus Maggies are willing to bear the yoke ;
And a woman is only a woman, but a good cigar is a smoke.

Light me another Cuba ; I hold to my first sworn vows,
If Maggie will have no rival, I'll have no Maggie for spouse !

"Why here is quite a selection of things on the subject of tobacco"! I exclaimed as I turned over the pages of Father Martin's scrapbook.

I owe to smoking, more or less,
Through life the whole of my success ;
With my cigar I'm sage and wise,
Without, I'm dull as cloudy skies.
When smoking, all my ideas soar,
When not, they sink upon the floor.
The greatest men have all been smokers,
And so were all the greatest jokers.
Then ye who'd bid adieu to care
Come here and smoke it into air.

"I am astonished, Father Martin," said the Friar, "to see that you still treasure these eulogies, whilst in fact you seem to have entirely abandoned the habit of smoking."

"Well," replied the older priest, "I still continue to collect desultory bits for that scrapbook in order to complete what I began long ago. In the earlier part of that folio there are no doubt numerous references to the same subject, for I always realized the beneficent influence of a custom that has become so general the world over, and by which kind Providence manages to increase the cheerfulness and the good done through its ministry. Of course tobacco may be abused, and in some respects it seems an altogether unreasonable form of enjoyment. But it is much like certain modes or customs in dress. They make the wearer uncomfortable, and they would perhaps be ridiculous, if they did not serve a secondary purpose which is commendable, and the influence of which, though less apparent, goes deeper. Fancy an ordinary man appearing in society with flaming red trousers or with a brass-plate or iron corset covering his body; yet in the soldier that which seems ridiculous otherwise, rather inspires respect for the military calling. You wonder why I, despite my appreciation of the weed, do not smoke. I will tell you: I believe in smoking for a purpose, even though that purpose be simply recreation. Smoking as a mere habit, and especially the common habit of smoking in public, appears to me unreasonable, or to say what is truer, I have never seen any rational excuse for it. Where men are together by themselves, in the smoking-room, or in single company, the practice has something of a purpose. It helps the conversation, and gives a sort of congeniality to the social atmosphere; it is a concession to the obligations of convivial intercourse; for, as Thackeray says somewhere, men, with pipes or cigars among them, have great physical advantages in conversation. You may stop talking if you like, but the breaks of silence never seem disagreeable, being filled up by the puffing of the smoke; hence there is no awkwardness in resuming the conversation, no straining for effect, sentiments are delivered in a grave, easy manner. The cigar harmonizes the society, and throws an agreeable air at once around the speaker and the subject of conversation. Thackeray thought that the 'monstrous' good

breeding of the Turks and American Indians was due to their habit of smoking. He believed that it generated a style of conversation, contemplative, thoughtful, benevolent, and unaffected; and he tells 'his dear Bob' that at home he used to do it 'up the chimney rather than not do it,' though he avowed this as a crime. In all this I fully agree with him. Tobacco is, like wine, a gentle stimulant, a soothing anodyne, a cementer of friendship. Whilst it is well, perhaps, to be armed with this charming composer of happy feelings and agreements, its use has a limit, at least with the wise or with those who base all their actions on rational motives. To carry a cigar in one's mouth merely because of the stimulating or pleasant effect which it produces seems to me as incompatible with well-regulated motives of right living as if a man were to carry a bottle of wine around with him; for the latter serves exactly the same purpose as the former."

"There is some difference, Father Martin," said I, "it would not be so convenient to carry a flask of wine as it is to carry a cigar."

"And would you, if it were only a question of convenient carrying, allow that a sober gentleman or a priest might flourish the flask and refresh himself on the boulevard every now and then under the public gaze? I confess it does not strike me as becoming, and least of all compatible with the gravity and dignity of our calling. One rarely sees a gentleman of the true stamp smoke in public streets, for there is in the habit something that savors of self-indulgence, and men demand of us a certain exterior indicative of self-control. Well, I meant to say, that observing occasionally the general effect of a man flourishing a lighted cigar in the highway, first led me to think of the necessity or rather the reasons which I had in my own case for the use of tobacco. And, considering my age and the limitations of my social intercourse, I thought that Father Waldon would forgive me if I ceased to smoke. He himself is so moderate in all things that I was sure not to scandalize him or to lessen the harmony of our pastoral life. For the rest, I saw no reason for my continuing the habit, though I have made no vow, and if I thought it advisable to use the cigar as a torch for lighting some such fire in the moral order as you and Father O'Keefe have specified in your admirable illustrations, I should at once have recourse to it."

"I see you are wise, Father Martin, and some day I may follow your course—if P. Guardiano permits or *advises*. Of course about the smoking in the public highways of the city, I quite agree with you. It may not be wrong, though some think it vulgar. But it looks a bit irregular."

Father Martin was called out, and I was on the point of taking Father Bernard to my room, as he meant to stay with us for some days, when the pastor bent his head through the open door saying :

"Wait, I wish to have a word with you on another subject before you retire."

After a lapse of a quarter of an hour, during which we discussed our genial host's habits and thoughtful method of life, Father Martin returned. He had the letter in his hand which Father O'Keefe had brought with him from the Bishop.

"I have a bit of news which concerns our young friend here," said he, but it was difficult to glean from his countenance whether it was good news or not.

"The Bishop contemplates a change in our household. He has returned upon the proposition which you remember, Father Waldon, he made to you last year, and which, at my request, he reconsidered, at least for the time being."

"Oh, I hope," said I, "you can prevail on him to select some one else for that mission and leave me here, at least until the church which is now going up under the supervision of Father Hardnot is completed. I have no talent for building."

"You see, Father Bernard," said the pastor, "the parish at Hobart has been somewhat mismanaged from the beginning. The young priest sent there had hardly any experience, and no natural qualifications, for the task of building up a congregation. He came over to this country, I understand, at the suggestion of his uncle, the old Vicar, who, as you know, has a weakness for locating his family. He succeeded in persuading the Bishop to assign the young priest to the place, and indeed the choice seemed in some respects well advised. It was known that there had been differences between the people and the pastor from the neighboring French parish of St. André, who had formerly attended the mission ; and the likelihood was that these difficulties would con-

tinue, though perhaps in some other form, unless a stranger who was able to plead ignorance of antecedents could take hold of the situation. The new pastor seemed for a while to do well; he wisely kept aloof from his neighbor of St. André, though not in a way to arouse the suspicion of unfriendliness. But in time it became clear that he mistook the character of his flock. He set about to build a new church forthwith, thinking it unnecessary to consult anyone but his uncle as to the best method of proceeding in the matter. The congregation which, owing to the steady growth of the new steel manufacture in the neighborhood, was rapidly increasing, would, he naturally expected, supply the requisite money. But some of the more influential members of the parish who had already gathered ire from their dealings with the former pastor, felt dissatisfied with the new regime, and were slow to respond to his demands, which, it appears, were not always made in a very graceful manner. After fourteen months they sent a petition to the Bishop in which they objected to the method of their priest. They stated that they held in trust a considerable amount of money collected with a view of building a church, before the new pastor had come to them. They were willing to give up this sum without reservation to the Bishop, but wished to say that it was evident the money would be squandered by their pastor in architectural experiments wholly uncalled for, if it were entrusted to his sole management. Whilst they were anxious to treat him respectfully and to obey him in matters spiritual, they believed it their duty to lay before the Bishop certain facts which would enable him to judge whether they acted properly in protesting against his method of obliging them to pay for a building enterprise evidently useless. Their specific complaint was that the foundations of a new church had been built without any regard to their needs in the near future, which would render its size altogether inadequate to accommodate the congregation; that the plans were designed by an architect of the town after the pattern of a Protestant church in what they called the mixed English minster style, with no indication of Catholic exterior except that a number of crosses were placed upon the various Gothic roof partitions; the sanctuary was evidently too small, barely accommodating the altar, whereas there was a very large baptistery which it was

explained might be used as a sacristy, but which bore much more the semblance of a Baptist church annex, serving as a vestry-room or reception hall for the Protestant minister. In other words, they affirmed that the architect, though possessed of a good business character, had no intelligence of the requisites of a distinctly Catholic church, and that the priest was being misled by the plausible pretext that the work would be done at greatly lessened expense by reason of certain opportunities for obtaining cheap building material which the architect and contractor could obtain. Under the circumstances, however, the cost, no matter how small, was merely money thrown away, as the building was surely unsuitable for its pretended purpose. It appears the people were right."

"But then the plans must have been submitted to the Diocesan Building Committee," suggested Father Bernard.

"Oh, yes, they were. But the Building Committee considered its main obligation to be the consideration of the financial liability involved. It never struck any one of the members to examine the plans from the architectural point of view, since we took for granted that the details of construction, provided they came within reasonable limits of expenditure, were a matter of local consideration and taste, which the pastor, and those of his people whom he mainly depended on for resources, might settle to their own satisfaction."

"I have no doubt" said P. Bernard, "the original purpose of the formation of the Diocesan Board was to supervise the building operations of pastors and religious communities. Such supervision tends to prevent imprudent ventures on the part of individual operators which would end in failure, and oblige the diocesan authorities to shoulder the consequences. Don't you think, however, that the control ought to extend farther, and test likewise the adequacy of each building for the purpose designed, and particularly to see that our churches keep their distinctive features as places of Catholic worship?"

"Unquestionably; and in the majority of cases that is done, I imagine. Probably the fact that the Vicar, whose membership on the Board is rather an honorary appointment due to his long services in the diocese, patronized the plan of his young nephew,

had something to do with its passing unchallenged. At all events, the style of the building was not the only complaint, for that error might still be remedied, since little more than the foundation-walls of the new church are up. The people dislike the manner of the young priest, who seems to ride rough-shod over their sensibilities, though, I confess, to me he appears quite an humble and nice young man. Father Waldon and he have their little 'spats,' I believe, but they can hardly be serious."

"Serious enough at times," I said, "for Father Hardnot has a most unaccountable way of holding to his opinion against no matter what authority. He often vexes me to the very verge of anger by his peculiar and tenacious views. I hardly ever make a statement in his presence but he will flatly contradict it, and when I bring him proofs from books he appeals to some ancient professor whose identity I cannot make out nor where what he said is to be found, except in Father Hardnot's recollection. Of course he is always agreeable in the company of his elders, but I can imagine him to be quite different with his people."

"It is a pity that he should be inclined to weaken his influence with those parishioners who seem to be rather well disposed. They say he talks perpetually about the 'collections' from the pulpit, and denounces the trustees for not handing over the money which they have in bank, collected, as he says, under false pretences. He treats the whole congregation as his enemies and hardly ever talks to them, believing that preaching the Gospel to such people does no good. Hence there is no feeling of mutual confidence. A few disgruntled members of the congregation go to his home and fill him with suspicion and animosity. I told him one day when he expressed himself freely with me upon the subject of his grievances, that he made a mistake in allowing persons to bring him reports about members of the congregation; but I doubt whether he realized the harm he is doing himself. At all events the Bishop is determined to remove him."

"And Father Waldon is to go there?" asked Father Bernard.

"Yes, that is the intention; in fact it was the original appointment proposed by his Lordship, but as our young *Timidus* here asked to be left in his present sinecure, Father Hardnot obtained

the charge, and the Vicar was so pleased that he promptly made his will in favor of the new cathedral fund."

I thought it my duty, as well as my advantage, to entreat Father Martin to influence the Bishop against the proposed appointment, for I felt an utter repugnance to undertake what seemed to me an altogether hopeless task. I had often enough heard Father Hardnot speak of his congregation in a way which probably prejudiced me, and made me regard them as a hardened and inapproachable set among whom the poorer members had no voice or influence, whilst the wealthier parties were worldly and insolent. I found later from experience that this was not the case, and that the bulk of the congregation were hard-working and docile folk, who, though under the control, to some extent, of the Catholic foreman and more intelligent artisans in the employ of the company which supplied the main industries of the region, were easily managed, when once the prejudices that had grown through misunderstanding in various ways had been removed.

"The difficulty is," said Father Martin, "the Bishop has not a priest whom he could well send there, except our friend here. He spoke once to me of Dr. Grandton, at St. Mary's in the city, who appears desirous of a change, although a country parish would hardly suit him; and it is not a place for which a merely temporary appointment could be made."

"Dear, dear, you don't mean that his Lordship thinks in earnest of putting that polished ivory handle on a rustic fence pole, expecting the two to match? Why I heard the Doctor preach one evening at a May celebration in St. Agnes'. The *élite* who come to the late Mass in our city churches don't usually frequent these evening services on Sundays; nevertheless the address of the Doctor was all directed against the social abuses of the higher classes. I thought to myself the poor people would probably imagine that he was preaching about those *mysteries* which the Catechism says are beyond human comprehension and must be taken on faith; and, though I tried to be reverent all the while, the old story of the priest in the steeple was continually running through my mind."

"What story, please? I have never heard it," said I.

"Oh, it is a doggerel; and I am doubtful whether it is not

maligning the Doctor, whom I hardly know well enough, and who is, I understand, a devout and much respected priest. The rhyme goes something like this :

A parish priest
Of lofty words
Climbed up in a high church steeple,
To be nearer to God
So that he might hand
His word down to his people.
And in sermon script
He daily wrote
What he thought was sent from heaven ;
Then he dropped it down
On the people's heads
One day in every seven.
At length God said :
“ Come down and die ! ”
And the priest called from the steeple :
“ Where art Thou, Lord ? ”
And the Lord replied :
“ Down here among thy people ! ”

“ Well,” replied Father Martin, “ in this case the steeple would first have to be built, and by the time of its completion the parish priest, whoever he is, would probably have learnt to come down.”

“ Not a cheering prospect,” said I ; “ and who is, if the question does not sound impertinent, likely to succeed me here with you ? I should be glad to attempt a bargain for an exchange with the newcomer if you will only keep me.”

“ I cannot tell. The Bishop lately received into the diocese a young Austrian who speaks fluently both German and French ; and though his English, acquired from books and residence as tutor for two years with an English family, is rather broken, he brings excellent recommendations with him from his former Ordinary.”

“ To be sure,” broke in Father Bernard, “ I know the young man—that is, I saw him at St. Peter’s shortly after his arrival in the country. Curiously enough, the Vicar was present at the time, and a rather odd encounter took place between him and the young priest, which revealed a good deal of character in the latter. The old gentleman was quizzing the youth good-naturedly

about his antecedents and his ambitions. Finally patting him on the shoulder, he said, in a knowing and half-patronizing way : ‘ Keep straight, my boy, and don’t neglect to pull the old man’s leg occasionally, for if you keep out of sight you will be forgotten, as the best of us are. Hold to the safe side. You have got a fine face, and if you are seen often enough at the Cathedral, they’ll want you there for your Canon Law ; they say the Germans have that down fine. It’s the Cathedral, where good looks and a fine voice are not the only recommendation. Call on me and I’ll keep you posted—that is, if you know your friends, understand—*comprenez vous ?*’ The young man looked at first puzzled and seemed a little humiliated ; but in a few moments, while the Vicar was still bantering and trying to get him to answer, he took in the situation, and said, in remarkably clear and emphasized English : ‘ Sir, I don’t quite comprehend you, but I fear you mistake me. I am not a clerical flunky, but a priest, who, like a soldier, tends to the duties to which he is appointed, and waits to be called.’ There was not much said between them after that, but the young priest had evidently gained a point.”

ARTHUR WALDON.

THE ATTITUDE OF MODERN SCIENTISTS TOWARD RELIGION.

BACON, in his *Advancement in Learning*, has the following sentence : “It is an assured truth and a conclusion of experience that a mere sip of philosophy leads the mind to atheism, but deep drafts lead it back to religion.” By philosophy Bacon means not only what we understand by philosophy strictly so-called, but also what we now term science. But was not the philosopher of the seventeenth century mistaken in this axiom ? At least the history of the nineteenth century appears, or is said, to prove the very contrary. How often do we hear the boast of unbelievers and the lament of loyal Christians that modern science is estranged from God and hostile to religion ! It cannot be gainsaid that modern science has frequently been used as a weapon in the modern warfare against Christianity ; in fact, it has been the favorite weapon of infidelity. There is hardly a great discovery of science which has not been used by the

apostles of atheism as a means of attacking some truth of revelation, so much so that some good and pious people began to dread the natural sciences as something dangerous in themselves, and as a doubtful good, if not a downright evil and snare. Narrow and unwarranted as such views are, we cannot be censured for saying that we are compelled to look upon the proud achievements of the nineteenth century, in the field of science and discoveries, with a mingled feeling of admiration and regret. Our admiration is called forth by the stupendous progress that undoubtedly has been made; our regret, at seeing the abuse of these achievements. The heavens have been searched, the very bowels of the earth have been laid bare, and grand discoveries have been made; but it is triumphantly asserted that "astronomy has extended the universe so far that there is no room left for God; that astronomy takes the roof from over the head and geology the ground from under the feet of the old faith." The fossilized remnants of a gigantic flora and fauna have been unearthed, and it has been asserted that palæontology and cosmogony prove the Mosaic record of creation to be a senseless lie or, at best, a poetic Oriental myth. The mysterious phenomena of life, of sensation, and intelligence, have been scrutinized, and we are told that the belief in a spiritual and immortal soul is an illusion, a self-deception. The grand powers of nature, the wonderful laws of the universe, have been unveiled, and it is confidently stated that "we can do without the hypothesis of a personal God and Creator." All these assertions, which are vaunted as so many "death-blows" to the old faith, are made in the name of modern science, and we are calmly assured that they are the unavoidable conclusions of the facts and results ascertained by scientists.

These and similar statements, contrary to Christian revelation, are contained, explicitly or implicitly, in a great part of scientific literature, particularly in periodicals and popular lectures. Indeed, the most zealous propagators of such views are to be met with among those who, though not scientists of any name, claim to speak in the name of science, and profess to propound the discoveries of the scientists for the benefit of the general public. However, whilst professing to popularize the results of science, some of them not infrequently outrage science by proposing as

facts what are mere assumptions, unproved and often improbable hypotheses. It is exactly such hypotheses that are used as weapons against Christian revelation. Needless to say, this proceeding is not science, but a new kind of clever charlatanry or scientific jugglery, as dishonest as it is disastrous. THE DOLPHIN¹ has most appropriately designated this sort of "scientific" writing as "Magazine Science." What this term means may be inferred from a statement of the distinguished American psychologist, Professor McKeen Cattell, of Columbia University, who deplores the fact that some of our most popular magazines "do not separate their science from their fiction."

Scientific men themselves are in a great measure responsible for this condition. Some of them have, directly or indirectly, declared themselves antagonists of Christianity, and have avowed that science has compelled them to take this attitude. Still, if one examines the facts on which they base their contentions, it will become manifest that these scientists are no more justified in their assertions than the boisterous popular lecturers. However, their bold statements deeply impress some, while they frighten and disquiet others, although there is not the slightest reason for being disturbed by the assertions of scientists in regard to religious questions. Rightly has Doctor Ward said: "Catholics and Christians generally are much too cowardly, we think, in presence of the so-called scientific world, and give far more weight to its view of things than is at all deserved. Scientific men exhibit a confidence, peremptoriness, sometimes superciliousness, which gives an impression of their having far more of argument at their back than really exists."² Moreover, the question should always be asked—although it is hardly ever done—whether scientific men are better qualified than others to speak so positively and dogmatically on philosophical and theological subjects. We think they are not. Men of science are extremely sensitive and grow quite indignant, if a "layman" in their branch seems to trench on their ground. Should they not be equally solicitous not to trespass on grounds to which they are strangers? And yet, as the Duke of Argyll has well said: "Nothing is more com-

¹ July, 1903, p. 77.

² *The Philosophy of Theism*, vol. ii, p. 210.

mon than to find men who may be trusted thoroughly on the facts of their own science, but who cannot be trusted for a moment on the place which these facts assume in the general system of truth. Philosophy must include science, but science does not necessarily include philosophy."

How is it, then, that some scientists are ever so prone to venture their peremptory statements about philosophy and religion, and to "speak the last word" on every subject, particularly on those of the highest importance? It is a common and almost natural occurrence that men who undoubtedly know much about one branch of learning, begin to think that they are entitled to speak authoritatively on other subjects. Well has President McCosh, of Princeton, said of such men: "So far as they have advanced any branch of natural sciences, of history, or of political economy, their names will live, and go down with their discoveries to future generations. But it is the mistake of these men, that because they are eminent in some one or two branches of science, say natural history or geology, they are therefore fitted to speculate on all the sciences, on the whole history and destiny of mankind, and to settle or unsettle for ever all the questions bearing on the relations of the universe to its Maker. For this work, some of these men seem to have no aptitude and no calling. I am sure that, in the wide fields of theology and philosophy, they are as ignorant as Comte was in the domains of mathematics and experimental science. Their generalizations have a rashness which would not be tolerated for one instant in the special fields of science in which they have made discoveries. The time is not far off when they, too, will come to their level, which will be considerably lower than their present eminence."³ A case in point is what Mr. Kegan Paul, the distinguished English publisher and literary man, says in his *Memories*:⁴ "So long as Professor Huxley lived in London we were much at his house. He was an interesting and brilliant talker so long as he kept to his own studies. He was, however, totally uninteresting, both in conversation and writing, when he touched on theology. This was not at all his own view, for he seemed to believe himself little short of

³ *Christianity and Positivism*, Lecture 6.

⁴ London, 1899, p. 339.

an inspired teacher on Biblical questions, just as Mr. Gladstone, to the despair of scholars who admired him, posed as a great teacher on Homer." For many great men it would have been better if they had heeded the old adage: *Ne sutor ultra crepidam.*

The wiser expounders of science confess themselves unable to solve any questions which lie beyond their special branch. They admit that, however grand the domain of science is, among all its atoms, earths, and stars, among all that the microscope, telescope, and spectroscope can discover, it can find nothing to give the final solution of the great problems of the existence of God, the nature of the soul, and man's ultimate destiny. The words of one of the greatest physicists of our age are worth quoting in this connection. Professor Helmholtz, of the University of Berlin, wrote to his father: "From your letter it appears to me that you entertain some suspicion that I endorse the trivial tirades of Vogt and Moleschott. Not in the least. I must also earnestly protest against your ranking these two among the representative scientists. Neither has as yet proved by any scientific special research that he has acquired that regard of facts and that calmness in his conclusions which are obtained in the school of natural science. A cautious scientist knows full well that, because he has gained a somewhat deeper insight into the complicate working of the natural forces, he is for this reason not a bit more justified than any other man to give a verdict against the nature of the soul."

A further consideration may be added. Many naturalists devote themselves to the exclusive study of one science, or one branch of a science, which is often very narrow and limited. Now if natural sciences are studied exclusively; in particular if the study of sound philosophy is neglected, the mind becomes one-sided and malformed. Men of such a mind are almost incapable of forming a sane opinion on any question which cannot be decided by the methods peculiar to their own specialty. Thus we meet sometimes with men, great in a special line, who are exceedingly small-minded in all other matters; there are mathematicians who care only for numbers and figures, chemists who appreciate little beyond atoms and molecules, physiologists who talk only of nerves and muscles, geologists who see nothing but

strata and formations. Goethe has ridiculed such warped minds in the famous passage in *Faust*:

Herein you learned men I recognize :
What you touch not, miles distant from you lies ;
What you grasp not, is naught in sooth to you ;
What you count not, cannot, you deem, be true ;
What you weigh not, that hath for you no weight ;
What you coin not, you're sure is counterfeit.

The words of Kant can well be applied to such men: "These Cyclops of science carry an immense weight of learning, a load of a hundred camels, but they have only one eye, that of their own specialty, and lack entirely the philosophic eye." And yet, it is exactly this "philosophic eye" which is needed to see the relations of things and those truths which lie beyond the laboratories and the observatories.

Hence the Christian would have no reason for being disturbed in his faith, even if all the great scientists of the day were atheists. He could calmly deny their aptitude and competency to judge dogmatically on religious questions. But what is the actual state of affairs? What has been the attitude of the leading scientists toward religion during the nineteenth century? For we wish to confine our present paper to this period. It is well known that the pioneers of the natural sciences, the giant intellects of former centuries, Copernicus, Kepler, Galileo, Newton, Leibnitz, Haller, Linnæus, etc., were loyal adherents of the Christian faith. But it has been frequently and boldly asserted that the "modern" scientists, with a few exceptions, were all antagonists of Christianity, and it is said or implied that they assumed this attitude of hostility toward the old faith on the strength of their scientific discoveries. From this assumed agreement of scientists the apostles of infidelity draw another, and, as they think, a formidable argument in favor of their position. For they say, or mean to say: If all the great minds of our age, the men who have unveiled the mysterious forces of the universe, if they reject revelation and Christianity, who but a priest-ridden or stupid creature can still cling to the unscientific tenets of the Church, and the senseless mysteries of Christianity?

It is a very clever argument, indeed. It appeals to one of the

strongest susceptibilities of human nature, to human pride and vanity. Who does not long to be reckoned among the enlightened, among the *esprits forts*, the strong minds? And who does not shrink back from the thought that he is regarded as one of the weaklings that cling to abandoned theories, to a cause which, if not lost, at the best is only weakly supported in our age? Well, first of all, a weak cause is not always the wrong one. And, as Dr. McCosh has aptly said, "of all acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong." History has proved that the weakly supported cause was often the right one; and in the domain of religion it has been the fundamental law that the one true religion was always persecuted, despised, and sneered at by the "wise and powerful of this earth." So it was predicted by the Divine Founder of Christianity, and so it has been all these many centuries. Moreover, the argument of our modern defenders of unbelief is by no means a new one. At the very time when Christ was on earth and engaged in establishing His kingdom of truth, the wise and learned opposed Him. They too said: Which of the learned believe in Him? We read in the Gospel of St. John: "The Pharisees said to them: Are you all seduced? Has any of the rulers believed in him, or of the Pharisees?"⁵ Later on St. Paul could tell the Christians at Corinth that there were not many wise ones according to the flesh among them. When the same earnest Apostle appeared before the learned men of Athens on the Areopagus, and spoke to them of the resurrection of the dead, "some indeed mocked, but others said, we will hear thee again on this matter." But only a few, among them Dionysius the Areopagite, accepted Paul's teaching. Two centuries later, when Alexandria was the intellectual centre of the world, the great professors of the Museum and the popular writers of the day, as Celsus and Porphyry, looked down upon the Christians as a contemptible sect of the most ignorant people. And yet, the Neo-Platonists of Alexandria have disappeared, their phantastic doctrines are recorded as mere aberrations of the human mind—and Christianity has remained and has become the greatest power in the world. And so it was in all centuries. Hence the "for-

⁵ John 7: 47, 48.

midable" argument drawn from the number of the antagonists of revelation in the ranks of the scientists, cannot make any impression on one versed in history, except that it calls forth an expression of deep regret for these scientists themselves, and feelings of pity for the poor people that are imposed upon by their bold assertions.

And many there are, indeed, who allow themselves to be deceived by the advocates of infidelity. They themselves cannot examine the scientific problems and alleged results, which are paraded as the "death-blow" to Christianity; but they accept the supposed results on the authority of "the modern scientists"; they accept them on faith. The propagators of atheism and materialism know well that our age is exceedingly credulous. Pascal rightly says: "None are so credulous as unbelievers." It has been said that a very curious book might be written with this title: *The Credulity of Infidels*, and more than one interesting chapter might be furnished by the times in which we live. It is on the credulity of those who are inclined and willing to become unbelievers that the propagators of unbelief base their reckoning, when they assure the world that all the great scientists are opponents of revealed religion, and that, therefore, the old faith does not deserve the allegiance of any enlightened man.

Is this assertion true? Were the great luminaries in the scientific world during the past century unbelievers? It cannot be denied that some scientists openly declared their allegiance to the tenets of materialism and atheism. But were they the greatest scientists, and were they the majority? This is undoubtedly an interesting question. Much light has been thrown on this subject by a recent publication of a German Jesuit, Father Kneller.⁶ In this excellent work the author presents the results of his painstaking study of the lives and writings of about 250 scientists of the last century. He has searched the biographies and the works of these men for such passages as express the religious convictions of the great scientists. We shall follow Father Kneller through the different fields of natural science and see what the representative naturalists have said as to their attitude toward the fundamental truths of religion and Christianity.

⁶ *Das Christentum und die Vertreter der neueren Naturwissenschaft.* Freiburg and St. Louis: Herder. 1903.

One of the greatest triumphs of theoretical physics is the establishment of the *mechanical theory of heat* and the *law of the conservation of physical force*, or *energy*. It has long been known that man could not destroy the least atom of matter; the law of the conservation of energy states that man cannot add to, or take away from, the sum of physical force, but that this sum in the universe is always the same, no matter how energy is changed and transformed. Haeckel calls the double law of the conservation of matter and force "the first and fundamental law of the cosmos." In this we need not argue against him, but he goes further, declaring that it is also "the first paragraph of the monistic rational religion," *i.e.*, of atheism. It is of great importance to know whether the men who discovered and proved these laws share the views of Professor Haeckel. The mechanical theory of heat and the law of the conservation of energy were established by the American Benjamin Thompson (later on Count Rumford), Sir Humphry Davy, Robert Mayer, Joule and Hirn; the conclusions from these laws which bear on the whole universe, were drawn by Clausius and Thomson (Lord Kelvin). All these men are ranked among the very greatest scientists of the past century. What were their views on religion? Of Count Rumford († 1814) the celebrated scientist Cuvier said: "No matter what Count Rumford's sentiments were towards men"—in this regard he was a pessimist and misanthrope—"they diminished in no way his respect for the Divinity." In his writings he avails himself of every opportunity to express his admiration of Providence, and to hold up to the admiration of others the numberless and various designs and precautions through which God has provided for the preservation of His creatures. The same can be said of Sir Humphry Davy († 1829). In one passage this eminent scientist writes beautifully on the influence of religion, which, as he says, survives all earthly pleasures and increases while the body grows old and feeble and approaches its dissolution; religion is like a bright evening star on the horizon of life, and a beautiful morning star of another better life. He expressly states that materialism always appeared to him as a cold, hard, gloomy, and unintelligible doctrine. The true chemist, he observes, sees God in the many forms of the outer world. Meditating on the variety and beauty of creation, he points to

the Infinite Wisdom whose benevolence has favored him with the opportunity of enjoying this knowledge. Sir Humphry's diary of the last years of his life is filled with expressions of the hope of immortality, with tender sentiments of gratitude toward God and submission to His holy will. "We know very little," he says, "but, in my opinion, we know enough to hope for the immortality—the individual immortality—of the better part of man." Another scientist who contributed much toward the final establishment of these great laws was Robert Mayer (†1878). Tyndall declared in 1891 that "no greater genius has appeared during the whole century than Robert Mayer." Mayer did not always express himself with sufficient clearness and precision on his religious opinions, but that he firmly believed in the fundamental truths of Christianity cannot be doubted in the least. "Scientific truths," he wrote in 1851, "stand in the same proportion to the Christian religion as the brooks and rivers to the wide ocean. I would have yielded to temptations and would have drifted along with the hurricane of passions, had not God's grace, in the bitterest hour of my life, shown me the way." In 1869, at the congress of scientists at Innsbruck, he firmly maintained that it was a gross error to identify, as so many modern scientists do, the actions of the brain with the intellectual processes. "The brain is the instrument of the mind, but not mind itself. But the mind, not lying within reach of what we can perceive by our senses, is not an object for the observation of the physicist or anatomist." And he concluded his remarkable address with these words: "With my whole and entire heart I exclaim: True philosophy must not and cannot be anything else but a preparation (*propaedeutic*) for the Christian religion." In 1871, he wrote, in a letter accompanying one of his "Scientific Lectures": "The anti-materialistic viewpoint which I have taken, and which, according to Matthew 10: 32, I shall never conceal, is of course maintained here as well." The passage of the Gospel referred to is the text: "Every one therefore that shall confess me before men," etc. Surely, a noble confession of a scientist! Although a Protestant, Mayer was, on the whole, favorably disposed toward the Catholic Church. He admired especially the idea of authority in the Church. For a long time he intended to enter the Church, but then he acquiesced in

the thought that an interior union was sufficient. He had a great aversion to modern German philosophy. One time he was urged to read some of Hegel's works. He soon returned the books, saying that he had not understood a word, nor would he be able to understand one, even if he studied for a hundred years. Probably every one else would have made the same experience, but it is characteristic of Mayer that he frankly stated his experience, and did not stoop before the idol of the day. Nor was his attitude toward Darwinism a friendly one. What he disliked especially was the dogmatic manner in which Darwin explained the origin of life, and he used to apply to him the words of St. Paul: "They are wise in their own conceit." He also declared that Darwinism found so many adherents in Germany, because "people thought they could make capital out of it for atheism."

In England it is Joule (\dagger 1889) who is regarded as the originator of the modern theory of heat, rather than Mayer. Let us listen to a few utterances of this great physicist. "The great agents of nature are by the Creator's 'fiat' indestructible. . . . The power of destroying things belongs to the Creator alone. . . . Thus it is that order is maintained in the universe—nothing is deranged, nothing ever lost, but the entire machinery, complicated as it is, works smoothly and harmoniously. And though, as in the awful vision of Ezekiel, 'wheel may be in the middle of wheel,' and everything may appear complicated and involved in the apparent confusion and intricacy of an almost endless variety of causes, effects, conversions, and arrangements, yet it is most perfect regularity preserved—the whole being governed by the sovereign will of God."

Also the eminent Alsatian scientist Hirn (\dagger 1890) is a determined opponent of materialism, and he directly attacks the materialistic and pantheistic views of the universe. He claims that matter must have been created, and he advances proofs for the immortality of the soul. As regards the distinguished Englishman Rankine, it will suffice to quote the words of another scientist, Tait, who says: "He (Rankine) was profoundly attached to his parents: and one of the most touching notes in his journal is the brief record of his lasting obligations to them for early instruction in the fundamental principles of the Christian religion and the character of its Founder."

Probably the foremost among living scientists is Sir William Thomson (Lord Kelvin). His strong opposition to materialism is known from recent statements.⁷ We quote one or two other passages from his works. "Our own bodies, as well as all living plants and animals, and all fossil organic remains are organized forms of matter to which science can point no antecedent except the will of a Creator, a truth amply confirmed by the evidence of geological history." In an address before the British Association for the Advancement of Science, he said as follows: "I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie all around us; and whatever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through Nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

Some statements of Helmholtz have been quoted previously. He, too, was one of the first to enunciate the law of the conservation of energy; probably he discovered it independently of any other scientists. We have seen, then, that not one of the naturalists who established this great law can be quoted as a defender of materialism. It is unintelligible, therefore, that Haeckel should call this law "paragraph 1 of the monistic religion," as the very men who have discovered and proved it, have not seen any connection between this law and the necessity of admitting atheism. We must suppose, and Haeckel should suppose it as well, that these men knew a little more, or certainly not less, about the bearing of this law than Haeckel himself. But Haeckel has never been conspicuous for logical consistency, or for modesty in his assertions.

In a similar manner we can examine the writings of the representatives in every branch of science. But we can do this only very briefly, however interesting a more detailed account might be. Let us take *mathematics*. Cantor says that the celebrated Euler, "like most great mathematicians," was deeply religious without any bigotry, and every evening conducted per-

⁷ See THE DOLPHIN, July, 1903, p. 79.

sonally the family devotion. He wrote a book entitled *Defence of Revelation against the Free-Thinkers*, the publication of which, in close proximity to the infidel court of Frederick the Great, proves the moral courage of the man who did not fear the sneers of the infidels. It is true, Euler died in 1783, and we wish to confine our investigation to the nineteenth century. But Cantor's words apply to the greatest mathematicians of this century equally well. One of the foremost mathematicians of all ages was Gauss (†1855). It is almost incredible, and yet well authenticated, what is related about the premature brilliancy of this mathematical genius. But we need not write an ecomium of his achievements, for our purpose it will be enough to state that he was a firm believer in a personal immortality of the soul. "What are we," he writes, "without the hope of a better future? We are compelled to admit that besides this material world there exists another, purely spiritual order, with as many varieties as the one we live in."

Two years after the death of Gauss, a mathematician departed from this life who is as great as Gauss—namely, Cauchy. Concerning his attitude toward religion, this one statement will suffice: He was a loyal and devout Catholic, an active member of the Society of St. Vincent, of the Society of St. Francis Regis, and of similar Catholic associations. On his deathbed he received the last sacraments with a touching piety. He was a personal friend of several Jesuits, particularly of the famous Father de Ravignan, and on two occasions he wrote pamphlets in defence of the persecuted Order. In one of these publications he makes a formal profession of faith, in which he says: "I am a Christian, *i. e.*, I believe in the Divinity of Christ, with Tycho Brahe, Copernicus, Descartes, Newton, Fermat, Leibnitz, Pascal, Grimaldi, Euler, Guldin, Boscovich, Gerdil; with all the great astronomers, with all the great physicists, with all the great mathematicians of the past centuries. I am a Catholic, a sincere Catholic, as were Corneille, Racine, La Bruyère, Bossuet, Bourdaloue, Fénelon." Other distinguished mathematicians who were opponents of atheism are the Catholics Vicaire, Binet (†1856), Puiseux (†1883), Hermite (†1901), and Buoncompagni; then Professor Weierstrass, of the University of Berlin, at whose death in 1897 a paper, not at all friendly to the

Church, remarked : "Weierstrass, Catholic and not married, with his beardless, clear and kind face, impressed one as being a learned clergyman!"

A word must be said on the immortal Laplace, the "French Newton." He is often quoted as an atheist. This contention is based on the following anecdote. Laplace had offered one of his works to Napoleon, who remarked : "Newton in his works has spoken of God; I have read your work and have not found the name of God in it." To this the mathematician is said to have replied : "I do not need that hypothesis." Now, the anecdote is not at all authenticated. It is true it was spread even during the lifetime of Laplace. When the mathematician, shortly before his death, heard that a biographical work contained this anecdote, he asked Arago to demand its suppression from the publisher. This proves sufficiently that Laplace is quoted as an atheist against his will. But even if he made the remark, it does not prove that he denied the existence of God. Newton had thought that in the course of time a collision might occur among the planets, which would necessitate a direct interference of God. It is quite possible that Laplace meant to say that he did not need *this* hypothesis. Passages in Laplace's *Exposition du système du monde* go far to prove that this was really his meaning. On the other hand, it is true that Laplace cannot be quoted as a model Christian. There are passages in his works which show the influence of the false philosophy of the eighteenth century. But he was not an atheist, and when death approached he asked for a priest to make his account with God.

In astronomy we meet the names of many men who were devout Christians. The Theatine Father Piazzi discovered Ceres, the first of the planetoids, a discovery of far-reaching importance in astronomy. But he is not the only Catholic priest who acquired fame as an astronomer. The secular priest Oriani, the Piarists Inghirami and Cecchi, the Barnabite Denza, the Benedictines Koller and Reslhuber, the Jesuits de Vico, Perry, and, above all, the celebrated Secchi, gained a reputation all over the scientific world. The two German astronomers, Olbers and Bessel, speak in their letters in such a manner of God that any favoring of materialism is absolutely excluded. John Frederick William

Herschel (†1871), the great English astronomer, was not only a believer in Christianity, but thoroughly pious. The *Dictionary of National Biography* says of him: "His private life was one unbroken tenor of domestic affection and unostentatious piety." He frequently spoke against the materialistic view of the world. The great Leverrier (†1877), who is known even to the layman in astronomy on account of his ingenious discovery of Neptune, was known in France as the "clerical senator." Faye, another distinguished French astronomer (†1902), in his work *Sur l'origine du monde*, speaks in a thoroughly Christian manner of the relation of modern science to the Biblical account of creation. In another work he shows how the study and contemplation of nature must lead to the knowledge of God. Two eminent astronomers, Lamont and Kreil, were pupils of the Benedictine Fathers and devout Catholics. A very able astronomer was also Professor Heis, of Münster (†1877). He was a fervent Catholic, who publicly professed his faith during the "Kulturkampf," even at the risk of personal slights and pecuniary injuries. In his family the rosary was said every evening, and he sent one of the first copies of his excellent *Atlas Stellarum* to Pope Pius IX, and used to show the Holy Father's letter of thanks with joyful pride to his friends. Many other astronomers could be quoted who, by their writings, have proved that the contemplation of the heavens, far from estranging men from religion, may lead them to real piety. Verily: *Coeli enarrant gloriam Dei et opera manuum eius annuntiat firmamentum.* "The heavens show forth the glory of God, and the firmament declarereth the work of His hands." (Psalm 18.)

The nineteenth century is preëminently the century of *electricity*, and truly glorious are the achievements in this line. Behold our street cars, electric light, telegraph and telephone, and the many other applications of the mysterious power! These applications were possible only on account of the brilliant discoveries of scientists. The leading men in this field are Galvani, Volta, Ampère, Faraday, Coulomb, Ohm, Siemens, Oersted, Maxwell, de la Rive—names familiar to any one who has made the most elementary study of electricity. Let us state it immediately that all these men were believers in the Christian revelation. Galvani does not exactly belong to the nineteenth century, but we may enumer-

ate him here, as he died but two years before the beginning of the century. He was a fervent member of the Third Order of St. Francis; this characterizes sufficiently his religious convictions. Volta ($\dagger 1827$) was a zealous Catholic, who publicly explained the catechism to children. Ampère ($\dagger 1836$), after a period of religious indifference and doubt, became a thorough Catholic. Faraday ($\dagger 1867$), whom Tyndall and Du Bois-Reymond style the greatest experimentalist the world has ever seen, was a sincere Christian, in as far as he firmly believed in the Divinity of Christ, although he rejected many other dogmas of the Anglican and Presbyterian churches—he belonged to the Glassites or Sandemanians, in which sect he was an elder and delivered a course of sermons. He never could discover any contradiction between faith and science. "Our philosophy," he writes, "whilst it shows us these things, should lead us to think of Him who hath wrought them; for it is said by an authority far above even that which these works present, that the invisible things of Him," etc.⁸ When in 1860 defenders of Darwinism quoted him as an antagonist of the Bible and revelation, Faraday declared that there was not a word of truth in such assertions. "If I have given offence, it has been because I was supposed to pay too much respect to the Bible, which I believe to be the Word of God." Well has Father Kneller observed: "The half-educated man who is smoothly borne along the street in an electrical car, who from his room converses with his friend miles distant and recognizes his voice, who sends a message to America or Australia, far in advance of the fastest train or steamer, this man often smiles with a superior and sneering look when he sees an old woman telling her beads, or when the conversation turns on priests and the Church, and he thinks that the great discoveries of this age of electricity have given the death-blow to the old religious prejudices. But by so thinking he betrays his own ignorance; he forgets that the great intellects to whom, in the first place, these great modern achievements are due, have humbly meditated on, and bowed before, the truths of Christianity. And the clever hands under whose touch the hidden forces of electricity first manifested themselves have often closed in humble prayer, and, in the instance of Volta and Ampère, have even not

⁸ Romans 1 : 20.

disdained to hold the beads. Therefore, no matter how things stand in other fields of science; so much is certain, that in the field which more than any other attracts the attention of the ordinary man, infidelity does not find the authorities with whose name and fame it could cover its hostility toward Christ."

Other men distinguished for their discoveries in the field of electricity were no more defenders of materialism than those mentioned hitherto. Maxwell (†1879) was a pious Protestant. He, too, presided over the daily family devotions. "He was a constant regular attendant at church and seldom, if ever, failed he to join in our monthly late celebration of Holy Communion, and he was a generous contributor to all our parish charitable institutions. He had gauged and fathomed all the schemes and systems of philosophy, and had found them utterly empty and unsatisfying—'un-workable' was his own word about them—and he turned with simple faith to the Gospel of the Saviour,"—these are the words of the clergyman Guillemard. During his last days he made two statements which may be repeated here. To Mr. Colin Mackenzie he said: "Old chap, I have read up many queer religions: there is nothing like the old thing after all;" and "I have looked into most philosophical systems and I have found that none will work without a God." He was an intimate friend of such divines as Lightfoot, Hort and Westcott.

In *optics* the great names are Fresnel, Fraunhofer, Fizeau, Foucault. None of these can be claimed as a defender or friend of un-Christian views; Fraunhofer (†1826), known both for theoretical discoveries (Fraunhofer's lines) and for practical improvements of the telescope, was a fearless Catholic, one who rigorously insisted on the observance of the ecclesiastical laws of abstinence, even when guests were present. This means much, as at Fraunhofer's time there prevailed a great laxity in such matters in Germany. Foucault (†1868), famous both in optics and mechanics, after a period of religious indifference, gradually returned to his Catholic faith, and died reconciled with the Church. One of the more recent eminent representatives in optics was Professor Ketteler, of Münster, who died in 1900, an excellent Catholic.

Distinguished in many branches of natural science was Biot

(† 1862). He was not always an exemplary Christian. There was a time when the recollection of his first communion seemed to be the only remnant of his religious youth. But the experiences and intimate acquaintance with atheists on the one hand and leading Catholics on the other, led him to compare, and finally brought him back to the faith and the piety of his youth, and he was delighted to see his grandson become a priest. Also Regnault, Desains, Becquerel, Plateau, Tait, and Jolly were loyal Christians.

The modern science of *chemistry* is of relatively recent date. Yet its results are truly astonishing. The great names in this department of science are Dalton, Berzelius, Chevreul, Dumas, and Liebig. Dalton's loyalty to religion has never been doubted. Berzelius († 1848) has publicly professed his belief in God and his opposition to the atheistic philosophy. Dumas († 1884), the leading French chemist, was a Catholic, who died after having devoutly received the last sacraments. He was especially fond of speaking on the immortality of the soul. Liebig († 1873) is famous not only for his theoretical discoveries, but still more for most important practical applications of the results of modern chemistry. This great man was a firm believer in God and His wise government of the universe. In a public discourse he mercilessly condemned the attempts at utilizing the natural sciences as props of materialism. He says that such attempts are not made by the real scientists, but by "dilettanti who from their promenades on the borderlines of science think themselves justified to expound to the ignorant and credulous public how the world, and life in it, have originated, and how wonderfully man has progressed in the exploration of the sublimest things. And the ignorant and credulous public believes these people and not the real scientists, just as it believed in the walking, writing and talking tables." Chevreul († 1889), a Catholic, was not prevented by his brilliant discoveries from saying the rosary of the Blessed Virgin. On several occasions he passed severe censures on materialism. Another eminent chemist, who did also much for the development of industry and commerce in France, was Chaptal, a Catholic, who built the famous roads over Mont Cenis, Mont Simplon, and Mont Genèvre. He was known for his strict uprightness, and toward the end of his life he considered it his sacred duty to pay the debts

of his son. Although this reduced him to poverty, he found means to donate a painting of the Blessed Virgin and a silver monstrance to the parish church of his native place. Schönbein of Basel (†1868), who made very important discoveries (ozon, collodium, etc.), was a pious Protestant and strong defender of Christian dogmas. He was favorably disposed toward the Catholic Church and even the religious orders, particularly the Benedictines. Wurtz (†1884), though a Protestant of liberal views, was never led by his chemical discoveries to doubt the spirituality and immortality of the soul. Klaproth, Friedel and Henry were eminent chemists and sincere Christians; Deville was a staunch Catholic.

Among leading *geographers* the following were believers in Christianity: Ritter, Daniel, the American Maury, Freycinet, and d'Abbadie, a fervent Catholic. The "father of scientific crystallography" is Hauy, a Catholic priest, a simple professor in a college in Paris. Another Catholic was Fuchs of Munich (†1856), equally distinguished for chemical, mineralogical and technical discoveries. Not long before his death he concluded a paper with these words: *Omnia ad maiorem Dei honorem et gloriam.* Beudant was a good Catholic, Hausmann a sincere Protestant; both were prominent contributors to the science of crystallography.

Few branches of science have been used more to discredit the Biblical account of creation than *geology* and *palaeontology*. On the other hand, such prominent geologists as de Luc, Cuvier, Fuchs, Buckland, De Serres, Miller, Hitchcock, MacCulloch, Pfaff, Dana, and Waagen, endeavored to show that there exists a harmony between revelation and geology. Some have even gone too far in asserting such a harmony. It is enough to show that there exists no conflict between the established results of science and the true meaning of the Bible. But herein great caution is needed. Scientists have read their own ideas into the Bible, others have accepted hypotheses which later turned out to be false, and tried to harmonize the Biblical accounts with such hypotheses. Apparent contradictions are due either to the mistakes of scientists or to a wrong interpretation of the Sacred Books. For our present purpose it is sufficient to mention the names of eminent geologists who assert that there is no contradiction

between the strata of the earth and the pages of the Bible. Such were the above-mentioned men. Other distinguished geologists and palaeontologists, and sincere Christians, were Conybeare and Sedgwick, two Anglican clergymen; Beaumont, Bischof, Fraas, Heer, Studer, Quenstedt, Daubree, Dumont. Our great American geologist, Dana (†1895), speaks thus: "The record in the Bible is, therefore, profoundly philosophical in the scheme of creation which it presents. It is both true and divine. It is a declaration of authorship, both of Creation and the Bible, on the first page of the sacred volume. There can be no real conflict between the two books of the great Author. Both are revelations made by Him to man." Among the foremost geologists we find some excellent Catholics: Barrande (†1883), who wrote the dedications and prefaces of his works on the great feasts of the Church: Immaculate Conception, Feast of the Purification, Easter, Ascension, Annunciation, etc.; d'Omalius, the founder of geology in Belgium, was a practical Catholic; Lossen, the "ornament of the Prussian Institute of Geology," a Catholic, died in (1893), his eyes fixed intently on the crucifix; Waagen, too (†1900), was a devout Catholic; Lapparent is a zealous member of the Society of St. Vincent.

Physiology is more closely connected with the higher questions of philosophy than most other sciences. The questions of the nature of life, the soul, the human mind, animal instinct, belong to its sphere, and they form the battle ground between faith and materialism. Johannes Müller (†1858), called "the greatest physiologist of the nineteenth century," was a loyal son of the Catholic Church. So was Schwann (†1882), who, according to Du Bois-Reymond, "stands at the head of the modern physiological school;" to him modern science owes the important "cell theory." Wagner, Volkmann and Vierordt, three leaders among German physiologists, vigorously defend the existence of God and the spirituality of the soul. Bernard called the priest before his death; Flourens, for a time a freethinker, returned to his religious (Protestant) belief. It is almost superfluous to say that Pasteur (†1895) was one of the first scientists of our age, and to the end of his life a loyal and fervent Catholic, who frequently approached the Holy Table. A very distinguished biologist was the Belgian Carnoy (†1899),

who was for eight years a parish priest and later, as professor in Louvain, commenced his lectures always with the sign of the cross.

Ehrenberg (†1876), the pioneer in microscopic zoology, was so little a friend of materialism that on many occasions he denounced it as "humbug and a fantastic, sickly tendency of our time which parades under the name of science." A very prominent scientist was von Baer (†1876), who acquired great fame in the fields of zoology, geography, ethnography, and anthropology. Throughout his life he was a strong defender of the teleological view of nature, and more than once expressed his firm belief in the existence of God, although it must be added that some of his utterances sound pantheistic. But shortly before his death he declared that he had renounced pantheism, and returned with full conviction and determination to theism, saying that the "pantheistic conception of God would never do." Agassiz (†1873), to whom the museum of natural history of Harvard owes so much, frequently expressed his belief in the truths of the Christian religion. Van Beneden was a great scientist and pious Catholic. Several eminent zoologists were priests, as Altum, the Lazarist David (†1900), the Jesuit Heude (†1902). One of the founders of *entomology* was a priest, Latreille (†1833). Förster, a great authority in this department, was an excellent Catholic. Among leading *botanists* who were defenders of the Christian view of the world, we mention von Martius (†1868), who ordered a green cross to be sewed on his shroud; "a cross," he said, "because I am a Christian; a green one, in honor of botany." Other Christian botanists were Kielmeyer, the three priests: von Schrank, Leunis, Castracane, and a great number of others.

The difficulties raised against Christian revelation by botanists and zoologists are now all connected with the theory of evolution. Let us state here that this theory,—it is no more than a theory, a working hypothesis, and not yet proved to be a fact,—is in no way atheistic, and that, from the standpoint of revelation, there is no objection to its adoption, if the origin of man be excluded. Following the design of our paper, we remark only that the very fathers and founders of this theory, Lamarck (†1829) and Saint Hilaire (†1844), were opponents of materialistic tenets.

Saint Hilaire saw in the new theory a "further step towards a deeper knowledge of God." Two loyal Catholics, Ampère and d'Omalius, were zealous defenders of the theory; so were two exemplary German Catholics and distinguished scientists, Waagen and Lossen. It should be added that these men did not admit the Darwinian view of evolution. As regards Darwin, he stated himself that he was never an atheist; that is, that he never denied the existence of God, but that his mental attitude was best described by the word *agnostic*. He vacillated between atheism and theism. A year before his death, he had a conversation with the Duke of Argyll. Of this the Duke has given the following account: "In the course of that conversation, I said to Mr. Darwin, with reference to some of his own remarkable works on the 'Fertilization of Orchids,' and upon 'The Earthworms,' and various other observations he made of the wonderful contrivances for certain purposes in nature—I said it was impossible to look at these without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me very hard and said, 'Well, that often comes over me with overwhelming force; but at other times,' and he shook his head vaguely, adding, 'it seems to go away.'" Romanes (†1894), Darwin's friend, who at first denied all designs in nature, in the course of time was led by his studies to the belief in the existence of God, and he returned to Christian convictions. In conclusion, we may quote the words of two great American scientists on evolution. Dana writes: "There is here no discordance with the Biblical account of Creation, since in it there is one *fiat* for the first introduction of life, and only three others for that of the animal kingdom, and moreover the language implies growth for the rest, through the laws established by the *fiats*." Our celebrated botanist, Asa Gray, wrote a book for the special purpose of showing that the theory of "natural selection is not inconsistent with natural theology."

Having finished the brief survey of the scientists of the nineteenth century we may now ask: Is it true that the large majority of the great scientists are opponents to Christianity? We must deny this most emphatically. We have met with the names of the greatest scientists of the century, and have found that they believe

in the existence of God and the spirituality and immortality of the soul; these truths constitute the foundation of the Christian religion. And these are practically the only questions which come into consideration in strictly scientific investigations. For the question of miracles is outside the field of science, which deals with the ordinary course of events, whereas miracles are extraordinary events, outside the natural course of things. The question of the character of Christ and His Divinity cannot be attacked on any physical, chemical, or zoological grounds. As regards the Biblical record of Creation, this too lies outside the sphere of the natural sciences, as it all depends on how the six days of this account are to be taken, whether as periods, or visions, or great ideas, and this has to be decided on exegetical grounds.

Besides those who admit the existence of God and the immortality of the soul, we have met with a considerable number of first-class scientists who profess themselves sincere Christians, and not a few of them are devout Catholics. Father Kneller has made the following apt observation: Suppose an infidel scientist, in his hatred of Christianity, would proudly refuse to accept any discovery made by a Christian scientist—the poor man would be in a sorry plight. Is he a chemist, he has to do without Berzelius, Dumas, Liebig, Deville, Chevreul, that is, about the whole of modern chemistry would have to be discovered by him. Is he a physicist, he has to prescind in electricity from the discoveries of Galvani, Volta, Ampère, Faraday, that is from nearly everything that is known in this field. In optics, he would have to go back to the times before Fresnel, Fraunhofer, Fizeau, and would have to take up the antiquated theories of emission; in calorics, little would be left without Mayer and Joule. In astronomy, he has to renounce everything that has been discovered with Fraunhofer's telescopes. So much about the theoretical part. But what would our proud infidel do in active life, in industry and commerce? The unfortunate man has to sit in the dark, unless he is willing to take the old tallow candle, for stearine he owes to the Catholic Chevreul; he has to put out his electric lamps, for the electric current cannot be used without the measurements of the pious Catholics Ampère and Volta, nor can he use the electric cars. Aluminum he cannot use, as it was discovered by the Catholic Deville; in photog-

raphy he is forbidden the collodium of Schönbein ; in medicine he has to do without Pelletier's quinine ; the whole doctrine of microbes has to be dispensed with, as it is chiefly due to the Catholic Pasteur. And so in numberless other cases he would be thrown back into a condition which we would call intolerable, if he disdained to use what he ultimately owes to the genius of scientists who were sincere Christians.

Perhaps, the objection will be raised that many naturalists were defenders of materialism, and some of these rank high as scientists, as Virchow, Du Bois-Reymond, Berthelot and others. We may remark, in the first place, that scientists who in the beginning defended pronounced monistic views returned more and more toward the dualistic views, the further they progressed in their researches. Haeckel has recently lamented such a change in the case of prominent naturalists of the materialistic camp. As instances of such "psychological metamorphosis," he quotes, besides Kant, such naturalists as Virchow, Du Bois-Reymond and Wundt. He states with regret that Virchow, originally a materialist, who in 1856 expressed his conviction that he would never change his opinions in this respect, by his subsequent actions showed that "his former 'conviction' was a grave error; for twenty-eight years afterwards he defended radically different opinions." Wundt styled the first edition of his *Lectures on the Soul of Man and Animals* thirty years later "the sin of his youth," and in the second edition he advanced entirely different views. "The first edition was purely monistic and materialistic, the second purely dualistic and spiritualistic." It is possible that Haeckel's expressions are exaggerated, but they prove this much, that these eminent scientists became the more cautious in condemning the "spiritualistic" views, the more they advanced in the knowledge of psychological phenomena.

What, then, is the real cause of the infidelity of some scientists ? We cannot here enter into a lengthy discussion of the causes that may lead and do lead men to atheism. The causes are many and various, partly in the will and partly in the intellect. St. Thomas teaches that infidelity, like faith, is an act of the intellect, but an act commanded by the will. "Infidelity as well as faith is in the understanding as in its immediate subject; but it is

in the will as its first mover. It is the contempt of the will that causes the dissent of the understanding." Thus the Jews clamored for "signs from heaven," but when they saw the most stupendous miracles, they yet refused to believe; they were *unwilling* to believe. The motives which determine the will may be various. We do not wish to insist on the fact that many reject the Christian dogma because they hate the precepts of Christian morality, "because," as Christ says, "their deeds are evil." But we call attention to another source of infidelity which may be very common among infidel scientists, and this is pride. This, too, has been pointed out by Christ as one of the causes of the unbelief of the Jews: "How can you believe, who receive glory from one another" (John 5: 44). And it was the little ones, the humble souls, that accepted what remained hidden to the wise and prudent of this world (Matt. 11: 25). Many scientists do not pray, and faith is a gift of God which is given to humble prayer. They do not pray, because they are proud and self-sufficient. Yet humility is the gate of faith, and prayer is the natural expression of humility, the acknowledgment of human insufficiency. Learned men receive much praise and admiration, and this is a great danger. They wish to be the oracles of the time, the prophets of a new dispensation, and the apostles of a new gospel, and they disdain to accept a Gospel preached by unlettered fishermen; they refuse to accept a creed which demands the submission of the intellect to dogmas and mysteries, a creed which is the same for the great professor and writer as for the poor farm-hand and workman.

There are also causes of infidelity in the intellect. Some of these advocates of atheism have never received a solid training in religion in their youth. The evil one took away the seed of religion, as the birds picked up the grains that fell by the wayside. Others had received some religious instruction, but they became so much absorbed in their studies that they neglected to practise their religion, in consequence of which the light of faith grew dim and finally became extinct. Or, to use another Scripture simile: "others fell among the thorns and the thorns grew up and choked them." Lastly, as we observed before, the one-sided application to the natural sciences may disable men to perceive

and appreciate the truths of religion. These and similar reasons may sufficiently account for the fact that some scientists are infidels. But it is not science which makes them infidels, otherwise the same effect should have resulted in the case of the men whom we have previously quoted as opponents of atheism. St. Augustine, in his *City of God*, declares that Porphyry's blindness to Christ as the mind of the Father was due to his aversion to Christ's humility, not to any speculative difficulty. The same may be said of many modern infidels. It is the same science in either case, the results are different according to the disposition of the mind and heart of the recipient. Just as the same water produces different results : it makes the gardens and meadows bloom, but it also causes the mud in the street ; the same rays of the sun further the progress of living beings and cause putrefaction in the carcass.

A last question demands an answer: If the majority of the great scientists are not infidels, how is it possible that the impression has been caused and prevails at the present day that naturalists, on the whole, are atheists? Well, first of all men are inclined to believe it. There is a tendency in the human mind toward rebellion, from the day that our first parents revolted against God. This spirit of rebellion seizes on everything available : in the days of the renaissance it was the pagan spirit of the classics ; then the great apostasy of the reformation ; later the shallow philosophy of the English and French free-thinkers, and then the pantheism of the German philosophers ; now it is natural science. There is a spirit of the age, and that of our age is largely tainted with materialism ; and the natural sciences, which preëminently are concerned with matter, seem particularly to suit that spirit ; hence, the danger of unduly insisting on the sciences in modern education to the detriment and neglect of more ideal studies. Then there are the questionable methods of the foremost apostles of infidelity. They wield with special predilection the dangerous weapons of sneer and contempt : "Sapping a solemn creed with a solemn sneer," as one expresses it. The words : antiquated, mediæval notions, priestcraft, metaphysical juggleries, etc., applied to the truths of the old faith, have done more harm than any scientific demonstration. Men are full of

human respect and vanity, and those who have the courage of their conviction, and the heroism of martyrs, are hardly ever in the majority. Another dangerous weapon of the popularizers of materialism is deception. They repeat again and again that the great scientists are all infidels, although it is false. But many will believe it, and gladly lay hold of it as a pretext for throwing off the old faith and its stern precepts which they do not like. Further, in speaking of the distinguished scientists who have been good Christians, the apostles of materialism are careful never to mention this unwelcome fact. It is hushed up in absolute silence. Lastly, the most prominent scientists talk less loudly about themselves and their work than second and third-rate scientists, just as quack doctors "talk bigger" and advertise in larger type than eminent physicians. Thus it happens that in England Huxley, Tyndall, and Spencer are better known than Faraday or Maxwell; and in Germany Haeckel and Vogt are known to every one, whereas even educated people would have to think hard to recollect who and what Mayer or Gauss or Fraunhofer or other great men were. The propagators of materialism frequently are the popular lecturers who travel from place to place, speak in a pleasant and captivating style, find the applause of the audience, and are frequently mentioned in the papers. In the meantime the scientific giants are hidden in some lonely laboratory or observatory, engaged in quiet research, or in writing books which, owing to their very solidity and depth, do not appeal to, nor are understood by the public. It is a well-known fact that the greatest scholars frequently are of a shy and reserved disposition, hate to appear in large crowds, and often lack the attractive power of speech which the popular lecturer possesses. Thus it happens that the utterances of the latter are taken by the people as the opinions of the scientific world. If you have a pond full of delicious fish, and put a few frogs in it, the next evening one will get the impression that the whole pond is full of frogs, and nothing else. The loud croakers are heard and the silent fish not as much as thought of.

One thing seems to be established ; namely, that no argument against the Christian religion can be drawn from the supposed agreement of the scientists. Such an agreement does not exist.

On the contrary, the great leaders in all branches are to a great extent defenders of Christianity, or certainly not its opponents. What a splendid galaxy of Christian luminaries we have been admiring! In particular, what a consolation to the Catholic to find among the greatest a respectable number of loyal children of the Church: Volta, Ampère, d'Omalius, Johannes Müller, Chevreul, Fuchs, Dumas, Cauchy, Pasteur, Fraunhofer, and others, and such great scholars among the clergy as Piazzi and Secchi, Vico and Perry, Hauy and Carnoy. These names prove also that the "inferiority" of Catholics and the hostility of the Church to natural science exist only in the imagination of the enemies of the Church.

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SLAV CATHOLICS IN THE UNITED STATES.

I.

DIFFICULTIES AND OBJECTIONS.

THE phenomenal growth, within a few years, of the Slav population in the United States has aroused no slight anxiety among educators and religious reformers, not all of whom are in sympathy with Catholic principles and methods. Dr. Frank Julian Warne, who has studied the Slav situation in the anthracite region of Pennsylvania, where exceptional opportunities are offered for observing the habits of the immigrants from Hungary and Poland, and for noting the effects which their settlement in large numbers has upon native conditions, tells us that whilst, as a result of the Slav invasion, "Protestantism is weak and declining, the Catholicism introduced by these immigrants is not fruitful of the best results." Apart from the fact that they speak a foreign language, the complaints aroused by their religious possessions are: first, that they observe an unnecessarily large number of religious holidays. This is an objection which was made by the representatives of the coal operators before the Strike Commission. Secondly, that they introduce the continental (European) Sunday, which means that they do not observe the traditional quiet which is one of the desirable inheritances left us as a

nation by the Puritan Fathers. A third objection is against the parochial school as a means of perpetuating the foreign language to the exclusion of English, thus preventing the efficient training in good citizenship which follows upon familiarity with the language and spirit of our laws and of our national customs. This last difficulty is worthy of special notice, for it furnishes argument to the advocates of compulsory education (in state schools without religion), which, if it were to gain ground, would be a serious calamity for our children, inasmuch as it would enforce exclusively intellectual training at the expense of moral education. We quote Dr. Warne's words:

"Another feature this growth of Catholicism is emphasizing is the educational training that is being given to many of the children of its adherents. This is in the parochial school. The writer has no criticism to make of the value of the parochial school from a religious standpoint. He believes, however, that the parochial school among the Slavs in the anthracite region does not take the place of the public school system for training American citizens out of Slav children. Only one illustration of this is necessary. I am told on the very best authority—by a citizen of one of the towns where two parochial schools are now located, and a man whose only object is to make known the truth—that the English language is not taught in these schools. This statement was made by my informant, despite the fact that he knew reports are made to the contrary by officials whose duty it is to investigate the matter. When it is borne in mind that these Slav children are, in all probability, destined to live in communities where English is the language of communication, it can at once be seen how grievous an injury is being done, not only to them in their being kept in ignorance of a valuable asset in life's work, but to the anthracite communities, a correct knowledge of whose institutions can only be gained through the English tongue."—*Public Ledger*, Philadelphia, October 7, 1903.

These objections against the Catholic Slav immigrants, whatever the motives of those who bring them forward, reflect upon the Catholic Church and those who represent her, and it would be poor wisdom as well as bad policy not to attach any weight to them simply because they are exaggerated or show a certain bias.

As to the number of religious holidays which these immigrants observe, it ought to strike any reasonable critic that these Catholics represent a very much larger right of individual liberty than their employers, and that to argue otherwise is to hold that public industries are for the benefit of the employer to the exclusion of the laborer's rights and privileges. If we regard this population of men who claim the right of naturalization, as citizens and not

as serfs, we must concede to them the liberty of fixing their religious holidays, even if their employers dislike it. These holidays are not so many ; no more than six or seven at the most ; and in view of the constant agitation of our philanthropic labor leaders to shorten the hours of labor and to give the workingman more days of leisure, it seems a little absurd to complain of men who vindicate their right to holidays that have a religious sanction, and which if properly observed can but tend to better the moral and social condition of the laborer, and thus benefit the community.

With regard to the way in which these holidays and Sundays are observed, we need indeed be solicitous about keeping the continental customs out of the land. And here those of us who are called to coöperate in the work of the Church will find opportunity for directing and safeguarding the people that follow their allegiance.

What is actually being done in the parochial schools toward Americanizing the children of foreign-born parents, who wish to preserve their religion for their offspring as well as for themselves, can hardly be justly estimated by any local scrutiny. It is probably true that in many Slav schools English is still regarded as a secondary medium or object of instruction ; and this condition is simply the result of present necessity, and one which, it may be confidently assumed, is not at all likely to continue very long. American teachers who know both the Slav and the English languages sufficiently well to teach both, are not easily obtained. The language most needed to give the children religious instruction with which the parents can sympathize is the Slavic. The teachers capable of imparting religious education—for the most part, members of religious orders—have to be brought from the home country. It will take some time before they can train novices taken from American soil and who know English, as candidates for the new schools. That this will be quickly done is certain. In the meantime there is no great danger of the children remaining ignorant of the English language because they are not getting the rules of English etymology and syntax ; they will learn the language in the highway before their parents and teachers have been able to teach them all they know in the Slav tongue.

It may be here that we might find a legitimate apprehension regarding the religious training of these Slav children. Their parents are not in position to transmit to them a school education which takes sufficient account of their religious growth, partly because they are bound to toil for a living most of their day, and partly because they do not possess the pedagogical faculty which an all-sided education demands from an instructor. The children of our Slav population, if their religion is to be preserved to them, must therefore be assigned to the care of teachers who know their language, and who have their faith. How to get these is the great question and the great difficulty. It may be said that there are religious communities enough in the old country to supply the needs of the new. Probably so. But these religious communities, having their roots in a country where they are contented because protected, are not easily disposed to transplant into a new region, of which they know little or nothing, where they are not sure of a subsistence without certain risks, and, above all, where the isolation of their novel condition in small groups presents a danger of disintegration, or at least of lax discipline, which would mean a destruction of their very constitution. It is just as difficult to obtain good religious as it is to obtain priests who are willing to make the sacrifice of a secure position and to take up the unorganized and uncertain work of religious ministration in a foreign land.

There are many things that are apt to create a sense of warning in religious superiors who might be otherwise well disposed to transfer the activity of their communities. Where extraordinary missionary zeal moves them to the step, they face deliberately the idea of possible failure or martyrdom. But in all other cases the condition is different. They are unfamiliar with the territory. They lack the funds to come over and establish themselves. They do not know how far they may count upon the protection of the authorities; for the bishops can only in rare cases at once instal them in convents, assign them to definite work, or provide them with a fixed stipend or sustenance; they are often unable to guarantee them even a priest to minister to their spiritual necessities. Under these circumstances no one will deem it imprudent on the part of superiors of religious teaching communities in the old land if they hesitate to come here.

Yet something ought to be done to save the children of our Slav immigrants, who, however firmly grounded their parents may be in the ancient faith, are sure to be lost to the Church—and this means to that sturdy American citizenship which recognizes morality and obedience to authority as a duty of conscience.

The practical question to which an answer is due is: What can be done under the circumstances? Assuming that we, as American citizens and fellows of the Slav immigrants, realize our interest and obligation in the matter, the first step that suggests itself would seem to be toward *definite organization*. This implies the necessity of a careful study, first, of the *situation as it is*; second, of the *needs* in various departments of education, religion, and common citizenship; third, of the *resources* that are actually available to meet these needs at present; and, lastly, of the *measures to be taken* in order to secure the future organization of educational and religious institutions by which the Slav population will retain its faith and become a helpful element to the healthy growth of the American commonwealth.

A few suggestions contributing to the solution of the problem along these lines may not be amiss here.

II.

THE PRACTICAL ASPECT.

The Slav population, it must be remembered, is a composite stock, consisting of half a dozen or more different national divisions, each of which has a different language and separate traditions that go back in some cases to an independence established more than a thousand years ago, when they began to emanate from the Carpathian region in various directions. Roughly speaking, we meet in the United States Poles and Lithuanians, Slovaks and Czechs (Bohemian), Croats and Slovenes (Illyria), and distinct from these the Magyars, a race in many ways superior among the inhabitants of Hungary, who maintain a sense of ancient dignity as conquerors of some of the earliest Slav tribes.

Not a few of these classes speak several languages which have a dialectical affinity; many of them, too, speak German, having been educated in German schools or having served in the armies of Aus-

tria or Prussia under whose jurisdiction they were politically. The same is of course true of the priests who minister to them. It was to be expected that some of these have taken for granted that freedom in the United States meant also independence from ecclesiastical as well as civil authorities, especially when they found that these did not understand their difficulties and could not therefore sympathize with them owing to a total ignorance of their language and antecedents. This fact is noteworthy not only because it has led to the establishment of so-called *independent* churches in which priests of the Latin jurisdiction administer the sacraments without having faculties from legitimate authority to do so, but more especially because it furnishes a key to the restlessness and contentions with which the Slav congregations are in many instances credited. In some cases there have been no pastors, and the people feeling the importance of their numbers and their needs, have undertaken to build themselves churches, believing that once they had these it would be easy to find priests to serve them. When the bishop did not or could not promptly provide them priests of their own nationality, even on condition that these were well supported, some of the congregations undertook to invite priests from various parts to accept the charge, offering them a good living and promise of loyal allegiance. Under this system a great deal of mischief has been done. Priests have gone from one diocese to another, abandoning their charges under the plea that they could not get on peaceably with their congregations, or that they were not properly supported. The ecclesiastical authorities were in many cases actually unable to verify the financial conditions of such parishes, or to restore peace between the pastor and his flock, and thus deemed it the briefest way out of trouble to let things take their course. What did they want with a priest whom they could not trust, who only caused anxiety because he had become discontented, and who was disliked by his people because he had his eye on another congregation?

One result of this state of things was that the Slav congregations in many instances held fast the titles of their churches, refusing to give up these even to the bishops, who could not satisfy them by providing them with priests and teachers.

A second obstacle to good administration, and closely connected with the first, has been the fact that the priests of the Slav congregations can be with difficulty brought to give an exact account of their financial responsibilities. Whether or not the people under a system of self-elected trustees hold the titles of the church property, the pastor frequently receives as his own all that he can get from the people by way of salary, stipend, or perquisite. And here the odious custom of payments made on occasion of administration of the sacraments, including confession, is in many places a scandal to all who are not able to understand the motives that prompt such a system. Here, too, the *trustees* of the churches have their function, supplying tickets which entitle the holder to go to the sacraments after having paid his dues.

A third difficulty of managing the religious affairs of the Slav people results from the mutual opposition of certain elements among them. Thus the Magyar and the Slovac are, it is generally understood, unable to agree in public affairs, which means that they will not minister in the same churches, send their children to the same schools, even when it is unquestionable that they receive proper priestly ministrations from a pastor who understands the languages of both nationalities (which differ considerably).

The crucial point of all the difficulties combined is this, that it neutralizes the authority of our Bishops. It is true, the Ordinary may use his powers, and suspend the priest whom he finds abetting opposition or ignoring the general and diocesan canons, and he may place the people practically under interdict; but any one who knows the Slavs,^{at least the bulk of them,} will be persuaded how futile and dangerous these measures are as a rule with a population whose temper, apart from many excellent qualities of disposition, is fiery, independent, resentful as a result of long oppression, and who to these natural elements of resistance join an inability from their very condition to realize what they are doing when they ignore or defy authority as represented by the ecclesiastical head, who, they think, belongs to another race that never troubles itself about them and cannot understand them.

All this applies likewise to that part of our population which professes the Greek rite, many of whom are Slavs. It is said that

of these there are already in the United States some 300,000. In their case one more difficulty is added in the differences of their liturgy, which separate them from their brethren of the Latin rite. These Catholics are as a rule possessed of a good religious spirit; they will make sacrifices for their faith, which is the best test of practical religion; they are united to and devoted to the Holy See. But it is easy to see that in the absence of priestly and episcopal supervision they will be drawn toward the schismatic church which offers every inducement to allegiance in language, temper and race interests, and hence in time must alienate them from their traditional fidelity and belief. The Russian Church, it may be said, makes every effort to gain over these Uniates to the schismatic church, and from political as well as religious motives supports most of its Greek churches in this country. The only offset to the propaganda resulting from support by the Russian Synod is the silent subsidy to the Magyar element by the Hungarian Government, which thus hopes to counteract the tendency toward Panslavism, that is, the union of the Slavs, now under Austrian rule, with those of Russia. The difficulty arising from the fact that some of the Greek clergy are married touches a delicate problem which we see no way of solving under present legislation.

Such are the difficulties in the main, as they present themselves to an outside observer in sympathy with Catholic progress. We do not pretend to have seized upon all the telling elements which call for attention in this vital question, nor have we perhaps gauged quite accurately the influences at work in the various fields in which the matter must be agitated; but before we discuss the remedies that suggest themselves, which we hope to do in another article on this subject, we should be glad to have those who must needs be well informed give us the benefit of their suggestion or correction. As regards the Greek or Oriental Church, we take occasion here to direct attention to the admirable work done by the present Bishop of Harrisburg, Dr. John W. Shanahan, who in a very clear and concise way has brought together the authoritative expressions of the Holy See on this very complicated topic of the Eastern Churches.¹

THE EDITOR.

(To be continued.)

¹ *The Holy See and the Oriental Churches.*

"BLESSED ARE THE DEAD."

RESPECT for the dead is not an exclusively Christian sentiment. It has its springs in human nature and gushes forth in various forms and currents at different times and places. But whether we trace it in the oblations and grave-gifts that have propitiated and accompanied the departed, or in the embalming of the dead which was extensively practised, or in the magnificent monuments which in many countries have been raised to their memory, we shall on analysis find among its constituent elements an instinctive feeling of man's common humanity, an emotion of pity for a lifeless fellow-creature, a sense of piety and affection for one's own, and above all an apprehension of another world, an insuppressible thought that there is an invisible hereafter where the dead still live, still claim our remembrance, still need our solicitude and our help. But it is Christianity that has strengthened, transformed and elevated these deep-seated sentiments of our common nature. They are no longer vague and uncertain; they are sustained and sanctioned by revealed truth, and in particular they rest upon the central dogma of our faith, the resurrection of the dead. The dead body will come to life again. Nay, it is not dead, but sleepeth. It is only buried—typically, no less than really, laid in a narrow "cell," in a place of "rest," "in a hostelry," to await the angel's trumpet call at the end of time.

Then will death be swallowed up in victory. Then will the mortal corruptible body, the partner of the soul, the temple of God, cleansed and purified by a hundred rites and sacraments, be invested with incorruption and immortality. As the seed that is sown—the grain of wheat that is buried in the ground—first dies and then bursts into life again, so the human body is sown in dishonor, in weakness, in putrescence, but it will rise hereafter beautiful, strong, and imperishable.

Influenced by these two considerations, namely, the sacred character of man's body and its future resurrection, the Catholic Church has always treated her departed children with special respect and consideration, and has never, except in exceptional circumstances, tolerated the revolting practice of cremation—a practice which, borrowed from the Greeks by the Romans, was not

repugnant to a pagan people, many of whom, as St. Paul tells us, were devoid of natural affection and made a degrading use of their bodies. For two thousand years the discipline of the Christian religion has insisted on the burial of the dead, that as the Master was laid in the tomb from which He gloriously arose, so may it be with the children who are like Him and have fallen asleep in His name. The Catholic funeral service is so allied and intertwined with this discipline that it would lose much of its force and appositeness—would in fact need to be remodelled—were a different method of bestowing the dead to be introduced. According to the Roman Ritual, the corpse is to be borne to the church, it is to be sprinkled with holy water and incensed, Mass is to be said in its presence, the creed of holy Job is to be solemnly chanted—"I believe that my Redeemer liveth and that on the last day I shall arise out of the earth and in my flesh behold my Saviour," a funeral procession is to be formed to the grave, and as the coffin is lowered—*in actu depositionis*—the hope-inspiring words of Christ, as he stood in tears with Mary and Martha beside the foetid corpse of their brother, are to be sung or recited: "I am the Resurrection and the Life. He that believeth in me, although he be dead, shall live. And he that liveth and believeth in me shall never die."

As we search out in detail the directions of the Ritual we shall be more and more struck with the affectionate care and the minute services with which the Church follows those who die within her fold from the moment of death to the parting *Requiescat*.

First of all, Christians are warned to continue the prayers for a soul in agony till death has certainly taken place, and, though it is not easy to determine the exact moment when the vital spark quits the human frame, yet most people are familiar with the ordinary symptoms which notify the severance of soul and body. The pulse ceases to beat, the rapid breathing or deep-drawn sighs come to an end, the features shrink, the lips become dry and far apart, a damp chill spreads over the forehead, and the dusky grey of the face is interspersed with green or livid patches. But as in acute diseases all apparent movement often ceases an hour before death, and as the action of the vital organs grows almost imper-

ceptible, in a manner resembling what occurs in catalepsy and hibernation, there should never be an abrupt transition to the prayers for the dead, and a brief interval should be allowed to elapse after death before the body is moved and laid out. As soon, however, as the end is practically certain, the priest or in his unavoidable absence some one of those present should read the touching *Subvenite* of the Ritual :

Come all ye Saints of God
And ye angels draw nigh, to receive this soul,
To present it in the sight of God, Most High.

Go on thy course ;
And may thy place to-day be found in peace,
And may thy dwelling be the Holy Mount
Of Sion ;—in the name of Christ our Lord.¹

At the conclusion of the foregoing responsory, the eyes and mouth of the departed should be closed, and the body becomingly laid out in a cool, well-ventilated room, in accordance with the directions of the Ritual. The hands are joined on the breast and a cross is placed in them. Clerics are dressed in vestments appropriate to their rank in the ministry, and lay people are usually laid out in a brown habit or in some other way suggested by local custom. Candles are lighted in the room as a symbol of the soul, the heavenly flame that never dies, and of the light of glory that awaits the body in the future. Martiniucci recommends that holy water with an aspersory be left in the room, so that the remains may be occasionally sprinkled, first to keep us in mind of the cleansing and purifying process which may retard the soul in its passage to God, and secondly to secure those favors for which the Church petitions when she blesses holy water. "Wherever this sacred spray is sprinkled, may all uncleanness depart and no breath of defilement linger." It seems to be the wish of the Ritual that continual intercession should be kept up for the departed spirit either in the corpse-house or in the church. Hence the Rosary or other prayers should be repeated from time to time, if not in presence of the dead, as is usual, at least in a neighboring room, and the priest should exert his influence to prevent anything unseemly or extravagant during the

¹ *Dream of Gerontius.*

wake and funeral. The excesses that have sometimes disgraced the obsequies of the dead are very different in spirit and character from laudable customs, such as funeral feasts and almsgiving, which were inculcated and practised in former times. "I tell you," says St. Chrysostom, "another way of honoring the dead besides costly grave garments . . . namely, the vesture of almsgiving, a vesture that will arise with the dead." "Other husbands," says St. Jerome, "scatter over the tombs of their wives violets, roses, lilies, and purple flowers, and solace their heart's pain by their offices. Our Pammachius waters the holy ashes and venerable bones with the balsam of alms." Of the same Pammachius we read elsewhere that he gave a funeral feast on the death of his wife to the poor of Rome in one of the churches. The motive of these early practices was not merely to benefit the living, but especially to help the dead, that, as St. Chrysostom puts it, they may come to rest and may be clothed with an increase of glory. It is the same motive that prompts every thoughtful Christian, in the presence of death, to abstain from all ostentation, and following the suggestion of St. Jerome, to prefer pious offerings and profitable alms to vain displays and wasteful floral pomp. Pride of life is in strange contrast with gloom and sorrow; flowers are out of harmony with the wish and spirit of the Catholic service. That service is sad and mournful and from beginning to end keeps before the startled imagination "dies irae, dies illa," "dies magna et amara valde."

When from Heaven the Judge descendeth,
On whose sentence all dependeth !

Hence the altars are bare; the church is draped in solemn suits of black; the bells are slowly and mournfully tolled, and unceasing intercession ascends from the depths of lowly hearts for the departed. Only in the case of children under seven does the Church put away all the trappings of woe, for their death is always precious, their glory immediate. The bells, if rung at all, pour out a festive peal; one wreath of flowers or of sweet-smelling plants bedecks their innocence and their virginal integrity, and the psalms and service are of a bright and joyful character.

In Catholic countries the remains are usually brought to the

church before interment. Such is the direction of the Ritual. And what can be more appropriate than to restore the Christian pilgrim to the bosom of his pious Mother, the Church, and to send him forth on his final journey from the very portal and vestibule of Heaven, where he has been often nourished with the double Bread that came down from Heaven? What more in accord with the venerable practice of antiquity, such as Augustine tells us was observed in case of his own mother, than that the Sacred Memorial of Christ's Death should be offered up in the presence and for the benefit of the departed spirit? And if we examine the solemn Requiem rites and observe how they arouse and enthrall the faculties, what can be conceived more appealing or richer in dramatic power? Even Carlyle, as he moved through the lofty aisles of the Ghent Cathedral during a service for the dead, was arrested by the loud and not unmelodious chanting of priest and singers, reverberating from the vast roof and walls, in various notes of the gamut, from clamorous, eager petitioning down to the depths of awe or acquiescence, and was forced to admit that he had witnessed few things more genuine or impressive.

The imagination is caught up by the music and solemn surroundings of the occasion and spell-bound by the final struggle that is pictured for it—the tears and terrors of the guilty, the advent of the awful Judge :

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

Oh, on that day, that wrathful day,
When man to Judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away.

Those verses of Scott are an echo of that majestic sequence described as "a masterpiece of Sacred Song," which, by its words, its metre, its assonance, pierces the very vitals of the soul, appals it with awe, calms it with trust in the gentle Jesus, and bends it low with deep contrition. The same simple earnestness pervades the entire Requiem service—no apotheosis of the departed, no fear of annihilation, but prayers and oblations for mercy. The dead are aided, the living edified. The tapers and incense that honor the former are unto the latter symbols of the light and fra-

grace of Christ; the petitions that mount to heaven for those who have gone before, are for those who linger behind the noblest exercise of faith, hope and charity, of faith in life eternal, of hope in God's mercy, and of charity for the prisoners of the King. Is it not, therefore, the duty of the clergy, the ministers of the Liturgy, to carry out with manifest and unmistakable reverence and earnestness the solemn obsequies of the dead? Do not those obsequies, when performed becomingly and with piety, produce an ever-deepening sense of religion, pour a ray of comfort through the clouds of sorrow, strengthen the bonds of Christian fellowship, and enlarge the communion of the Saints?

The funeral procession to the cemetery either from the church or the house of mourning will vary in its character with local customs and with varying circumstances. Sometimes the distance to be travelled is inconsiderable, and then we may behold an exact fulfilment of the Apostolic Canon which says, "In the going forth of those who have fallen asleep, conduct them with singing of psalms if they are faithful in the Lord, for precious in His sight is the death of the Saints," and of the early Christian tradition according to which lights and incense as well as the chanting of hymns and psalms accompanied the body to the grave. The gladsome *In Paradisum*—"May the Angels conduct thee into Paradise"—is sung, the penitential *Miserere* is recited, the grave blessed, the body incensed and sprinkled with holy water, and the beautiful *Benedictus* sung or said:

Eternal rest grant to him, O Lord ;
And perpetual light shine on him.
May he rest in peace.
So may it be !

We may mention incidentally a very ancient custom to be met with in some places in accordance with which the priest throws some clay three distinct times on the body in the grave, saying "Remember, man, thou art but dust and unto dust thou shalt return," and then invites all to recite three Our Fathers, one for the deceased, one for all in the cemetery, and one for the person present who will die next.

The various prayers and psalms and canticles that enter into the obsequies of the dead are either entirely Scriptural or full of Scriptural allusions and have been handed down from the earliest

times by the most ancient Sacramentaries. Formerly, when the general public, not to speak of cultured society, were fairly familiar with ecclesiastical Latin, the funeral dirge always produced a salutary effect on those who heard it. But nowadays laymen and sometimes even clerics never experience those profound emotions which it is calculated to awaken. Laymen in fact have been heard to complain that they are more touched by a non-Catholic service, which they can follow, than by their own which is unintelligible to them. Hence in many places a laudable custom has been introduced of adding some prayers in English or other vernacular as well as in Latin. But there is room for a further advance and for a greater effort to unfold to our people the manifold beauties of the Requiem service and to place it in their hands and familiarize them with it in the best possible English vesture. Then will it appeal to them, then will it reach their hearts, made receptive by the presence of death and the dread uncertainty of life; then will those words of Job lay hold of them:

"Man, born of woman, is of few days and full of woe; cometh forth as a flower and is cut down; fleeth as a shadow and never continueth in the same state. In the bitterness of his soul will he speak and say unto his God—'Condemn me not. Blot out my transgressions. O God, remember not my sins. Deliver me from eternal death.'"

I dread my sins, I blush before Thee—
I see the Great Tribunal set !
In fear and terror I behold Thee,
Forgive when soul and Judge are met.

We have not referred to what is sometimes described as the funeral oration. No doubt, there are great occasions when such an addition to the obsequies may be appropriate and even deserved. But ordinarily anything in the nature of panegyric—anything more than a few simple words—will be out of place. And even a few words at such a time require to be chosen with care and discretion, for it would be easy by want of sympathy no less than by ill-timed praise to offend some and scandalize others. Cardinal Gibbons² tells us that "those funeral discourses often make a salutary impression on our separated brethren as well as on the members of our own flock," and that "not a few devoted

² *The Ambassador of Christ.*

converts can trace the first dawning of spiritual truth on their heart to the apposite explanation of the Catholic doctrine of Purgatory." That doctrine, with its corollary of prayer for the departed, commends itself in the hour of affliction "to their yearnings, their sympathies, their reason, and their religious sense."

Besides the two subjects thus recommended—the sweet reasonableness of an intermediate state and of prayers for those who linger there—there are many others that are naturally suggested by the following quotations from the office of the dead :

"The Hand of the Lord hath touched me."

"As I sin daily and repent not, the fear of death troubleth me."

"The days of man are few, the number of his months is with Thee."

"Thou dost visit him early, and dost try him suddenly."

"If a man die, shall he live again?"

"I believe that I shall see the good things of the Lord in the land of the living."

"Blessed are the dead who die in the Lord."

The distinctive title for the Christian burial-ground is *cemetery*. This Greek word, with its natural meaning of a sleeping apartment, was invested by the early Christians, probably at Alexandria, with a novel and striking significance—the resting-place of the faithful departed, because, as St. Jerome says, "with them death is not death, but merely a sleep"—a sleep to be followed by a glorious awakening. From the very beginning the Christian communities, abhorring, like the Jews, all admixture in death as well as in life with the heathen, managed to have burial places for themselves apart from the Gentile *columbaria*, where cremated remains were deposited in urns. They were enabled to accomplish this coveted separation by the legislation of the time. For, by the laws of the Roman Empire, burial spaces were always outside the walls of a city, and were invested with a religious character which extended, not only to the open spaces, but even to subterranean vaults, such as the Catacombs, and to all appurtenances, such as memorial buildings and chapels, connected with those spaces. In this way the Church, in her corporate capacity, acting however through legalized funeral guilds, or *collegia*, was able, even during the stress of persecution, to provide suitable cemeteries for her children. After the fourth century, the prac-

tice of building churches at the tombs of martyrs, and of transferring their relics to basilicas, gradually led to burials within the city walls, and even within the precincts of churches. But we know from various Councils that the Church has rarely more than tolerated this departure from ancient usage, and has at times even condemned the unbecoming and unsanitary introduction of the dead into the Holy House of God and of His Saints. Hence the Ritual prescribes: "Let the ancient custom of burying the dead in a cemetery be retained where it exists, and be restored where possible." The Ritual adds other directions with reference to the home of the departed. It should be consecrated or blessed; a cross should stand in the centre; inept epitaphs should be excluded; separate and suitable plots should be marked off for baptized infants and for the clergy, and a distinct and separate space for those who are not admitted to ecclesiastical sepulture. If the cemetery is kept becomingly, ornamented with yew trees or other suitable shrubs, and brightened with flowers, it will not be difficult for the priest to induce the people to remember their departed friends, and to make an occasional visit to their last resting-place, and offer an occasional prayer for their repose.

Their names, their years spelt by the unlettered muse
The place of fame and elegy supply,
And many a holy text around she strews
That teach the rustic moralist to die.

The Catholic Church has been always solicitous to preserve inviolate the sacred character of the cemetery, and should it ever happen to become the scene of any disgraceful and defiling occurrence such as wilful murder, it ceases to be regarded or used as holy ground without a fresh religious consecration or dedication. Moreover, ecclesiastical sepulture is a privilege of restricted extension. Those only are entitled to it who die in union and friendship with the Catholic Church, and whenever, as in Montreal about thirty years ago, the rights of the Church are invaded and a burial enforced against her wishes, the polluted space is placed under interdict and shunned by all Catholics, and the whole cemetery is purified from the defilement. People who criticise such procedure and the Church's antipathy to indiscriminate burial forget that every community is governed by its own laws and traditions and that the invariable principle and tradition of the

Catholic Church has been to exclude non-Catholics and unworthy Catholics from the honors of ecclesiastical sepulture, namely, burial in consecrated ground and with religious rites and suffrages. Surely it would be inconsistent and scandalous for a Christian organization to signalize with honors the memory of an opponent who derided its claims or of an adherent who flouted its principles. At the same time the common rules of charity run counter to all the dangers of harshness and of scandal in the denial of ecclesiastical burial. Hence such denial is not allowable, especially in these times when civil funerals and promiscuous burial are on the increase, unless the unworthiness of an individual—his apostasy or suicide or concubinage or encouragement of cremation or evil life—has been certain and public and persisted in to the very end; hence, too, it will be rarely advisable for a priest to give a definite refusal, especially in doubtful cases, without first consulting the bishop. As already hinted, the Church prohibits and detests cremation³—not as intrinsically wrong, seeing that she sometimes tolerates and sometimes allows it, but as opposed to Christian usage and as patronized by Freemasons and atheists. Consequently she will neither administer the last Sacraments nor grant Christian burial to those who before dying have with deliberate disregard of her wishes, ordered their bodies to be cremated.

In conclusion let us give an instance from the United States of the mildness with which the Catholic Church tempers her principles and laws in this matter. The prelates of the First Synod of Baltimore prohibited ecclesiastical obsequies in the case of those Catholics whose bodies were to be interred without any reasonable cause in non-Catholic graveyards, the motive of the prelates being, as we know, their solicitude, as it is the desire of the Church, to see the faithful departed always laid at rest in consecrated ground. The Third Synod has however mitigated the severity of the First, chiefly on account of the frequency of conversions, and it is now lawful, if the bishop of the diocese interposes no objection, to celebrate the entire Requiem service, both Office and Mass, either at the church or the corpse-house, in the case of those who are buried in a family vault or tomb in a non-Catholic cemetery.

C. M.

³ The violent process of reducing a corpse to a few pounds of ashes in a couple of hours.



Analecta.

SANCTISSIMI DOMINI NOSTRI DIVINA PROVIDENTIA

PII PAPAE X

EPISTOLA ENCYCLICA

**AD PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS ALIOSQUE
LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOS-
TOLICA SEDE HABENTES**

*Venerabilibus Fratribus Patriarchis Primatibus Archiepiscopis
Episcopis Aliisque Locorum Ordinariis Pacem et Commu-
nionem cum Apostolica Sede Habentibus*

PIUS PP. X

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

E supremi apostolatus cathedra, ad quam, consilio Dei inscrutabili, enecti fuimus, vobis primum eloquuturos, nihil attinet commemorare quibus Nos lacrymis magnisque precibus formidolosum hoc Pontificatus onus depellere a Nobis conati simus. Videmur equidem Nobis, etsi omnino meritis impares, convertere in rem

Nostram posse quae Anselmus, vir sanctissimus, querebatur quum, adversans et repugnans, coactus est honorem episcopatus suscipere. Etenim quae ille moeroris indicia pro se afferebat, eadem et Nobis proferre licet, ut ostendamus quo animo, qua voluntate Christi gregis pascendi gravissimum officii munus exceperimus. Testantur, sic ille,¹ *lacrymae meae et voces et rugitus a gemitu cordis mei, quales nunquam de me, ullo dolore, memini exiisse ante diem illam, in qua sors illa gravis archiepiscopatus Cantuariae visa est super me cedidisse. Quod ignorare nequiverunt illi qui, ea die, vultum meum inspexerunt . . . Ego magis mortuo quam viventi colore similis, stupore et dolore pallebam. Huic autem de me electioni, imo violentiae, hactenus, quantum potui, servata veritate, reluctatus sum. Sed iam, velim nolim, cogor fateri quia quotidie iudicia Dei magis ac magis conatui meo resistunt, ut nullo modo videam me ea posse fugere. Unde iam, non tam hominum quam Dei, contra quam non est prudentia, victus violentiâ, hoc solo intellico me uti debere consilio, ut, postquam oravi quantum potui, et conatus sum ut, si possibile esset, calix iste transiret a me ne biberem illum . . . meum sensum et voluntatem postponens, me sensui et voluntati Dei penitus committam.*

Nec plane repugnandi causae, multae, et maxima, defuerunt Nobis. Praeterquam enim quod honore pontificatus, ob tenuitatem Nostram, nullo pacto Nos dignaremur; quem non moveret ei se successorem designari, qui, cum ecclesiam sex fere ac viginti annos sapientissime rexisset, tanta valuit alacritate ingenii, tanto virtutum omnium splendore, ut vel adversarios in sui admirationem traduxerit et memoriam sui nominis factis praeclarissimis consecraret?—Dein, ut praetereamus cetera, terrebat Nos, quam quod maxime, ea quae modo est humani generis conditio afflictissima. Quem enim lateat, consociationem hominum gravissimo nunc, supra praeteritas aetates, atque intimo urgeri morbo; qui in dies ingravescens eamque penitus exedens ad exitium rapit? Morbus qui sit, intelligitis, Venerabiles Fratres; defectio abscessioque a Deo: quo nihil profecto cum pernicie coniunctius, secundum Prophetae dictum: *Quia ecce, qui elongant se a te, peribunt.²* Tanto igitur malo, pro pontificali munere quod demandabatur, occurrentum esse Nobis videbamus; arbitrabamur enim Dei

¹ Epp. I: 3, ep. I.

² Ps. 72: 27.

iussum ad Nos pertinere : *Ecce constitui te hodie super gentes et super regna, ut evellas et destruas, et aedifices et plantes;*³ verum consciit Nobis infirmitatis Nostrae, negotium, quod nihil simul haberet morae et difficultatis plurimum, suspicere verebamur.

Attamen, quoniam numini divino placuit humilitatem nostram ad hanc amplitudinem potestatis provehere ; erigimus animum *in eo qui Nos confortat*, Deique virtute freti manum operi admoveentes, in gerendo pontificatu hoc unum declaramus propositum esse Nobis *instaurare omnia in Christo*,⁴ ut videlicet sit *omnia et in omnibus Christus*.⁵—Erunt profecto qui, divina humanis metientes, quae Nostra sit animi mens rimari nitantur atque ad terrenos usus partiumque studia detorquere. His ut inanem spem praecidamus, omni asseveratione affirmamus nihil velle Nos esse, nihil, opitulante Deo, apud consociationem hominum futuros, nisi Dei, cuius utimur auctoritate, administros. Rationes Dei rationes Nostrae sunt ; pro quibus vires omnes vitamque ipsam devovere decretum est. Unde si qui symbolum a Nobis expetant, quod voluntatem animi patefaciat ; hoc unum dabimus semper : *Instaurare omnia in Christo !*

Quo quidem in praeclaro opere suscipiendo urgendoque illud Nobis, Venerabiles Fratres, alacritatem affert summam, quod certum habemus fore vos omnes strenuos ad perficiendam rem adiutores. Id enim si dubitemus, ignaros vos, non sane iure, aut negligentes putaverimus nefarii illius belli, quod nunc, ferme ubique, commotum est atque alitur adversus Deum. Vere namque in Auctorem suum *fremuerunt gentes et populi meditati sunt inania*,⁶ ut communis fere ea vox sit adversantium Deo : *Recede a nobis*.⁷ Hinc extincta omnino in plerisque aeterni Dei reverentia, nullaque habita in consuetudine vitae, publice ac privatim, supremi eius numinis ratio ; quin totis nervis contenditur omniq[ue] artificio, ut vel ipsa recordatio Dei atque notio intereat penitus.

Haec profecto qui reputet, is plane metuat necesse est ne malorum, quae supremo tempore sunt expectanda, sit perversitas haec animorum libamentum quoddam ac veluti exordium ; neve *filius perditionis*, de quo Apostolus loquitur,⁸ iam in hisce terris

³ Ierem. 1 : 10.

⁶ Ps. 2 : 1.

⁴ Ephes. 1 : 10

⁷ Iob, 21 : 14.

⁵ Coloss. 3 : 11.

⁸ II Thess. 2 : 3.

versetur. Tanta scilicet audacia, eo furore religionis pietas ubique impeditur, revelatae fidei documenta oppugnantur, quaeque homini cum Deo officia intercedunt tollere delere prorsus praefracte contenditur! E contra, quae, secundum Apostolum eundem, propria est *Antichristi* nota, homo ipse, temeritate summa, in Dei locum invasit, extollens se *supra omne quod dicitur Deus*; usque adeo ut, quamvis Dei notitiam extinguere penitus in se nequeat, Eius tamen maiestate reiecta, aspectabilem hunc mundum sibi ipse veluti templum dedicaverit a ceteris adorandus. *In templo Dei sedeat, ostendens se tamquam sit Deus.*⁹

Enimvero hoc adversus Deum mortalium certamen qua sorte pugnetur nullus est sanae mentis qui ambigat. Datur quidem homini, libertate sua abutenti, rerum omnium Conditoris ius atque numen violare; verumtamen Victoria a Deo semper stat: quin etiam tum propior clades imminet, quum homo, in spe triumphi, insurgit audentior. Haec ipse Deus nos admonet in Scripturis sanctis. *Dissimulat* scilicet *peccata hominum*,¹⁰ suae veluti potentiae ac maiestatis immemor; mox vero, post adumbratos recessus, *excitatus tamquam potens crapulatus a vino*,¹¹ *confringet capita inimicorum suorum*,¹² ut norint omnes *quoniam rex omnis terrae Deus*,¹³ et sciant gentes *quoniam homines sunt*.¹⁴

Haec quidem, Venerabiles Fratres, fide certa tenemus et expectamus. Attamen non ea impediunt quominus, pro nostra quisque parte, Dei opus maturandum nos etiam curemus: idque, non solum efflagitando assidue: *Exsurge, Domine, non confortetur homo*;¹⁵ verum, quod plus interest, re et verbo, luce palam, supremum in homines ac naturas ceteras Dei dominatum adserendo vindicandoque, ut Eius imperandi ius ac potestas sancte colatur ab omnibus et observetur.—Quod plane non modo officium postulat a natura profectum, verum etiam communis utilitas nostri generis. Quorumnam etenim, Venerabiles Fratres, animos non conficiat trepidatio ac moeror, quum homines videant, partem maximam, dum quidem humanitatis progressus haud immerito extolluntur, ita digladiari atrociter inter se, ut fere sit omnium in omnes pugna?

⁹ II Thess. 2: 2.

¹³ Ib. 46: 8.

¹⁰ Sap. 11: 24.

¹⁴ Ib. 9: 20.

¹¹ Ps. 77: 65.

¹⁵ Ps. 9: 19.

¹² Ps. 67: 22.

Cupiditas pacis omnium profecto pectora attingit, eamque nemo est qui non invocet vehementer. Pax tamen, reiecto Numine, absurde quaeritur; unde namque abest Deus, iustitiae exsultat; sublataque iustitia, frustra in spem pacis venitur. *Opus iustitiae pax.*¹⁶—Novimus equidem non paucos esse, qui studio pacis ducti, *tranquilitatis* nempe *ordinis*, in coetus factionesque coalescunt, quae ab *ordine* nominant. Proh tamen spes curasque inanes! Partes *ordinis*, quae pacem afferre turbatis rebus reapse queant, unae sunt: partes faventium Deo. Has igitur promovere necesse est, ad easque quo licebit plures adducere, si securitatis amore incitamur.

Verum haec ipsa, Venerabiles Fratres, humanarum gentium ad maiestatem Dei imperiumque revocatio, quantumvis licet conemur, numquam nisi per Iesum Christum eveniet. Monet enim Apostolus: *Fundamentum aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus.*¹⁷ Scilicet unus ipse est, quem Pater sanctificavit et misit in mundum,¹⁸ *splendor Patris et figura substantiae eius,*¹⁹ Deus verus verusque homo: sine quo, Deum, ut oportet, agnoscere nemo possit; nam *neque Patrem quis novit nisi Filius, et cui voluerit Filius revelare.*²⁰—Ex quo consequitur, ut idem omnino sit *instaurare omnia in Christo* atque homines ad Dei obtemperationem reducere. Huc igitur curas intendamus oportet, ut genus hominum in Christi ditionem redigamus: eo praestito, iam ad ipsum Deum remigraverit. Ad Deum inquit, non socordem illum atque humana negligentem, quem *materialistarum* deliramenta effinxerunt; sed Deum vivum ac verum, unum natura personis trinum, auctorem mundi, omnia sapientissime providentem, iustissimum denique legislatorem, qui sontes plectat, *praemia proposita virtutibus habeat.*

Porro qua iter nobis ad Christum pateat, ante oculos est: per Ecclesiam videlicet. Quamobrem iure Chrysostomus: *Spes tua Ecclesia, salus tua Ecclesia, refugium tuum Ecclesia.*²¹ In id namque illam condidit Christus, quaesitam sui sanguinis pretio; eique doctrinam suam ac suarum praecepta legum commendavit, amplissima simul impertiens divinae gratiae munera ad sanctitatem ac salutem hominum.

¹⁶ Is. 32: 17.

¹⁹ Hebr. 1: 3.

¹⁷ I Cor. 3: 11.

²⁰ Matth. 11: 27.

¹⁸ Io. 10: 36.

²¹ Hom. de capto Eutropio, n. 6.

Videtis igitur, Venerabiles Fratres, quale demum Nobis vobisque pariter officium sit demandatum: ut consociationem hominum, a Christi sapientia aberrantem, ad Ecclesiae disciplinam revocemus; Ecclesia vero Christo subdet, Christus autem Deo. Quod si, Deo ipso favente, perficiemus, iniquitatem cessisse aequitati gratulabimur, audiemusque feliciter *vocem magnam de coelo dicentem: Nunc facta est salus et virtus et regnum Dei nostri et potestas Christi eius.*²²—Hic tamen ut optatis respondeat exitus, omni ope et opera eniti opus est ut scelus illud immane ac detestabile, aetatis huius proprium, penitus eradamus, quo se nempe homo pro Deo substituit: tum vero leges Evangelii sanctissimae ac consilia in veterem dignitatem vindicanda; adserendae altius veritates ab Ecclesia traditae, quaeque eiusdem sunt documenta de sanctitate coniugii, de educatione doctrinaque puerili, de bonorum possessione atque usu, de officiis in eos qui publicam rem administrant; aequilibritas demum inter varios civitatis ordines christiano instituto ac more restituenda.—Nos profecto haec Nobis, Dei nutui obsequentes, in pontificatu prosequenda proponimus, ac pro virili parte prosequemur. Vestrum autem erit, Venerabiles Fratres, sanctitate, scientia, agendorum usu, studio cum primis divinae gloriae, industriis Nostris obsecundare; nihil aliud spectantes praeterquam ut in omnibus *formetur Christus*.

Iam quibus ad rem tantam utamur adiumentis, vix dicere oportet; sunt enim de medio sumpta.—Curarum haec prima sunt, ut Christum formemus in iis, qui formando in ceteris Christo officio munieris destinantur. Ad sacerdotes mens spectat, Venerabiles Fratres. Sacris namque quotquot initiati sunt, eam in populis, quibuscum versantur, provinciam sibi datam norint, quam Paulus suscepisse testatus est amantissimis iis verbis: *Filioli mei, quos iterum parturio, donec formetur Christus in vobis.*²³ Qui tamen explere munus queant, nisi priores ipsi Christum induerint? atque ita induerint, ut illud Apostoli eiusdem usurpare possint: *Vivo ego, iam non ego, vivit vero in me Christus.*²⁴ *Michi vivere Christus est.*²⁵ Quamobrem, etsi ad fideles omnes pertinet hortatio *ut occurramus in virum perfectum, in mensuram aetatis plenitudinis Christi;*²⁶ praecipue tamen

²² Apoc. 12: 10.

²⁵ Philipp. 1: 21.

²³ Gal. 4.

²⁶ Ephes. 4: 3.

²⁴ Gal. 2: 20.

ad illum spectat qui sacerdotio fungitur; qui idcirco dicitur *alter Christus*, non una sane potestatis communicatione sed etiam imitatione factorum, qua expressam in se Christi imaginem preeferat.

Quae cum ita sint, quae vobis quantaque, Venerabiles Fratres, ponenda cura est in clero ad sanctitatem omnem formando! huic, quaecumque obveniant, negotia cedere necesse est. Quamobrem pars potior diligentiarum vestrarum sit de seminariis sacris rite ordinandis moderandisque, ut pariter integritate doctrinae et morum sanctitate florent. Seminarium cordis quisque vestri delicias habetote, nihil plane ad eius utilitatem omittentes, quod est a Tridentina Synodo providentissime constitutum.—Quum vero ad hoc ventum erit ut candidati sacris iniciari debeant, ne quaeso excidat animo quod Paulus Timotheo perscripsit: *Nemini cito manus imposueris*,²⁷ illud attentissime reputando, tales plerumque fideles futuros, quales fuerint quos sacerdotio destinabis. Quare ad privatam quancumque utilitatem respectum ne habetote; sed unice spectetis Deum et Ecclesiam et sempiterna animorum commoda, ne videlicet uti Apostolus praecavet, *communicetis peccatis alienis*.²⁸ —Porro sacerdotes initiati recens atque e seminario digressi industrias vestras ne desiderent. Eos, ex animo hortamur, pectori vestro, quod coelesti igne calere oportet, admovete saepius, incendite, inflammate ut uni Deo et lucris animorum inhiant. Nos equidem, Venerabiles Fratres, diligentissime providebimus ne homines sacri cleri ex insidiis capiantur novae cuiusdam ac fallacis scientiae, quae Christum non redole, quaeque, fucatis astutisque argumentis, *rationalismi* aut *semirationalismi* errores invehere nititur; quos ut caveret iam Apostolus Timotheum monebat, scribens: *Depositum custodi, devitans profanas vocum novitates et oppositiones falsi nominis scientiae, quam quidam promittentes, circa fidem exciderunt*.²⁹ Hoc tamen non impedimur quo minus laude dignos existimemus illos e sacerdotibus iunioribus, qui utilium doctrinarum studia, in omni sapientiae genere, persequuntur, ut inde ad veritatem tuendam atque osorum fidei columnias refellendas instructiores fiant. Verumtamen celare haud possumus, quin etiam apertissime profitemur, primas Nos semper delaturos iis qui, quamvis sacras humanasque disciplinas minime praetereunt, proxime nihilosecius

²⁷ I Tim 5: 22.

²⁸ Ibid.

²⁹ I Tim. 6: 20 s.

animorum utilitatibus se dedant, eorum procuratione munerum, quae sacerdotem deceant divinae gloriae studiosum. *Tristitia Nobis magna est et continuus dolor cordi Nostro,*³⁰ quum cadere etiam in aetatem nostram conspicimus Ieremiae lamentationem : *Parvuli petierunt panem, et non erat qui frangeret eis.*³¹ Non enim de clero desunt, qui, pro cuiusque ingenio, operam forte navent rebus adumbratae potius quam solidae utilitatis : at verum non adeo multi numerentur qui, ad Christi exemplum, sibi sumant Prophetae dictum : *Spiritus Domini unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem et coecis visum.*³²—Quem tamen fugiat, Venerabiles Fratres, quum homines ratione maxime ac libertate ducantur, religionis disciplinam potissimum esse viam ad Dei imperium in humanis animis restituendum ? Quot plane sunt qui Christum oderunt, qui Ecclesiam, qui Evangelium horrent ignoratione magis quam pravitate animi ! de quibus iure dixeris : *quaecumque ignorant blasphemant.*³³ Idque non in plebe solum reperi est aut in infima multitudine, quae ideo in errorem facile trahitur ; sed in exultis etiam ordinibus atque adeo in iis, qui haud mediocri eruditione ceteroqui polleant. Hinc porro in plerisque defectus fidei. Non enim dandum est, scientiae progressibus extingui fidem, sed verius inscitia ; ut idcirco ubi maior sit ignorantia, ibi etiam latius pateat fidei defectio. Quapropter Apostolis a Christo mandatum est : *Euntes, docete omnes gentes.*³⁴

Nunc autem, ut ex docendi munere ac studio fructus pro spe edantur atque in omnibus formetur Christus, id penitus in memoria insideat, Venerabiles Fratres, nihil omnino esse caritate efficacius. *Non enim in commotione Dominus.*³⁵ Allici animos ad Deum amariore quodam conatu, speratur perperam : quin etiam errores acerbius increpare, vitia vehementius reprehendere damno magis quam utilitati aliquando est. Timotheum quidem Apostolus hortabatur : *Argue, obsecra, increpa ; attamen addebat : in omni patientia.*³⁶ Certe eiusmodi nobis exempla prodidit Christus *Venite, sic ipsum alloquutum legimus, venite ad me omnes qui laboratis*

³⁰ Rom. 9: 2.

³⁴ Matth. 28: 19.

³¹ Thren. 4: 4.

³⁵ III Reg. 19: 11.

³² Luc. 4: 18-19.

³⁶ 2 Tim. 4: 2.

³³ Iud. 2: 10.

*et onerati estis, et ego reficiam vos.*³⁷ Laborantes autem oneratosque non alios intelligebat, nisi qui peccato vel errore tenerentur. Quanta enimvero in divino illo magistro mansuetudo! quae suavitatis, quae in aerumnosos quoslibet miseratio! Cor eius plane pinxit Isaias iis verbis: *Ponam spiritum meum super eum; non contendet neque clamabit; arundinem quassatam non confringet et linum fumigans non extinguet.*³⁸ Quae porro caritas, patiens et benigna³⁹ ad illos etiam porrigitur necesse est, qui sunt nobis infesti vel nos inimice insectantur. *Maledicimur et benedicimus*, ita de se Paulus profitebatur, *persecutionem patimur et sustinemus, blasphemamur et obsecramus.*⁴⁰ Peiores forte quam sunt videntur. Consuetudine enim aliorum, praeiudicatis opinionibus, alienis consiliis et exemplis malesuada demum verecundia in impiorum partem translati sunt: attamen eorum voluntas non adeoest depravata, sicut et ipsi putari gestiunt. Quidni speremus christianaे caritatis flammam ab animis caliginem dispulsuram atque allaturam simul Dei lumen et pacem? Tardabitur quandoque forsitan laboris nostri fructus; sed caritas sustentatione nunquam defatigatur, memor non esse praemia a Deo proposita laborum fructibus sed voluntati.

Attamen, Venerabiles Fratres, non ea Nobis mens est ut, in toto hoc opere tam arduo restitutionis humanarum gentium in Christo, nullos vos clerusque vester adiutores habeatis. Scimus mandasse Deum unicuique de proximo suo.⁴¹ Non igitur eos tantum, qui sacris se addixerunt, sed universos prorsus fideles rationibus Dei et animorum adlaborare oportet: non marte utique quemque suo atque ingenio, verum semper Episcoporum ductu atque nutu; praeesse namque, docere, moderari nemini in Ecclesia datur praeter quam vobis, *quos Spiritus Sanctus posuit regere Ecclesiam Dei.*⁴² Catholicos homines, vario quidem consilio at semper religionis bono, coire inter se societatem, Decessores Nostri probavere iamdiu bonaque precatione sanxerunt. Institutum porro egregium Nos etiam laudatione Nostra ornare non dubitamus, optamusque vehementer ut urbibus agrisque late inferatur ac floreat. Verumenimvero consociationes eiusmodi eo primo ac potissimum spectare volumus, ut quotquot in illas cooptantur

³⁷ Matt. 11: 28.

⁴⁰ Ibid. 4: 12 s.

³⁸ Is. 42: 1 s.

⁴¹ Eccli. 17: 12.

³⁹ I Cor. 13: 4.

⁴² Act. 20: 28.

christiano more constanter vivant. Parum profecto interest quaestiones multas subtiliter agitari, deque iuribus et officiis eloquenter disseri, ubi haec ab actione fuerint seiugata. Postulant enim actionem tempora; sed eam quae tota sit in divinis legibus atque Ecclesiae praescriptis sancte integreque servandis, in religione libere aperteque profitenda, in omnigenae demum caritatis operibus exercendis, nullo sui aut terrenarum utilitatum respectu. Illustria eiusmodi tot Christi militum exempla longe magis valitura sunt ad commovendos animos rapiendosque quam verba exquisitaequa disceptationes; fietque facile ut, abiecto metu, depulsis praeiudiciis ac dubitationibus, quamplurimi ad Christum traducantur provehantque ubique notitiam eius et amorem; quae ad germanam solidamque beatitatem sunt via. Profecto si in urbibus, si in pagis quibusvis praecepta Dei tenebuntur fideliter, si sacris erit honos, si frequens sacramentorum usus, si cetera custodientur quae ad christianae vitae rationem pertinent; nihil admodum, Venerabiles Fratres, elaborandum erit ulterius ut omnia in Christo instaurentur. Neque haec solum coelestium bonorum prosequutionem spectare existimentur: iuvabunt etiam, quam quae maxime, ad huius aevi publicasque civitatum utilitates. His namque obtentis, optimates ac locupletes aequitate simul et caritate tenuioribus aderunt, hi vero afflictioris fortunae angustias sedate ac patienter ferent; cives non cupiditati sed legibus parebunt; principes et quotquot rempublicam gerunt, quorum *non est potestas nisi a Deo*,⁴³ vereri ac diligere sanctum erit. Quid plura? Tunc demum omnibus persuasum fuerit debere Ecclesiam, prouti ab auctore Christo est condita, plena integraque libertate frui nec alienae dominationi subiici; Nosque, in hac ipsa libertate vindicanda, non religionis modo sanctissima tueri iura, verum etiam communi popolorum bono ac securitati prospicere. Scilicet *pietas ad omnia utilis est*:⁴⁴ eaque incolumi ac vigente, *sedebit reapse populus in plenitudine pacis*.⁴⁵

Deus, *qui dives est in misericordia*,⁴⁶ hanc humanarum gentium in Christo Iesu instaurationem benignus, festinet; *non enim volentis opus neque currentis sed miserentis est Dei*.⁴⁷ Nos vero, Venera-

⁴³ Rom. 13: 1.

⁴⁴ I Tim. 4: 8.

⁴⁵ Is. 32: 18.

⁴⁶ Ephes. 2: 4.

⁴⁷ Rom. 9: 16.

biles Fratres, *in spiritu humilitatis*,⁴⁸ quotidiana et instanti prece id ab Eo contendamus ob Iesu Christi merita. Utamur praeterea praesentissima Deiparae impetracione: cui conciliandae Nobis, quoniam has litteras die ipsa damus, quae recolendo Mariali Rosario est instituta; quidquid Decessor Noster de octobri mense Virgini augustae dicando edixit, publica per templa omnia eiusdem Rosarii recitatione, Nos pariter edicimus et confirmamus; monentes insuper ut deprecatores etiam adhibeantur castissimus Dei Matris Sponsus catholicae Ecclesiae patronus sanctique Petrus et Paulus apostolorum principes.

Quae omnia ut rite eveniant et cuncta vobis pro desiderio fortunentur, divinarum gratiarum subsidia uberrime exoramus. Testem vero suavissimae caritatis, qua vos et universos fideles, quos Dei providentia Nobis commendatos voluit, complectimur, vobis, Venerabiles Fratres, clero populoque vestro apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die iv octobris MCMIII,
Pontificatus Nostri anno primo.

PIUS PP. X.

⁴⁸ Dan. 3 : 39.

Studies and Conferences.

OUR ANALECTA.

Inaugural ENCYCLICAL LETTER OF POPE PIUS X, in which the Holy Father proclaims that the motto and keynote of his Pontificate will be *Instaurare omnia in Christo*, so that "Christ may be all and in all." He urges the Bishops throughout the Catholic universe to guard jealously the selection and training of our future priests, who in turn, each as an *alter Christus*, are exhorted to redouble their zeal for the conquest of the world to God through Jesus Christ. The various enactments of Pope Leo XIII regarding the October Devotions are expressly confirmed.

THE MARRIAGE OF AN ILL-INSTRUCTED CATHOLIC.

To the Rev. Editor of THE REVIEW:

The topic of the promises of mixed marriages, dealt with in the October REVIEW, recalls to my mind a case which came under my notice quite recently. A young lady, of German extraction, attending my church, whose knowledge of the Catholic religion was very meagre, kept company with a young man (German), who was baptized a Catholic (his father was a Protestant, and his mother a fallen-away Catholic), but never instructed in the Catholic religion, notwithstanding the fact that he was brought up and lived all his life-time within four blocks of the Catholic church and school. The young lady, in company with the young man, called upon me as pastor of her church, to make preparations for their coming marriage. I at once suggested that the intended husband should place himself under instructions until he could at least make his confession. The arrangement was that he would come every second night. Within two months he attended instructions about three times, offering various excuses for his being dilatory in the matter. I had no assurance that he could repeat the Lord's Prayer correctly, whilst he knew absolutely no other prayers. He seemed positively ignorant of the very rudiments of the Christian religion, and he proved to me unmistakably that he was wholly indifferent to the matter of accepting the Catholic faith. All he wanted was to get married to this lady, and she evidently wanted him. When he saw that I meant to insist on

his coming to instructions until he could make his confession, he and the lady, without my knowledge (some friend suggested it to them), called upon the Rt. Rev. Bishop, who, without consulting anyone, gave them a letter to the priest of a neighboring parish, instructing him to marry them in the Church. It was not a case of necessity; at least, so the young lady assured me. Hence these questions:

1. How is this marriage to be classified?
2. Can it take place in the Church?
3. Or, is it to be treated as a mixed marriage?
4. Did I do wrong in insisting that the young man come to instruction until in a position to comply with the conditions which the reception of a sacrament of the "living" implies?
5. Is the procedure of the Rt. Rev. Ordinary in this case to be approved of?

By answering these questions in the REVIEW, you will oblige a number of other priests, as well as myself.

Resp. 1. Both persons in the case mentioned were baptized Catholics. Although grossly neglected and grossly negligent, the young man was not a formal heretic, since he had never professed any but the Catholic faith, which fact would imply that he did not repudiate in a formal and public manner the allegiance to the Catholic Church expressed in his name by his sponsors. This means that he could not be classed as a baptized heretic, and hence there is no room for the application of a dispensation granted in cases of a mixed marriage.

2 and 3. For the same reason, apart from the scandal which his unworthy disposition, if known, might give, the only proper place for the marriage, if performed at all, would be the Catholic Church. The positive answer to the question, whether, in such cases, the marriage is to be performed, must depend on the attendant circumstances. It is true that a pastor is not to admit to the Sacraments those who are manifestly unworthy, or who propose to receive them in open sacrilege. But the right to declare a person manifestly unworthy so as to render the rite publicly sacrilegious, demands more on the part of the priest than that he have the conviction, however *seemingly* well grounded, that the applicant is sacrilegiously disposed. He must have the facts, such as the express statement or the sensible (not merely moral) evidence that the applicant is in the state of mortal sin, and that he refuses

to be sorry for such sin. Apart from such evidence, the priest cannot with certainty assume that the applicant is actually unworthy. Even if he knew him from the confessional to be so, he could not act on this information by publicly refusing to perform the marriage ceremony. For the rest, it is at least *possible* that a man in total ignorance of his baptismal faith may yet be free from such actual sin as would render him unworthy of the sacrament. This is more especially a condition in the case of the Sacrament of Matrimony, where a second party to the contract, presumably well disposed, is to be considered as having a right to the performance of the ceremony. It may be argued that a man who neglects his duty as a Catholic for years is certainly in the state of mortal sin; but that depends on the nature of his neglect and his realization of it. However, in the present case, the priest had the duty of assuring himself of the applicant's disposition.

4. And since the priest, as shepherd of his flock, being intent upon the salvation of souls, is bound to do all in his power to dispose the applicants for the Sacraments, it is difficult to see that the pastor, in the case as stated, could have done otherwise than insist on a proper and complete preparation for the marriage, all the more since the seemingly culpable ignorance and indifference of the young man, whilst it did not mean a formal repudiation of the faith of his baptism, supplied a strong presumption that he was in a state of grave sin resulting from negligence in so serious a matter. But this supposes that the party was under his legitimate control. As soon as the case had been taken out of the hands of the pastor by the bishop, the insistence on a preparation which, in all probability, would have borne its fruit in disposing the young man, ceased to be a duty for the priest.

5. The question, "Is the procedure of the Rt. Rev. Ordinary in this case to be approved of?" we could only answer if the Rt. Rev. Ordinary himself were to ask us. In that case, he would probably give us his motive, which is likely to reveal more explicit reasons for his action than the above presentation supplies.

THE DEVOTIONS INTRODUCED BY POPE LEO XIII.

A writer in the London *Tablet* (September 26th), referring to a statement made by us regarding the obligation of continuing to recite the prayers after Mass ordered by Pope Leo XIII, says:

"In the current issue of THE ECCLESIASTICAL REVIEW a reply is ventured to the doubts of 'Subscriber' and 'Sacerdos.' The writer remarks on the prayers in question that 'S. Congregation has declared that they are to continue in perpetuity—that is, until revoked by new legislation. Hence it would seem that the accustomed prayers are to be continued.' However, in conversation with my Ordinary last week I was assured that the October devotions were not of obligation. The prayers after Mass, I was told, were to continue.'

The above statement does not give a correct view of what we said. Our remarks touching the declaration of the S. Congregation referred to the October devotions: thence we drew an analogy with regard to the prayers after Mass. That our view was entirely correct has—as far as the prayers after Mass are concerned—been since shown by a letter of Cardinal Gotti addressed to our Apostolic Delegate, Mgr. Falconio.

As to the October devotions, the writer in the *Tablet* cites his Ordinary's authority for their discontinuance. That authority might be good—in the diocese; but it is to all appearances contrary to the desires of the Holy See. The late Sovereign Pontiff wished the October devotions to continue. Not only does he express this in his encyclicals *Apostolatus* (Sept. 1, 1883) and *Superiori Anno* (Aug. 30, 1884) where he assigns the same reason for instituting this devotion which has moved him to emphasize the ordinance of his illustrious predecessor, Pius IX regarding the prayers to be said after Mass, but the S. Congregation of Rites in the Pontiff's name and authority issued three decrees *Urbis et Orbis* during the next following years (Aug. 20, 1885; Aug. 26, 1886; Sept. 11, 1887) in which the continuance of these devotions during the month of October in all parish churches, etc., is desired for all years to come until the Holy See shall have been restored to its full and rightful liberty. The words of the first-mentioned document are:

"Quapropter Sanctitas Sua *quaecunque duobus praeteritis annis constituit de mense quo solemnia celebrantur Beatae Virginis Mariae a Rosario*, hoc pariter anno et annis porro sequentibus *praecipit et statuit quoadusque rerum Ecclesiae rerumque publicarum tristissima haec perducent adjuncta*, ac de restituta Pontifici Maximo plena libertate, Deo

referre gratias Ecclesias datum non sit. *Decernit itaque et mandat, ut quolibet anno a prima die Octobris ad secundam sequentis Novembris, in omnibus catholici orbis parochialibus templis, et in cunctis publicis oratoriis Deiparae dicatis aut in aliis etiam arbitrio Ordinarii eligendis, quinque saltem Mariani Rosarii decades cum Litanis Lauretanis quotidie recitentur; quod si mane fiat Missa inter preces celebretur; si a meridie, sacrosanctum Eucharistiae Sacramentum adorationi proponatur, deinde fideles rite lustrentur.*"

Similar phraseology is used in the subsequent decrees of the S. Congregation. Furthermore the indulgences accorded to the aforesaid exercises have been incorporated in the permanent official collection of Indulgences, so as to give a particular force to the words of the late Pontiff which imply that the custom of the October devotions once gaining a firm hold on the faithful, will continue as a *votum* of thanksgiving, even after the immediate purpose of the institution, viz., the liberty of the Sovereign Pontiff, shall have been gained.

Last of all, the present Pontiff declares that these devotions are to be continued. Under these circumstances it does not appear lawful for a bishop to declare that the devotions are not to be performed in the parish churches of his diocese. As a rule the Holy See does not interfere with the discretion of an Ordinary in his own territory, unless he offend thereby against the canons of the Church Universal. A bishop is pope in his own diocese, so far as his jurisdiction goes; only he is not infallible, and hence may not be quoted as authority against papal behests.

THE SIGN OF THE CROSS AT THE END OF PUBLIC PRAYERS.

Qu. Should the sign of the Cross be made at the end of the prayers said after Mass by order of the Sovereign Pontiff?

Resp. There is no liturgical reason for making the sign of the Cross (either before or) after said prayers. The Mass concludes with a blessing by the celebrant, and the last Gospel and the prayers which follow are so to speak an extension of that conclusion. For this same reason the rubrics say nothing regarding the taking of holy water or making the sign of the Cross when the celebrant leaves the church to return to the sacristy after the celebration of Mass, whilst on the other hand he is directed by the rubrics to

take holy water and make the sign of the Cross on entering the church for the beginning of the Mass. It may therefore be inferred from the general rubrics that the sign of the Cross is not to be made after the Mass, since the blessing given just after the *Ite Missa est*, suffices. The same is true of a Requiem Mass, for since the Church excludes the blessing in this case entirely, there is no reason for introducing it in the added prayers at the end.

Nevertheless it would not be a legitimate conclusion to argue that those who make the sign of the Cross after the prayers at Mass violate the letter of the rubrics. These prayers are not a part of the liturgy proper, although they are obligatory. They are usually said in the vernacular, and in any case supposed to be recited alternately with the people, in order to direct a united prayer for obtaining one common end. Now the people are accustomed to begin and end their devotions and important actions with the sign of the Cross. They will naturally make it at the conclusion of these prayers, and, unless specially instructed in the reason of the omission, they could hardly understand it. Under such circumstances a priest might follow the common inclination, and having once introduced the custom it would seem wiser to retain it than to omit it, since there is no explicit direction on the subject in the rubrics. This is the view which the S. Congregation has taken in various decisions regarding the making the sign of the Cross where it is neither prescribed nor prohibited by the rubrics of the choir office. "*Servetur consuetudo*—let the custom be retained where it is in vogue."¹

In cases where a difference of practice exists in the same church, a good-natured understanding to agree upon a uniform practice, whatever it be, is the natural way to avoid disedification. The pastor naturally leads in such things, and a sense of order prompts every sensible man to conform in the case of slight diversities like this.

WHICH MASS AT THE ANNUAL REQUIEM FOR THE DECEASED DIOCESAN CLERGY?

Qu. The pious custom has existed in this diocese for more than thirty years of celebrating a Solemn High Mass of Requiem during the

¹ Cf. S.R.C., Dec. 20, 1864; Ord. M.S. Franc.—13 Apr. 1867, Bobien.

annual retreat, for the repose of the souls of the deceased bishops and priests of the diocese. On that occasion at the retreat this year there was a difference of opinion between the celebrant and the master of ceremonies—some others held opposite views also—as to what Mass should be said; one asserting that it should be the Mass *quotidiana*, without any change of prayers, because it was not an anniversary, and the other maintaining that it should be the anniversary *lato sensu*, according to the decree of the S. R. C., December 2, 1891; with the prayer “Deus qui inter apostolicos”; because, though it was not a strict anniversary, nor did the priests constitute a confraternity, it would fall under the privilege granted to those Masses “quae pro fidelium pietate infra octavam Omnium Fidelium Defunctorum locum habent”—the deceased bishops and priests of an entire diocese being entitled to as great a privilege as the deceased members of a single congregation.¹

The opinion of the REVIEW will be welcomed by many; among whom is

. . . Yours faithfully,

A. B. C.

Resp. The solemn Mass annually celebrated for the deceased bishops and priests of the diocese is to be regarded, according to the approved interpretation of liturgical writers, as an *anniversaria late sumpta*, which by a general decree of the S. C. of Rites, January 30, 1896, n. 3920, enjoys the privileges of ordinary liturgical anniversaries. Accordingly the Mass *in anniversario defunctorum* (third in the Missal) is to be said with *one* oration. This oration is not, however, the one contained in the *missa in anniversario*, which would be unsuitable, but one of the *Orationes diversae* either *pro pluribus defunctis* or *pro defunctis fratribus, propinquis et benefactoribus*, or the one *pro Omnibus Fidelibus Defunctis*.²

Appeltern,³ referring to Masses (anniversaries) of this kind, writes “*in dictis anniversariis dicenda est missa quotidiana cum unica oratione . . . et ‘Dies Irae,’*” but since the *missa quotidiana* is really the same as the *missa anniversaria*, the celebrant being free, according to the general rubrics, to substitute the Epistle and Gospel of the latter for those of the former, there is practically no difference.

¹ THE ECCL. REVIEW, November, 1902, p. 495; Baltimore Ordo, *Monita*, p. 7.

² Cf. Van der Stappen, Rubr. Missal, n. 367.

³ Vol. I, Qu. 78, n. 3.

**A PROPOSAL TO FORM BANDS OF TOTAL ABSTINENCE
PREACHERS.**

(Communicated.)

Permit me to thank you for the article in the current number of the REVIEW on the movement to promote Total Abstinence among the clergy. It is very gratifying to find such an able explanation of a widely misunderstood work, and on reading it I appreciated what a great help it will be to us. While we have no wish to antagonize those who do not favor the movement, we have been put on the defensive. Whether wilfully or not, they misunderstand and will not be convinced. Practically the society is nothing more than, as you have said, an object-lesson to the laity, so that the work of preaching the doctrine of Total Abstinence may be made more effective by the practice on the part of those who preach. I proposed to Father Shanley that we would form bands of total abstinence preachers, on the plan of Missioners to Non-Catholics, to preach total abstinence in each diocese, and incidentally these preachers would of course have to be total abstainers. Such a band of known total abstainers would be at the service of the clergy for the formation and encouragement of societies of total abstainers, anniversary celebrations, etc. This would obviate the frequent anomaly of a total abstinence sermon or address being delivered by one not in sympathy with the cause. The main source of membership will have to be the seminary, and so gradually a public sentiment will be cultivated among the clergy in favor of total abstinence for themselves as well as for the laity. The conditions to-day are favorable, and I think the new society will do effective work. Gradually the number of the opponents of total abstinence among the clergy is growing less. Thank you again for your able help.

J. L.

THE PRIESTS' TOTAL ABSTINENCE LEAGUE OF AMERICA.

The Total Abstinence League of Priests in the United States, to whose work we directed attention in the last number of THE ECCLESIASTICAL REVIEW, is making swift headway. A number of the leading Bishops in the country have already signified their cordial appreciation and willingness to aid the movement. His

Grace the Archbishop of Cincinnati, in thanking the League for having tendered him the Honorary Presidency, writes as follows:

" . . . I cannot, indeed, promise much active service and I judge from the title (Honorary President) that you do not expect any great activity. But even of that I will gladly contribute all that is in my power. Nothing is more worthy of the sacred Priesthood, nor more effectual in producing spiritual fruits, than that we give high example to our people, and take the lead ourselves in the practice of the self-denial that we recommend to those under our pastoral care.

With all esteem your servant in Christ,

+ WILLIAM HENRY ELDER,

Archbishop of Cincinnati.

Cincinnati, O., August 21, 1903."

No less cordial is the endorsement of the illustrious Archbishop of Philadelphia, who writes to the Secretary, the Rev. Dr. J. T. Mullen :

" It affords me great gratification to learn of the formation of a Priests' Total Abstinence League. Drunkenness is one of the greatest curses of the day. The most effective weapon against it, and indeed the only weapon for the reformation of those who have become victims of strong drink, is total abstinence. This weapon is irresistible in the hands of the priests and hierarchy of the country, especially if wielded by those who are themselves total abstainers. I recommend the association to all who have regard for my opinion, and I authorize you to place my name on the roll of membership.

Faithfully yours in Christ,

+ P. J. RYAN,

Archbishop of Philadelphia."

The League has issued its Constitution and By-Laws, which are very brief. They provide for a permanent propaganda of the work through Diocesan Promoters. Every member in charge of souls is expected to preach on the subject of Temperance at least twice a year, and to organize Temperance Societies, especially for the young. The annual assessment to defray necessary expenses of the League is one dollar, payable to the League Treasurer.

THE CROSSES IN PORTABLE ALTARS.

Qu. When portable altars are consecrated, are not five crosses to be cut into the stone,—one in the middle, and one in each corner? In all the liturgical books treating of the construction of altars the five crosses are mentioned as cut into the stone—yet the Roman Pontifical does not say so, or is not clear in regard to the matter.

Resp. The incision of the five crosses in the altar stone is customary, and serves the purpose of indicating the parts which have been anointed in the ceremony of consecration. But it is neither essential nor prescribed. “*Ordinarie incisae habentur cruces quinque in locis specialiter inunctis in superficie aerae.*” (Van der Stappen, *De celebratione missae*, art. II, 4.)

THE “DEO GRATIAS” IN THE “MISSA SOLEMNIS.”

Qu. Is it proper for the choir to chant the “*Deo gratias*” at the conclusion of the Epistle?

Resp. The *Graduale* and the *Ordinarium Missae* say nothing of the chanting of the *Deo gratias* after the Epistle, or of the *Laus tibi, Christe* after the Gospel in solemn Masses. As the notation for all other parts which are to be sung by the choir is given in the Gradual we must infer that these responses are merely to be *said* by the ministers of the Mass. The custom of having them sung by the choir has indeed been largely introduced, but it seems to have no warrant in the liturgical law.

CHANTING THE EPISTLE IN A “MISSA CANTATA.”

Qu. The rubrics prescribe (Tit. VI, 8) that in a “*missa cantata*” the Epistle is to be chanted by a cleric who assists vested in surplice. If I sing Mass in a convent, where there are only two little boys serving the Mass in cassock and surplice, neither of whom could chant the Epistle, would it be allowable for a religious—a nun in choir—to chant the Epistle, whilst the celebrant reads it?

Resp. If the celebrant wishes, he may simply *read* the Epistle in a “*missa cantata*.” It is not permissible to have it chanted by a member of the choir, whether a nun or lay person. (Cf. *Decret. authent.*, n. 3350, April 23, 1875.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Commentary.**—We often hear it said that our present-day criticism teaches us more about the Bible than of the Bible; that it rather diminishes our esteem for the Sacred Scriptures than increases our understanding of their contents. But all apprehensions of this kind are allayed, at least to a certain extent, by a survey of the most recent exegetical literature. The Book of Numbers, *e.g.*, has been explained by G. B. Gray¹ and H. Holzinger,² while Father de Hummelauer has published a commentary on the Book of Josue.³ Professor Holzinger's work forms part of the series known as *Marti's Hand-Kommentar*, and Father de Hummelauer belongs to the corps of German Jesuit Fathers who publish the *Cursus Scripturæ Sacræ*. This latter writer disagrees in his new commentary with all the higher and with nearly all of the textual critics. He does not admit the Hexateuch theory in order to explain the stylistic agreements and discrepancies between the Book of Josue and the Pentateuch; nor does he, as a general rule, favor the Hebrew rather than the Greek reading in those passages in which the Septuagint text differs from the Masoretic.—Next in order comes Father Lagrange's commentary on the Book of Judges.⁴ After removing the preface and the appendices, the learned Dominican Professor derives the remaining part of the Book from two sources which were combined by a first redactor, and then passed through the hands of a second one. He denotes the sources provisionally by the symbols J and E without committing himself to the view that they are identical with the sources J and E of the Hexateuch.—Budde's Samuel forms the next link in the chain

¹ *A Critical and Exegetical Commentary on Numbers.* Edinburgh, 1903. 8vo, pp. 542.

² *Numeri erklärt.* Tübingen, 1903. 8vo, pp. xviii—176.

³ *Commentarius in librum Iosue.* Parisiis 1903, P. Lethielleux, pp. vi—531.

⁴ *Le Livre des Juges.* Paris 1903, V. Lecoffre.

of recent commentaries.⁵ The writer believes that the oldest editorial work which we can trace in the Book of Samuel has simply united two original writings, and these writings were the summary of all that pre-exilic tradition which has been preserved for us in the Books of Samuel. The character of the more recent of these sources appears to the author to be in keeping with the document denoted in the critical analysis of the Hexateuch by E. At the same time, it appears to have been drawn up in Judah, after the fall of the Northern Kingdom. Budde is inclined to connect the second of the above sources with the document indicated by the symbol J. We cannot here indicate the weak points in the author's theory, nor can we give a detailed list of his valuable suggestions as to the textual corrections of the Masoretic text.—The second edition of Duhm's *Isaias* is rightly numbered among the recent commentaries, though the first edition of the work appeared ten years ago.⁶ The book belongs to the series of Nowack's *Handkommentar z. A. T.*; as such it does not claim to be an anthology of fine thoughts, and therefore abstains from citing the various views of different commentators. Its exposition is clear, its style interesting, its treatment of the prophecies suggestive. But with these excellences are joined serious defects. Duhm's textual emendations are in many cases highly conjectural, his views as to apocryphal interpolations are unfounded, and his theory of a Trito-Isaias is considered, at best, as doubtful even among the critics.—In the next place we may mention the Rev. John Adams' *Minor Prophets*.⁷ This little volume belongs to the *Bible Class Primers*, edited by Principal Salmond, D.D. The first chapter deals with "Israel's Ideal," "Assyria," and "Hebrew Prophecy." In the next chapter are considered the pre-exilic prophets; in the third, the post-exilic prophets; the last chapter is devoted to the "Prophets of Uncertain Date." The author intends to familiarize the rank and file of the Church with modern methods of Bible study, but he does not tell the reader anything

⁵ *Die Bücher Samuel.* Erklärt von Dr. Karl Budde. Tübingen and Leipzig. J. C. B. Mohr.

⁶ *Das Buch Jesaia.* Von B. Duhm. Zweite verbesserte Auflage. Göttingen : Vandenhoeck und Ruprecht. 1902.

⁷ *The Minor Prophets.* By Rev. John Adams. New York : Charles Scribner's Sons. 1902.

about their respective value or worthlessness.—Bertholet's "Esra und Nehemia" will be the last Old Testament commentary of the present series.⁸ The author is of opinion that the twelve years of Nehemia's administration preceded the time of Esdras' reform; the latter he assigns to about 430 B. C. He rejects the identification of Sassabasar with Zorobabel, but he identifies the former with one of the sons of Jechonias, mentioned in I Par. 3: 18.

Passing on to the exegetical literature of the New Testament, we must note first a small volume by the Abbé H. Lesêtre, entitled *The Key of the Gospels*.⁹ The author tells us first all about the introductory questions; the authorship of the Gospels, their end and aim, their text, language, and historical character, their inspiration, and about the synoptic and Joannine problems. In the second part he surveys the times of our Lord from an historical, geographical, religious, social, and linguistic point of view. Finally, he gives us a sketch of the gospel-harmony, of Christ's relations to various persons, of His main doctrines, His miracles, His parables, of His resurrection, His personal character, and His divinity. The narrow compass of the book demands the utmost brevity in all these special treatises.—The seventh edition of Broadus' *Harmony of the Gospels* has just been published. Its first edition appeared in 1893. In its new form the work is revised and enlarged by Prof. A. T. Robertson, who has succeeded Dr. Broadus in the Southern Baptist Theological Seminary, Louisville., Ky.¹⁰—Besides these general explanations of all the Gospels, two commentaries on particular Gospels deserve our attention. Thdr. Zahn has published a commentary on the first Gospel.¹¹ The author is so well known to our circle of readers that he needs no further introduction.—The second special commentary is an explanation of the Fourth Gospel by Prof. J. M. S. Baljon.¹² Per-

⁸ *Die Bücher Esra und Nehemia.* Erklärt von Lic. Alfred Bertholet. Tübingen und Leipzig: J. C. B. Mohr; London: Williams and Norgate.

⁹ *La Clef des Évangiles.* Introduction historique et critique pour servir à la lecture des saints évangiles. Ouvrage orné des gravures et de cartes; 2 ed. Paris: P. Lethielleux. 8vo, pp. viii—208.

¹⁰ Messrs. A. C. Armstrong and Son, New York.

¹¹ *Das Evangelium des Matthäus, ausgelegt.* Leipzig, 1903. 8vo, pp. viii—714.

¹² *Commentaar op het Evangelie van Johannes.* Utrecht, 1902. J. van Boekhoven, pp. 343.

haps the reader remembers the *Novum Testamentum Græce* published by the same author in 1898, or his *Commentary on Matthew* published in 1900, or again his history of the New Testament books issued in 1901. The general characteristics of the new commentary are the same as those of the author's Matthew. He discusses the terms *λόγος*, *σάρξ*, *ζωή*, *φῶς*, and *μονογενῆς* more at length, but not satisfactorily. He often refers to the writings of Van Eerde, Kreyenbühl, B. Weiss, Wendt, and H. J. Holtzmann, but he does not sympathize with the allegorizing processes of H. J. Holtzmann and J. R. Van Eerde, nor with the hypotheses of Wendt, Spitta, and Bacon. The chronological questions connected with the Fourth Gospel are but superficially investigated, and the author is avowedly incapable of harmonizing the apparent inconsistencies between St. John's Gospel and the Synoptics.—G. Wohlenberg has issued a commentary on the Epistles of St. Paul to the Thessalonians,¹³ and K. Endemann has added a new attempt to solve the riddles of the Apocalypse.¹⁴ We do not believe that the reader will find anything of importance in either of these books which he has not read in other commentaries. We speak, of course, of views consistent with the Catholic faith.—Perhaps another book, from the pen of Dr. Mgr. Rohling, of Prague, may be classed among the commentaries on the Apocalypse.¹⁵ The reader is acquainted with the various efforts to solve the questions connected with the Zionist movement and the revival of Palestine and Jerusalem. The Abbé Lémann, a Jewish convert, in his work entitled *L'Avénir de Jérusalem* treats the subject as "une chimère." Mgr. Rohling answers the Abbé's arguments, and points out the providential gathering of the house of Jacob in the land of its birth where it will have to accomplish its great destiny according to the words of the prophet. The orthodox Jews will be converted to Christ by the preaching of Elias; the unorthodox will follow the Antichrist, born in their

¹³ *Der erste und zweite Thessalonicherbrief ausgelegt.* Leipzig, 1903, 8vo, pp.

^{214.}

¹⁴ *Die Offenbarung St. Johannis*, für Theologen und gebildete Nichttheologen ausgelegt. Berlin, 1903, 8vo, pp. iii—271.

¹⁵ *En Route pour Sion: ou la Grande Espérance d'Israël et de toute l'humanité.* Traduit de l'Allemand par Ernest Rohmer, Miss. Apostol. de Terre-Sainte. Paris, P. Lethielleux, pp. xix—336.

midst. These latter will persecute the true believers, they will crucify Elias, and finally pay the penalty for their infidelity. The converted Jews will form the centre of the world; Jerusalem will be their capital; our glorified Redeemer will be their ruler, and at the same time replace the Roman Pontiff as visible head of the Church. Mgr. Rohling's views, therefore, agree substantially with those of Father Lacunza (Ben-Ezra), and must be judged in the light of the fate which befell the latter's famous publication entitled *La venida del Mesias en gloria y majestad*.

2. Special Texts.—Dr. Karl Miketta, Professor in the Theological Seminary at Weidenau, has published a monograph on the Pharaoh of the Exodus.¹⁶ The author devotes a pamphlet of more than 120 pages to an exegetical study of Ex. 1-15. He first investigates the time of the Exodus in the light of Egyptian and Babylonian synchronisms; secondly, he studies the historical setting of the event in the light of Biblical sources; thirdly, he makes us acquainted with the Egyptian inscriptions bearing on the subject; finally, he exploits the pertinent data given by the Tell-el-Amarna letters. Dr. Miketta's pamphlet certainly deserves a serious study. Professor R. F. Weidner, president of the Evangelical Lutheran Theological Seminary, Chicago, has published a little volume of outline studies on the Book of Exodus.¹⁷ He takes up one chapter after another in regular order, and studies its contents. The author endeavors to adhere faithfully to the traditional view of Old Testament history.—Professor Haupt, of the Johns Hopkins University, contributes to the July number of *The American Journal of Semitic Languages and Literatures*, a study on Isaias' parable of the vineyard (Is. 5:1-7). He first arranges the text of the passage in four stanzas; then, he gives us his critical notes followed by an English translation of the passage; thirdly, he adds a series of explanatory notes. Though Professor Haupt's article contains many valuable suggestions, we can not follow the writer in all his textual changes of the passage.—Professor Driver contributes to *The Expositor* a series of articles entitled "Translations from the Prophets." In the January num-

¹⁶ *Biblische Studien*, viii. Bd., 2 Hft.: *Der Pharaos des Auszuges*; Freiburg, 1903, B. Herder.

¹⁷ Fleming H. Revell Co., Chicago.

ber he interprets Jer. 4: 3; 6: 30; in the February number, Jer. 7: 1; 9: 22; in the March number, Jer. 9: 23; 11: 8; in the April number, Jer. 11: 9; 12: 6; in the May number, Jer. 12: 7; 16: 9; in the July number, Jer. 22 and 23. The reader is too well acquainted with Professor Driver's views on Biblical questions to need any further description of the foregoing translations.—During the course of the year Professor Herman Gunkel published in the pages of the *Biblical World* an English translation and explanation of a number of Psalms. Thus the January number contains Ps. 46; the February number, Ps. 1; the March number, Ps. 8; the April number, Ps. 19: 1-6; the May number, Ps. 24; the June number, Ps. 42 and 43; the September number, Ps. 103. We must confess that some passages of the English translation are most beautiful; but then, how can beauty be lacking where we have even the shadow of a Psalm? We do not believe, however, that the reader will be satisfied in all cases with Professor Gunkel's rendering.—Professor Andrew Harper's *Song of Solomon*,¹⁸ might have been classed among the series of commentaries. But its two Appendices seem to place it rather among the rank of special studies. In the first Appendix, the author arranges the song in thirteen dramatic lyrics; in the second, he refutes Budde's interpretation of the Book. Hence the theory that the Song of Songs is a mere chance collection of wedding songs is repudiated; its dramatic character is vindicated. The book belongs to the series entitled *The Cambridge Bible for Schools and Colleges*.—We must not leave the special studies of Old Testament texts without adding Professor Rothstein's monograph on I Par. 3: 17-24.¹⁹ The author admits, and even emphasizes the fact that a large part of his book consists of hypotheses; but he claims plausibility for them in every case. One is, at times, startled by the novelty of the writer's views; but the novelty of a solution to an old difficulty does not necessarily imply that it is wrong.

¹⁸ *The Song of Solomon*, with Introduction and Notes. New York, 1902. The Macmillan Co.: pp. xi—96.

¹⁹ Die Genealogie des Königs Joachin und seiner Nachkommen in geschichtlicher Beleuchtung. . . . nebst einem Anhange: Ein übersehenes Zeugniß für die messianische Auffassung des "Knechtes Jahwes." Berlin, 1902. Reuther und Reichard, pp. 162.

The view, *e. g.*, that Sassabasar is not the same person as Zorobabel may not be novel; but Rothstein's contention that the former is the latter's father is certainly startling. In the appendix of his work, Dr. Rothstein gives a most ingenious, an almost too ingenious, argument for the Messianic interpretation of the "Servant of Jahweh."

Perhaps the first place among special studies on New Testament texts is due to Dr. Valentin Schmitt's pamphlet on the promise of the Eucharist, contained in John 6.²⁰ But Dr. Schmitt does not entitle his monograph so broadly; he limits his investigation to the writings of Cyril of Jerusalem, and of Chrysostom; he exploits the catechetical work of the former, and he lays under contribution the homilies of the latter. While the author vindicates the true teaching of the Antiochene Fathers, he also keeps in view the various opinions of our present-day Protestants, of men like Ebrard, Steitz, Harnack, Nitzsch, Gieseler, Siegel, Münscher, Neander, and Bonwetsch. The work certainly deserves a careful study.—In *The Expositor* for May the Rev. F. W. Mozley writes on the true meaning of *τοῦτο ποιεῖτε*. The writer guardedly attacks Prof. T. K. Abbott's thesis that *τοῦτο ποιεῖτε* must be interpreted "perform this action," without any sacrificial meaning. He concludes that the evidences for the sacrificial sense of the formula may not justify an actual demand for its acceptance; but the adherents of the sacrificial meaning of the formula are justified to wait for a clearer refutation of that meaning than has been given by Professor Abbott.—In an article in the May number of *The Expositor*, Prof. A. E. Garvie considers "The Companionship of the Twelve." The writer insists on the importance of Peter's confession of Jesus' Messianship, and he upholds his view with good arguments. At the same time, he contends that Peter received on this occasion no privilege peculiar to himself, and transmissible by him alone. The contention is an old one, and has been often refuted. But Protestants must either repeat it, or surrender to the successor of St. Peter.—Mr. Edward Williams has endeavored to determine once for all the true Christian doctrine on divorce. Hence, he has published a small

²⁰ Die Verheissung der Eucharistie bei den Antiochenern Cyrilus von Jerusalem und Johannes Chrysostomus; Würzburg, 1903; Göbel und Scherer; pp. vi—102.

volume, entitled *The Scriptural Doctrine of Divorce*.²¹ The writer seems to reach a conclusion similar to that of Professor Bacon, in his book on the *Sermon on the Mount*. Christ's utterances concerning marriage are not to be taken as *legal dicta*, but must be regarded as precepts. We need not here point out that such an interpretation is not only wholly unfounded, but does positive violence to the words of our Lord.—*The Biblical World* for July contains an article on "the eschatology of Paul," contributed by Prof. Samuel MacComb, D.D. The writer is of opinion that the Apostle casts his doctrine on the above subject into a Jewish mold. He distinguishes four acts in the eschatological drama of the close of the world's history: *a*. The Second Coming of Christ: *b*. The Resurrection; *c*. The Final Judgment; *d*. The Resignation of the Mediatorial Kingdom into the Hands of the Father. Finally, he tries to strip Paul's doctrine of the Jewish dramatic schema, and to express the results in Ritschl's dogmatic formula.—Margaret D. Gibson contributed a note to *The Expository Times* for April in which she endeavored to explain the parable of the Unjust Steward in a satisfactory way. According to this writer, the master of the steward had farmed out his property, so that the steward could demand much more from the cultivators than he himself had to pay his master. Thus the steward merely renounced his own exorbitant profits by allowing his cultivators to write less in their bills than he had first demanded of them. Our Lord, therefore, could praise his way of acting without giving the slightest offence to his Oriental audience.

²¹ Alliance Publishing Co., New York; pp. 144.

Criticisms and Notes.

LITURGICAL NOTES ON THE MASS. By Charles Cowley Clarke, Priest, St. Mary Magdalene's, Brighton. Brighton : Henry J. Smith, 80 King's Road. 1903. Pp. 75.

THE SACRIFICE OF THE MASS. An Explanation of Its Doctrine, Rubrics, and Prayers. With Introduction. By the Rev. M. Gavin, S.J. London : Burns and Oates ; New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. 176.

Few studies are more fascinating to a mind capable of appreciating the highest expression of truth and beauty than those that occupy themselves with the liturgy of the Church. Naturally, the chief interest of such studies clusters about the Blessed Sacrament, especially in its sacrificial aspect. Father Clarke, in a well-printed little volume, illustrates the Catholic doctrine of the Holy Eucharist as a sacrifice, by dwelling upon the salient points of an historical and archæological character. In this respect the book pursues a line quite apart from that of similar manuals, such as Bishop Howley's *Explanation of the Holy Sacrifice of the Mass*, or Father Gavin's excellent treatise—noticed here—on the same subject. After a brief definition of the Mass, calculated to give the reader a proper sense of the power and dignity of the august worship to which he is called in assisting at the Holy Sacrifice, the author goes briefly over the story of the development of the liturgical form which guards and unfolds the divine mystery. The Mass of the early Christian days, with the ancient, simple order of preparatory readings and prayers, of oblation and consecration, of participation and communion, is first explained and then illustrated in some of those beautiful details with which the average lay reader is probably not familiar, but which enhance the deep appreciation we must have of our own dignity in being permitted to assist at so solemn a function. The Anaphora, introducing the Canon, with preface, trisagion, diptychs before the consecration ; then the offering proper, the fraction and commixture, the Blessing, and the old custom of the Antidoron or distribution of bread to the catechumens, present interesting points of thoughtful devotion to the reader who, with the ancient chanter in *The Lay Folk's Massbook*, realizes that—

The worthiest thing, most of goodness
In all the world, it is the Mass.
If a thousand clerks did naught else,
According as St. Jerome tells,
But told the virtues of Mass-singing,
And the profit of Mass-hearing,
Yet should they never the fifth part,
For all their wit and all their art,
Tell the virtue, needs and pardon
To them that with devotion,
In cleanness and with good intent,
Do worship to this Sacrament.

Father Gavin's book is a complete explanation of the Holy Sacrifice, something in the order of *Gehr's* great work on the Mass (Herder), only that it is much more brief and intended for an entirely practical purpose. The book is in fact the result of a series of instructions—some twenty-eight—given to mixed congregations in a large city. It is a booklet which one may very profitably place in the hands of respectful or devout non-Catholics who have wrong notions about our liturgy. To Catholics, of course, it is a source of information which confirms devotion by an intelligent appreciation of those many rites which are all symbols and expressions of piety, adoration, petition, and thanksgiving in the highest sense as of the highest worth. The Introduction is especially valuable, and explains things commonly passed over as having lost their original meaning. Thus we learn why the Bishop vests at the altar and not in the sacristy; why he says *Pax vobis* in place of *Dominus vobiscum*. Indeed, there is a great amount of historical erudition gathered in Father Gavin's Exposition, which causes us appropriately to group it with the *Liturgical Notes* of Father Clarke. The two little volumes are admirably conceived, and furnish exceptional material for special instruction or reading by the intelligent and educated. The typography is better than that usually found in such books.

EDGAR; or, From Atheism to the Full Truth. By the Rev. Louis von Hamerstein, S.J. Translated from the German at the Georgetown Visitation Convent. Preface by the Rev. John A. Conway, S.J. St. Louis, Mo.: B. Herder. 1903. Pp. 355.

The author, whose name is familiar to readers of present-day Catholic literature in the German, is a convert and a Jesuit. His purpose is to lead others who wander in the shadow of religious error to a

realization of the truth of the Catholic Church, in which he himself has found the answer to all his former doubts, and with it permanent peace of mind. In order to bring home to the reader the harmony of Catholic doctrine, its consistency, and its power to soothe the troubled heart, he introduces a young infidel lawyer, Edgar, who, being taken ill during a journey in the south of England, and conveyed to a Catholic hospital, there finds the solution of all his doubts concerning the existence of God, the immortality of the soul, Christianity with its effects upon the individual and society. A Sister of Charity, calm, cheerful, ever ready to serve without apparently any material recompense, making no distinction of persons, unbroken by hours of labor, indifferent though not unresponsive to gratitude, with no attachments that could bind her down and lessen her devotion to the most trying duties, first sets him thinking upon the source of such contentment and efficiency. He asks her. She answers that the thought of heaven suffices for it all. When he questions further, she brings to him a priest, with whom he is at liberty to discuss all that weighs upon his mind. The conversation between the two becomes an exposition of Catholic doctrine, in which all the objections of materialists and rationalists are taken up as presented by the young lawyer, and answered with logical satisfaction by the priest. "It would be a mistake," says Father Conway in his thoughtful Preface to the volume, "to imagine that 'Edgar' is only a refutation of errors; its aim is to be as useful to the believer as to the unbeliever. It gives the reason, as far as it can be given, for the faith that we profess. . . . No objection that can be made seems to escape Edgar, and every difficulty is answered with patient kindness and honest frankness. There is no special pleading; reason is met fairly by reason, fact by fact, and theory by theory." The first part of the book has, as already intimated, the form of a dialogue between Edgar and the priest who visits the patient in the evening hours, and leads him to see the order in the universe that gives evidence of a personal, creative, and conserving intelligence. After a time the priest is called away from his charge to another city, and the remainder of the argument is continued in letters between the two. This has the natural advantage of allowing the introduction of facts and figures which confirm the Catholic argument, but could hardly be supposed to be at the command of an apologist in casual converse.

The translation is, as the editor states, a faithful reproduction of the original, but preserves the ease and grace of good English. We

share Father Conway's hope that the book "may do as much good amongst the English-speaking readers as did the first editions among the Germans."

THE ECCLESIASTICAL YEAR. For Catholic Schools and Institutions. Translated from the German of the Rev. Andreas Petz, by a Member of the Dominican Order. The M. H. Wiltzius Co.: Milwaukee. 1903. Pp. 288.

It was an excellent idea to translate into English the little volume by Petz which in brief and comprehensive form gives the explanation of the rites and seasons of the Ecclesiastical Year. Teachers have of course had at their command books such as Butler's *Feasts and Fasts*, Gueranger's and Gaume's Explanations of the Liturgy, Spirago's large Catechism, Lambing's Manuals, etc., but these are either too diffuse to serve the purpose of school-manuals, or they do not cover the entire ground. Here, however, we have in a small compass all that one need know in order to appreciate the ceremonial and usages of the Catholic Church. The language is clear, and the topics are arranged in logical order—first, the general divisions of the ecclesiastical year, and the particular festal cycles; next, the Holy Sacrifice, the Sacraments, and Sacramentals. The translation is good and free, and supplements many things not in the original but decidedly advantageous. There is a good index, and altogether the book serves a very useful purpose in a becoming form.

WHAT THE CHURCH TEACHES. An answer to earnest inquirers. By Edwin Drury, Priest of the Diocese of Louisville. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 339.

There appears to be a providence in the present multiplication of expositions of Catholic Doctrine which appeal alike to the intelligence of earnest Catholics and unprejudiced non-Catholics. Father Drury, who is introduced to the reader by Bishop Spalding of Peoria, sets forth clearly the teaching of the Catholic Church, but in such manner, as he says, "that the Christian doctrines which are still held and believed by many non-Catholics may appear in their proper setting." In other words, the author, who himself is probably a convert, puts himself in the position of one who has no particular predisposition unless it be for receiving an unbiased statement of facts and principles. In this way he takes up one after another the beliefs and practices enjoined and supported by Catholic doctrinal authority, shows their reasonableness and beneficent effects, and asks in conclu-

sion that the reader avail himself of the knowledge acquired to embrace the one great medium of eternal salvation found alone in the Catholic Church. The volume is neatly printed and deserves to be widely spread, especially among earnest non-Catholics who may have a misconception of what the Church teaches.

THE SYMBOL OF THE APOSTLES. A Vindication of the Apostolic Authorship of the Creed on the lines of Catholic Tradition. By the Very Rev. Alexander MacDonald, D.D., Vicar General of the Diocese of Antigonish, N. S. New York : Christian Press Association Publishing Company. 1903. Pp. 377.

Dr. MacDonald's work bears the marks of an all-sided ecclesiastical erudition, and hence comes opportunely at a time when scholars of so potent a name as that of Professor Harnack enter a field of controversy regarding the authenticity and value of the Patristic evidence upon which Catholic tradition rests its formularies and ritual. The German theologian had written professedly upon the origin and purpose of the Apostles' Creed,¹ discrediting the accepted tradition ; and a host of theological non-Catholic writers at once espoused his views as those of an oracle, whereby they assumed to weaken the claim to Apostolic integrity of the Roman Church. Dr. MacDonald, with singular critical acumen, goes over the whole ground, examines the Patristic statements, their mutual connection and bearing, and the import of their historical evidence as a basis for doctrinal expression. The importance of his argument is not confined to a showing forth of the inconsistencies of his non-Catholic opponents.

In view of the fact that Catholic theologians of note, such as the Benedictine Dom Morin in France, P. Baumer in Germany, and the Barnabite G. Semeria in Italy, have admitted that the Apostles' Creed, our most ancient symbol of faith, cannot be clearly shown to antedate the middle of the second century, our author lays special stress upon the more or less explicit statements of such authorities as St. Jerome, St. Ambrose, Rufinus, and Leo the Great, who speak of the Catholic symbol as having been instituted by the holy Apostles ; and he shows the formula referred to by them to have been, with little variation, the Baptismal Creed of all the Churches up to their time and later. The doubts raised by the absence of any written record among the Constitutions of the Apostolic age, giving the full text of the symbol, is explained, and we think quite satisfactorily, by the so-called discipline of

¹ London : Adam and Charles Black.

the Secret (*arcannm*), which was intended to safeguard the holiness of the Christian profession against the criticisms, taunts, and abuses of those who were hostile to a religion which they did not understand, but the practice of which was a silent reproach to the worldly and sensual, an effectual refutation of the pagan ethics advocated in high places. The early Christians were to learn the Creed in the Church, but not from books "which at times fall into the hands of unbelievers" who would misinterpret its meaning; and for this reason they were especially warned never to write it. Here too Dr. MacDonald meets with striking readiness the objections brought by Schaff against the universality or efficiency of the observance of the *arcannum* in the Church. Indeed this part of the exposition is exceedingly well done, and happily so, because in the last analysis it affords the strongest basis for the entire argument.

One of the most interesting chapters in the volume is the concluding one. It has a practical value, inasmuch as it throws definite light upon the sense in which we use the name of *Catholic* as distinguished from *Roman Catholic*. It is from a different pen, but forms an appropriate conclusion to Dr. MacDonald's splendid work.

For the rest, our readers are already familiar with the subject-matter of this volume, the substance of which first appeared in these pages as a series of articles eliciting much attention from those learned in Patristic theology. We are glad that their present form is to give them a permanent place in the controversial and expository theological literature of our country, which has but few such works to boast of.

RAMBLES THROUGH EUROPE, THE HOLY LAND AND EGYPT.

By the Rev. A. Zurbonsen. St. Louis, Mo.: B. Herder. 1903. Pp. 234.

An interesting description of countries, men, and things as they impress the observant modern traveller through the Old World. There are important and deeply striking lessons to be learned from the comparison of those diverse conditions which present themselves in rapid succession, marking the contrasts of natural development, of personal temperament, and of material progress, in the lands favored by different climes and governments and national intercourse; and our author, who is a philosopher as well as a traveller, takes occasion from his impressions to muse upon the historic, the ethical, and the religious elements suggested by the scenes and peoples visited. The volume is pleasant and instructive reading, and may serve as a guide

to the numerous pilgrims who are enticed each year over this same route, and the strange and attractive landmarks of which bid fair to vanish in no very long time through the modernizing habits introduced, especially by the American traveller. The journeys hitherto made by camels and donkeys and in the primitive caravan style through the Bedouin camps, will shortly be made by electric tramways and locomobiles ; and then books like this will seem to be mere romances, yet withal the more attractive.

MORAL BRIEFS. A Concise, Reasoned, and Popular Exposition of Catholic Morals. By the Rev. John H. Stapleton. Hartford, Conn.: The Catholic Transcript. 1903.

Here we have ninety-nine chapters which briefly deal in turn with the great bulk of practical questions in dogma and morals to be answered in the conscience, in the house, in society, and—in eternity at the tribunal of God. For the preacher, the teacher, and those who would improve the opportunities of self-training, these Briefs furnish fine material, unmixed with the preachy condescension or the cant and unreality so often found in books pretending to a like office as this well-printed volume.

Literary Chat.

The third volume of the new *Chambers' Cyclopaedia of English Literature* (Lippincott Company) has just appeared.

Within one month two new volumes are announced which first appeared as serials in THE ECCLESIASTICAL REVIEW, viz., Dr. MacDonald's vindication of the *Apostolic Authorship of the Creed* (Christian Press Association, New York) and *Sick Calls*, by the Rev. Alfred Manning Mulligan, of Birmingham (Benziger Brothers).

We have already directed attention in a detailed review of the initial volumes to the monumental character of the Arthur Clark publication on the Philippine Islands. It is announced that the work will be complete in fifty-five volumes, covering the entire period of the Spanish possession—1493–1898—with a full analytical index and complete bibliography of Philippine literature.

Wilfred Meynell, who wrote his monographs on Pope Leo XIII, Cardinal Newman, Cardinal Manning, etc., under the pen-name of John Oldcastle, is about to issue a *Life of Lord Beaconsfield*. (Murray. London.) It appears thus almost simultaneously with the *Life of Gladstone* by John Morley. (The Macmillan Co.)

The Republic (Boston) published on October 3d a finely illustrated centennial number to commemorate the work accomplished for Christian citizenship through the agency of the Catholic Church in the Boston Diocese during the last hundred years. The names of Matignon, Cheverus, Fenwick, Fitzpatrick, and Williams form the principal links of that magnificent chain which binds together the results of a century's toils, sacrifices, and achievements in the cause of morality, education, and charity. Probably the most striking figure in the series of churchmen who directed the movement of Catholic progress in the Boston District is that of Bishop, later Cardinal, Cheverus, of whose beautiful monument at Bordeaux *The Republic* prints an excellent illustration which will be new to many readers. In this connection we may mention the probable publication at an early date of a number of letters of Cardinal Cheverus to his intimates. These remnants of valuable correspondents will show us something of the inner and familiar character of the great prelate who had a most affectionate disposition. The correspondence has come, we understand, into the possession of the American Catholic Historical Society (Philadelphia), and the arrangement of the letters has been entrusted to Miss L. M. O'Reilly, whose capable editorship of similar material in former issues of *The Historical Records* promises to place the treasures in a becoming setting.

The bibliography of Matthew Arnold's commentators is to be increased by a volume from the pen of W. H. Dawson (G. P. Putnam's Sons), who enters upon a study of the philosophy of "the Master of all English critics" during the last half century. The latest commentator, Professor Saintsbury, who also deals with this subject, leaves a very uncertain impression upon the reader as to Matthew Arnold's claim to literary fame or his merit as a critic; possibly that is an evidence of accuracy of judgment in the Edinburgh scholar.

Matthew Arnold suffered from an exaggerated vision of what he terms "the mischiefs of the Catholic system—its ultramontanism, sacerdotalism, superstition." This he shows in most of his politico-philosophical essays, and expressly in his *Irish Catholicism and British Liberalism*. But he appreciates the practical side of the Catholic religion and sees in it the real and lasting strength of its superiority over other religious systems. "I persist in thinking that Catholicism has, from this superiority, a great future before it, that it will endure while all the Protestant sects [in which he does not include the Church of England] dissolve and perish. I persist in thinking that the prevailing form of the Christianity of the future will be the form of Catholicism."

Professor Francis G. Peabody, of Harvard University, is about to add another volume to his admirable library of Christian culture. The new book, *The Religion of an Educated Man*, addresses itself to the youth at the secular college, and in appealing to him to render his life well ordered, useful, and contented, furnishes him with certain ethical principles drawn from an experience suggested by the doctrine of Christ. A Catholic who accepts with all its consequences the teaching of the Gospel, believing it to emanate directly from a divine source and carrying with it the sanction of the Godhead of Christ, may discover here and there a note which detracts from the reverence with which he regards the ancient apostolic tradition. On

this subject we have expressed our views in noticing former volumes from Dr. Peabody's pen. But this does not destroy the force of the author's plea for a high standard of personal and public morality to be attained by present means and under present circumstances.

Dr. Lawrence F. Flick, whose name is identified with numerous projects of charity successfully carried on and whose activity as former President of the Catholic Historical Society of Philadelphia entitles him to the gratitude of all who rejoice in the promotion of Christian culture, has just published (David McKay) a neat volume entitled *Consumption a Curable and Preventable Disease*. It embodies in very readable form the wide experience of one whose views gained by careful study as a specialist are fully borne out by actual tests. Two noteworthy facts are brought to light by Dr. Flick's observations—first, that climate has, strictly speaking, no causative relation to consumption; secondly, that alcohol, instead of being, as is popularly assumed, a preventive of consumption, actually serves as a predisposing cause of it. There is abundance of excellent practical information in this altogether temperately written treatise on the subject that will be found profitable not only to the physician and the nurse, but also to the educator and indeed to all whose influence over others extends to their physical as well as moral well-being.

The Scribners have in press a volume by President Hadley, of Yale University, on the subject of Freedom and the Responsibilities of Democratic Government. One of the chapters is to deal with Civic Liberty and Religious Toleration. We have already, from Dr. Hadley's former volume entitled *The Education of the American Citizen*, a sufficiently clear enunciation of his conviction that, to make a government influential and strong, the education of the moral man is of paramount importance. "I believe," he writes, "that one of the most important applications of the idea of power-training is found in its extension to the moral side of the education, to develop to his highest perfection the moral man is the one educational function of religion." It will be interesting to note how Professor Hadley regards this function as a factor of our public life.

Pennfield's *Present-day Egypt* is being published in a new edition by the Century Company.

Little, Brown & Company are publishing a useful book, *Food and Cookery for the Sick and Convalescent*, by François M. Farmer.

In THE DOLPHIN for December there begins a series of articles on Socialism by the Rev. Dr. W. J. Kerby, of the Catholic University of America, Washington. The papers will treat in successive numbers of the nature of Socialism; the plan, the method, and the spirit of Socialism; the different kinds of Socialism; the assumptions of Socialism; the relations of Socialism to the Church, State, Labor Unions, Anarchy, in both their theoretical and practical aspects; the strength of Socialism; the weakness of Socialism; the checking of Socialism; methods in Reform. Simultaneous with this series will be continued the articles in THE ECCLESIASTICAL REVIEW by the Rev. Dr. Stang, whose study of the subject and practical

experience as a missionary among the laboring classes of industrial centres, particularly in New England, entitle his views to exceptional consideration.

The leading students of Irish literature in New York have just formed a new society for the promotion of the study of the language, history, the drama, music and art of Ireland, with a view at the same time of creating a centre of social and literary intercourse for persons of Irish nationality. The Constitution and By-Laws have been issued (John Quinn, 120 Broadway), although the Society has not yet decided upon permanent quarters. Honorary and non-resident members are admitted by election.

Nutt (London) publishes a volume on Irish education, by Mr. Hugh O'Donnell, who denounces clerical control of the schools in Ireland, and appeals (as a Catholic ! *sic*) to his countrymen to rise in a combined reform movement which will rid the country of the interference of priests in the financial administration of educational funds, since the clergy are utterly indifferent to the rights of the Catholic laity and think only of feeding themselves and strengthening their authority.

The well-known Celtic author, Father Dinneen, has edited (Irish League) the poems of Pierce Ferriter, one of the victims of Cromwellian inroads, a poet and a soldier who, though not an Irishman, fought and labored and died for the cause of Ireland to which he was attached with an ardent affection for the sake of its unfortunate, but lovable people. He was educated by the English Government in 1653 at Killarney. One of his best poetic compositions is said to be the elegy composed for the Knight of Kerry.

A Reverend correspondent from abroad, after remarking, among other things, that he has found the late numbers of the REVIEW "even more interesting and useful than usual," goes on to speak of the recent chapters on Pastoral Theology by "Arthur Waldon." "He is drawing me in some such way as Father Sheehan did in his *New Curate*. The last (September) article is very opportune—both on the side of the angels and the babies. I wish he would follow it up with an article that we could put in the hands of the married on the sin of hindering conception. That is growing terribly common, and keeps so many out of the Church. Men may be brought to see the sin when it is on their part; but women, under the advice of the physician, or, because they do not want to have more children at the present, think it quite permissible to resort to improper methods to prevent conception. One told me she would never have become a Catholic if she had known that she could not use simple means for that end. I wish the REVIEW could speak out on this." We understand that "Arthur Waldon" is of the same mind as our correspondent, and that he is making overtures with the Editor in regard to a paper on this topic.

Mr. James Jeffrey Roche's coming book, *Sorrows of Sap'ed*, to be published by Harper & Brothers, is described as a problem novel of the East, a story of a man with a present, four presents, all vigorous ladies with active tongues, and all married to him.

Books Received.

THEOLOGY.

THEOLOGIAE PASTORALIS. Pars Tertia: De Poenitentiae Sacramento: Practicam Tractationem Complectens. Auctore Iosepho Alberti S. Theol. et Utr. Iuris Doctore, Canonico Theologo, Professore S. Theol. Dogm. et Moralis in Ven. Seminario Aquipendiensi, etc. Romae, ex Officina Typographica Artificum A. S. Ioseph, Via S. Prisca N. 8. 9. (Aventino.) 1903. New York and Cincinnati: Fr. Pustet & Co. Pp. 136. Price, \$0.80 net.

DE MULIERIBUS EXCISAE IMPOTENTIA ad Matrimonium. Ios. Antonelli Sac. Libraria Pontificia Frederici Pustet. Romae, Ratisbonae, Neo-Eboraci. 1903. New York and Cincinnati: Fa. Pustet & Co. Pp. 169 Price, \$0.90 net.

WAS ST. PETER MARRIED? By the Rev. Joseph F. Sheahan. New York City: The Cathedral Library Association, 534 Amsterdam Avenue. 1903. Pp. 30.

THE HOLY SEE AND THE ORIENTAL CHURCH. Decisions which exhibit the Relations existing between the Holy See and the Oriental Church. Pp. 47.

BABYLON UND CHRISTENTUM. Von Franz Xavier Kugler, S.J. Erstes Heft. Delitzsch's Angriffe auf das Alte Testament. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp. iv—67. Price, \$0.27 net.

NOMENCLATOR LITERARIUS Theologiae Catholicae, Theologos exhibens Aetate, Natione, Disciplinis distinctos. Tomus I. Editid et Commentariis auxit H. Hurter, S.J., S. Theol. et Philos. Doctor, ejusdem S. Theolog. in C. R. Universitate Oenipontana Professor P. O. Cum Approbatione Celsissimi et Reverendissimi Episcopi Brixinensis et Facultate Superiorum. Editio tertia, emendata et aucta. Oeniponte. Libraria Academica Wagneriana. 1903. Pp. xvi—1099—lxx. Pretium, 12 mark.

LA SAINTE BIBLE POLYGLOTTE. Par F. Vigouroux. Ancien Testament. Tome IV. Les Psalms—Les Proverbes—L'Ecclesiaste—Le Cantique des Cantiques—La Sagesse. Paris: A. Roger et F. Chernoviz. (Montreal: Librairie Granger.) 1903. Pp. 656.

SICK CALLS; or, Chapters of Pastoral Medicine. By the Rev. Alfred Manning Mulligan, Birmingham, England. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 173.

GESCHICHTE DER ALTKIRCHLICHEN LITERATUR. Von Otto Bardenhewer, Doktor der Theologie und der Philosophie, Professor der Theologie an der Universität München. Zweiter Band. Vom Ende des zweiten Jahrhunderts bis zum Beginn des vierten Jahrhunderts. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp. xvi—655.

BACK TO ROME. Being a Series of Private Letters, etc., addressed to an Anglican Clergyman. By Scrutator. St. Louis, Mo.: B. Herder. (London: Sands & Co.) 1903. Pp. 224.

ASCETICA.

THE BLESSED VIRGIN IN THE NINETEENTH CENTURY. Apparitions, Revelations, Graces. By Bernard St. John. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. Pp. xv—486.

A SHORT LIFE OF THE VENERABLE MOTHER JEANNE ANTIDE THOURET. Foundress of the Sisters of Charity. Adapted (with Additions) from the Italian, by Blanche Anderdon (Whyte Avis). With a Preface by a Father of the Roman Province, S.J. London: Burns & Oates, Limited; New York, Cincinnati, Chicago; Benziger Brothers. (All rights reserved.) Pp. xiii—148.

A SPIRITUAL CONSOLATION and other Treatises. By the Blessed Martyr John Fisher, Bishop of Rochester. Edited by D. O'Connor. London: Art and Book Company; St. Louis: B. Herder. 1903. Pp. 114. Price, \$0.30.

THE FOUR LAST THINGS. By the Blessed Martyr St. Thomas More, Kt. Edited by D. O'Connor. London : Art and Book Company; St. Louis : B. Herder. 1903. Pp. 102. Price, \$0.30.

LITURGICAL NOTES ON THE MASS. By Charles Cowley Clarke, Priest, St. Mary Magdalene's, Brighton. Brighton : Henry J. Smith. 1903.

ST. JOSEPH'S ADVOCATE. Taken from Authentic Sources. Specially designed to aid in propagating among Youth increased Devotion to St. Joseph. Compiled by a Religious. Published with the Approbation of the Most Rev. John M. Farley, D.D., Archbishop of New York. New York : P. J. Kenedy. 1903. Pp. 355.

A PRECURSOR OF ST. PHILIP. (Buonsignore Cacciaguerra.) By Lady Amabel Kerr. London : Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo. : B. Herder. 1903. P. 196. Price, \$1.25.

EDUCATIONAL.

LIGHT FOR NEW TIMES. A Book for Catholic girls. By Margaret Fletcher, with a Preface by W. D. Strappini, S.J. New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. xiii—81.

DOUBTS ABOUT DARWINISM. By a Semi-Darwinian. London, New York and Bombay : Longmans, Green & Co. 1903. Pp. vi—115.

THE YOUNG WOMAN IN MODERN LIFE. By Beverley Warner, D.D., author of *The Young Man in Modern Life*, *English History in Shakespeare's Plays*, etc. New York : Dodd, Mead & Co. 1903. Pp. viii—218. Price, \$0.85.

NAUTICAL DISTANCES AND HOW TO COMPUTE THEM. For the use of Schools. By the Right Rev. John J. Hogan. Pp. 48. Price, \$0.50.

THE HOLY FAMILY SERIES OF CATECHISMS. No. 3. For the use of the Christian Doctrine Advanced Class. The Catechism prepared and enjoined by the order of the Third Plenary Council of Baltimore, completely rearranged, simplified, and supplemented by the Rev. Francis Butler, Priest of the Archdiocese of Boston. With *Holy Family Hymn Book*. Boston : Thomas J. Flynn & Co. 1903. Pp. 383—62.

DRESDEN'S GERMAN COMPOSITION. By B. Mark Dresden, A.M., Instructor in German, State Normal School, Oshkosh, Wis. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 68. Price, \$0.40.

DILLARD'S AUS DEM DEUTSCHEN DICHTERWALD. Favorite German Poems. Edited by J. H. Dillard, Professor in Tulane University of Louisiana. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 206. Price, \$0.60.

SHAKESPEARE'S MERCHANT OF VENICE. Revised Edition. Edited with notes by William J. Rolfe, Litt.D., formerly Head Master of the High School, Cambridge, Mass. Pp. 236. Price, \$0.56.

THE BALDWIN SPELLER. By S. R. Shear, Superintendent of Schools, Kingston, N. Y., assisted by Margaret T. Lynch, Principal of Public School No. 2, White Plains, N. Y. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 128. Price, \$0.20.

PEARSON'S LATIN PROSE COMPOSITION. By Henry Carr Pearson, A.B. (Harvard), Horace Mann School, Teachers' College, New York. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 259. Price, \$1.00.

COLEMAN'S PHYSICAL LABORATORY MANUAL. By S. E. Coleman, Head of the Science Department, Oakland, Cal., High School. Illustrations. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 234. Price, \$0.60.

ELEMENTS OF SOLID GEOMETRY. Cloth, 12mo, pp. 137. Price, \$0.75.

ELEMENTS OF PLANE AND SOLID GEOMETRY. By Alan Sanders, Hughes High School, Cincinnati, Ohio. New York, Cincinnati and Chicago : American Book Company. 1903. Pp. 384. Price, \$1.25.

MACCLINTOCK'S THE PHILIPPINES. A Geographical Reader, by Samuel MacClintock, Ph.B., Principal of the Cebú Normal School. With Maps and Illustrations. New York, Cincinnati and Chicago: American Book Company. 1903. Pp. 105. Price, \$0.40.

HISTORY.

THE LIFE AND LABORS OF POPE LEO XIII, with a Summary of His Important Letters, Addresses, and Encyclicals. By Monseigneur Charles de T'Serclaes, Prelate of the Household of His Holiness and President of the Belgian College, Rome. Edited and extended by Maurice Francis Egan, J.U.D., LL.D., Professor of English Language and Literature and Dean of the Faculty of Philosophy in the Catholic University of America, Washington, D.C. Profusely Illustrated. Chicago, New York, London: Rand, McNally & Company. 1903. Pp. 395.

A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Their Environment, Forces, Distribution, Methods, Results and Prospects at the opening of the Twentieth Century. By Harlan P. Beach, M.A., Educational Secretary, Student Volunteer Movement, Fellow of the American Geographical Society, Member of the Oriental Society. Volume I, Geography; Volume II, Statistics and Atlas. New York: Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth Street. Pp. Vol. I—ix—571; Vol. II—126. Price, \$4.00, per set, postpaid.

DIE URSPRÜNGLICHE TEMPLERREGEL. (Studien aus dem Gebiete der Geschichte. Bd. III, Heft 1 u. 2.) Kritisch untersucht und herausgegeben von Dr. Gustav Schnürer, Prof. Univ. Freiburg, Switz. Freiburg im Breisgau and St. Louis, Mo.: B. Herder. 1903. Pp. 157. Price, 75 cents.

VISIO MONACHI DE EVNSHAM. Herbertus Thurston, S.I. Excerptum ex *Analecis Bollandianis*, t. XXII. Bruxellis. Typis Polleunis et Ceuterick. 37, Rue des Ursulines, 37. 1903. 225—319.

UBERTIN VON CASALE and dessen Ideenkreis. Ein Beitrag zum Zeitalter Dantes. Von Dr. Joh. Chrysostomus Huck. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. vi—107. Preis, \$1.00, net.

EDUCATIONAL BRIEFS. The "Original Sources of European History." The Rev. H. T. Henry, Litt. D. Philadelphia: Broad and Vine Streets. Pp. 51.

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—DECEMBER, 1903.—NO. 6

THE IMPORTANCE OF MEDITATION FOR THE MISSIONARY PRIEST.¹

“Haec meditare; in his esto; ut profectus tuus manifestus sit omnibus.”—I Timothy 4: 15.

ARCHBISHOP ULLATHORNE in his *Ecclesiastical Discourses* says: “To be sent from Christ as His missionaries, yet to be always with Him, to represent His authority and to exercise His power, is a divine commission, that in the very nature of things must presuppose a supernatural life in them who are sent.” He further tells us that the chief feature of this supernatural life is “to be always with our Lord.” To this union with Christ he ascribes the glorious success of the ministry founded by the Son of God on earth. “What God does eternally in heaven, and what Mary did on earth, that, the pastors of the Church, through the Holy Spirit, operate in souls. But to generate Christ, the Incarnate Word, in souls, you must be filled with Christ; and as through contemplation in Himself, the Father generates the Eternal Word, so by contemplating Jesus Christ in yourself, in your own soul, you are made capable of communicating Him to other souls.”

These words of the venerable Bishop will perhaps suffice to show the importance of meditation for the missionary priest, as a means to an end, namely, the salvation of souls.

The importance of meditation as a mediate end in itself demands more special attention. “Happy is the man,” says the

¹ Discourse XI, delivered in the Diocesan Synod of Birmingham.

Royal Prophet, "who meditates day and night upon the law of the Lord. He shall be like a tree that is planted by the river side, which brings forth its fruit in season." "Meditation," says St. Augustine, "is the beginning and end of all good;" and if this be true of the Christian generally, how much more must it be true of the priest of God? The Lord is the portion and the inheritance of the priest, and in order that the value of that inheritance may be appreciated, it must be known. If I was legally heir to an immense fortune, and lived and died in ignorance of my possessions, of what advantage would they be to me? Our Divine Lord repeatedly invites us to acquire this knowledge of Him. "Taste and see, that the Lord is sweet." "Take My yoke upon you, for My yoke is sweet and My burden light." "Come to Me all you that labor and are heavily burdened, and I will refresh you." Meditation alone can make God known to us. In meditation we come to learn what God is in Himself and in what relation we stand to Him. We acquire a knowledge of the divine attributes, and that knowledge excites in us deep feelings of awe and admiration for the Divine Majesty. Prayer of adoration follows spontaneously on these sentiments. We learn how good God is in Himself, and how He has manifested His goodness toward us. Creation, the Incarnation of the Son of God, and all the sacred mysteries connected with it, Redemption, Grace, the eternal bliss of heaven, are evidences of the Divine Bounty. In the contemplation of these great truths we live and walk with God, we are always with Him. Prayers of praise, of gratitude, of love flow naturally from our souls delighted with the vision of God which we attain in His contemplation.

From this picture we turn to another, and here at once very different feelings are aroused within us. We look upon ourselves, and in the light of God's Majesty and Greatness we are overwhelmed at the sight of our own contemptible littleness; we behold our many infirmities; we see the terrible heinousness of our continual offences committed against the Infinite God. At first an awful fear seizes upon us; but under the benign influence of grace that servile fear changes into a heart-felt sorrow, and this sorrow breaks forth into a prayer for pardon, and as, suing for pardon, we lift our eyes again to the former vision of God,

there steals into our hearts a firm feeling of assurance, and this assurance displays itself in a prayer of hope and confidence. Closely upon this prayer follows the prayer of trust in God by which, full of diffidence in ourselves, we cast all our care on Him, who alone hath care of us. Resignation to God's Holy Will is the fruit of that prayer and completes the union of the soul with God, and sets right our relations with Him.

The above is a rapid and necessarily incomplete survey of the work done by meditation, and I may say by meditation alone. Who shall calculate the importance to the missionary priest of the faithful performance of this duty? His sacred character demands of him a corresponding degree of sanctity. His life in the world exposes him continually to the danger not merely of failing to reach the level of true priestly holiness, but of falling wofully below that standard. "Come to Me, all you that labor and are heavily burdened, and I will refresh you." The prayer of meditation is the response we make to our Divine Master's loving invitation. The invitation perpetually perseveres. If the missionary priest daily responds to it; if day by day he reverts to one or other of the considerations mentioned above, gradually going through them all, and repeating year by year the cycle of meditations from God to himself, and from himself again back to God, his soul will be refreshed, the supernatural life will be vigorous in him, and will impart its vigor to all the prayers and actions of the day. Meditation will not be restricted to the half-hour devoted directly to it; it will quicken to life all the spiritual exercises. The Holy Sacrifice of the Mass will be offered with greater recollection and a deeper sense of the Presence of God, for the priest will approach the altar, his soul steeped in that Presence. The recital of the Divine Office will not be open to that bitter complaint of the Almighty to His prophet: "This people honoreth Me with their lips, but their heart is far from Me." Spontaneously the thoughts of the priest will turn toward God and the things of God. The sins of his people, the interior trials of his own heart, the innumerable difficulties which beset him on all sides, will be to him so many occasions of prayer, of lifting up his mind and heart to God. His life will show that which Archbishop Ullathorne calls the chief feature of the supernatural life, namely, that "he is always with God."

Meditation, therefore, is a duty incumbent on the missionary priest, the importance of which cannot be exaggerated. More than this—some progress, however slight, toward a more perfect fulfilment of this duty is required of us. "*Haec meditare; in his esto; ut projectus tuus manifestus sit omnibus.*"

The principle of the spiritual life that "unless we go forward we shall go backward" applies especially to prayer. Almighty God does not call all men to equal heights of prayer and contemplation, but from those to whom more is given, more will be expected. Now assuredly the priest is bound to acknowledge that many talents have been given to him, and he is bound in consequence to recognize the duty of trading with those talents and of increasing them.

It is not of course necessary, nor would it be advisable to endeavor to measure with mathematical precision our progress in meditation, but every man who is faithful to that duty will be able to discern this much, that he is not going back, that he is attaining greater control over his wandering imagination, that acts of soul flow more spontaneously and more fervently upon the pious considerations made; in one word, that mental prayer is generally easier.

I say "generally easier," because periods of spiritual desolation, due to ill health, to some infidelity, or to a trial from God, will at times seem to cast us back upon the stage of our earliest efforts. These exceptional periods must be carefully distinguished from our usual habits of prayer, when, in our examination of conscience, we apply to ourselves the ascetical principle of continued progress.

I have said that continued fidelity to the duty of meditation makes that prayer easier. I will go further. Under the influence of divine grace, the very character of that prayer is changed, and according to the natural tendency and disposition of souls it is raised to higher levels of prayer. One soul is arrested in its glance at truth, and dimly resembles in its calm repose the Cherubim who stand in silent contemplation before the throne of God. The truth penetrates through and through the soul and is gradually assimilated by it, and lives with its life. Another soul, like to the burning Seraphim before the great White Throne, is made

aglow with the heat of Divine love that is excited in it by one glance at the ravishing beauty of the Divine Truth contemplated. Both begin by the prayer of meditation, and ascetical writers counsel them always so to begin, but the one is soon raised to the sublime prayer of contemplation, the other is carried away by his thought; he ceases to contemplate, and continues to pour out the most fervent acts from his burning soul. The latter is called affective prayer.

It follows naturally from this that such gifted souls will choose for their mental prayer subjects that are congruous to their advanced spiritual state. It will not be necessary for them to confine themselves with the *major et segnior pars* to subjects proper to the purgative and elementary illuminative way. Theirs is the advanced illuminative and elementary unitive way, and they must be guided by this knowledge in the choice of subjects for mental prayer.

The above will suffice as a description of the principal forms of higher mental prayer. We will now proceed to the consideration of the act of meditation properly so-called.

Meditation is the lowest form of mental prayer. It calls into play the three powers of the soul, and, to some extent, the senses also. The work of the senses and of the memory are, however, preliminary; the essential acts are those of the intellect and the will. The intellect ponders the truth or the subject of the meditation, whatever it may be, not for the mere purpose of study or speculation, but with a view to stirring the will to acts corresponding to the nature of the contemplation. "Contemplatio in affectum terminatur," says St. Thomas, II^a, II^ae, 2, 180. The two are essential, but the acts of the will form the more important element. The pondering is a means to an end, and as soon as that end is attained and as long as that end perseveres, so long must the pondering be discarded, and only resumed when it is necessary to arouse again the flagging energy of the will. Many distractions at prayer arise from the sometimes fascinating desire to carry a truth to its far-off logical conclusion, or to solve a deep problem that thrusts itself before our notice. If we indulge these inclinations, we at once cease meditation and commence study.

From this it follows that that system of meditation will be the

best to adopt which furnishes considerations that will most easily captivate the attention of the mind, and that at the same time are not so engrossing as to hinder the speedy and spontaneous breaking forth of the will into appropriate acts.

The Venerable Louis of Grenada in his treatise on meditation counsels the use of *some* method for that prayer. He, however, leaves each one free to adopt that method which suits him best, and which will best prevent him from becoming mechanical. Let him take some prayer—say, the “Lord’s Prayer,” or the “Hail Mary”; let him go through it phrase by phrase, dwelling on those words into which the Spirit of God gives him an insight. Or, let him take any three consecutive points, or events; ponder each one, until he feels his heart glow within him; let him then cease to think, but give expression in acts to the feelings of his heart. There will be no necessity to pass on to the other points of the meditation so long as the first remains sufficient incentive to these acts of soul. In the use of this simple method it is quite a mistake to regard the consideration of all three points as at all necessary to the completeness of the meditation.

In times of special personal need or distress, or on the recurrence of some feast toward which we may have special devotion, this method will be of great practical utility. In the preparation of our meditation we shall easily be able to discover for ourselves three aspects of the virtue or grace needed, or of the feasts toward which we have special devotion; whereas we might find it impossible to meet with any book of treatment of the subject that we could so readily adopt, and so easily apply to ourselves.

The Ignatian method prescribes the use of all the three powers of the soul, and also of the imagination. This latter faculty is employed in setting before us a realistic picture or scene for the composition of place; for example, the stable at Bethlehem, the scene at Christ’s Baptism in the Jordan, the bleak wilderness where He was tempted; the shores of the lake of Genesareth, etc. The memory recalls the events which took place, the persons present, their actions, words, etc.; the intellect ponders each in turn; and the will breaks forth into the different acts that the contemplation calls forth. This system differs only in the elaborateness of its setting forth from that last mentioned. Its very

elaborateness makes it most useful to some orderly and methodical minds, helping them to avoid distractions and a general vagueness and want of point in their meditation.

The golden rule to follow is to find out by experience that method of meditation which suits us best, and adopt it. Nevertheless, it will be well from time to time, and especially after several futile attempts at meditation according to our fixed method, to make trial of some other approved one.

The exposition of the prayer of meditation would be incomplete without a few remarks upon what goes before and what follows upon that prayer. The most important preparation for meditation is the choice of a subject. That subject should be chosen, its three or more aspects clearly defined, its special bearing on ourselves, the acts it is likely to excite determined—the night before our morning's meditation. Our thoughts should revert to it on waking sufficiently to recall the plan of the previous night, without, however, necessarily beginning the meditation. Fidelity to this remote and proximate preparation will go far toward ensuring the success of our prayers.

Although not belonging to the essence of the meditation, prayers of petition and resolutions may be said to form an integral part of it, and this much is certain, that no better time could be chosen for them than when the soul is stirred to its depths and is best able to address itself with the greatest intensity to God.

The subjects of meditation are legion, and sometimes their very number and the vastness of their scope become a serious difficulty to the choice of a *definite* one. A few general directions, however, may be given. The great feasts of our Divine Lord and of His Blessed Mother are well dispersed throughout the liturgical year, and these are so full of memories which we can never tire of recalling, that many days of the year before and after those feasts can be well spent in meditation on them. Different aspects of the four last truths may be distributed throughout the year appropriately to the liturgical character of the time. According to our deficiencies we can meditate upon the theological and moral virtues with the view to a greater appreciation of them, and consequently to more earnest petitions to God for them. The lives of the Saints on earth and their glory in heaven, especially

of our own patrons, afford us matter for meditation as their feast-days recur. The suffering souls in Purgatory during the month of November call for our prayerful consideration. I mentioned in the beginning of my paper the Divine attributes; how they display to us in meditation the Majesty of God and at the same time His Infinite Goodness to us. These would form appropriate subjects for meditation on some of the Sundays that follow the feasts of Pentecost and the Blessed Trinity.

Many books of meditation obviate for us the difficulty of choice of subject by distributing those mentioned above throughout the year conformably to the liturgical character of the time.

The question of books of meditation is perhaps the most important and most practical point in the whole paper. In the first place I need only state that the books of Sacred Scripture are a perennial source of subjects for meditation. Not a book of meditation that has ever been issued but is built upon them. The very extensiveness, however, of the field there open to us presents a great difficulty in the choice of a definite subject, and for that very reason good and pious men have committed to paper the results of their own research, and have given to us systems of meditations drawn from the same divine source. I will name a number of these books. The meditations by Father Petit entitled *Sacerdos* may be looked upon as almost text-books for the missionary priest, providing admirable considerations for our recollections, and, indeed, for all times. De Ponte's *Meditations* have attained universal fame. The Abbé Chaignon's *Meditations*, especially for priests, are most highly praised by several priests whom I have consulted and who have long used them. The book is entitled *Meditations Sacerdotales*. Father Gallway's *Watches of the Passion* furnish ample food for thought during Lent and the Paschal time.

The Exercises of St. Ignatius is also a book to have, and for this reason: a meditation that has stirred our souls to fervent prayer in the course of our retreats may at different times with the greatest profit be repeated by us. It will have a twofold effect. It will provide us a subject for thought that is congenial to us, and it will vividly recall that time of recollection and prayer and the dispositions of soul which we then had when we first made

that meditation. Father Clare of the Society of Jesus has published an excellent book of meditations entitled *The Science of the Spiritual Life*, being an amplification of the *Exercises of St. Ignatius*. The book is highly praised. Bishop Hedley's *Retreat* is a most valuable collection of meditations, full, as one would naturally expect, of the deepest and at the same time the most beautiful spiritual thoughts.

I have heard Cardinal Newman's book of meditations strongly recommended. It treats a number of particular questions only. Bishop Bellord has written two volumes of Meditations on Christian Doctrine. They are published by the Catholic Truth Society. He has also published through the same medium a little volume entitled *Outlines of Meditations*, giving merely the headings of considerations and a brief analysis of each heading. This volume is compiled from the works of a German Jesuit, Father Kroust. Another French work in two volumes, called *Le Trésor du prêtre*, contains an excellent series of meditations. *The Imitation of Christ*, the *Spiritual Combat*, Challoner's *Meditations*, need no words of recommendation.

In conclusion I will add one word on the question of the time for meditation. I have made use of the expression "our morning's meditation," and I did so advisedly—for two reasons. The first is, that priests, as a rule, do actually devote, whenever they can, some time to mental prayer before the celebration of Holy Mass; and the second reason is that, again, as a rule, it is a question of *morning's* meditation or none at all. Let me not, however, be understood to limit the time of meditation to the morning. That time should be chosen which is at once most convenient, most likely to be free, and most conducive to prayer. I need hardly add, that we should not regard our prayer or meditation so strictly as a morning duty, that it cannot be supplied at any other hour of the day.

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THE CATHOLIC UNIVERSITY OF AMERICA.

AT no time in the history of these United States of America has the Catholic Church taken so important and decisive a step, action so far-reaching in its effects upon the religious future of our country, as did the assembled prelates of the Third Plenary Council of Baltimore when they decreed the foundation of the Catholic University of America.

That Council was deemed of such importance by the Roman authorities, and so well adapted to the modern circumstances of the Church, that Pope Leo XIII gave it as a *norma* after which to formulate the Decrees of Councils in Ireland and Australia. It is the orderly, beautiful, and well-nigh perfect superstructure of the Catholic Church of to-day upon the solid foundation of a never-changing Divine Institution, consolidated in this country by a first century of giants' work. That Council has opened the eyes of the American people at large to the tremendous power for good wielded by the Catholic Church. The latter is justly looked upon at the present day by all right-minded men as the most influential religious body in the Union; it is the solid bulwark of Christianity and civilization against the ruinous inroads, upon public life, of socialism and infidelity. The Baltimore Council has also awakened Catholics—and they needed the awakening—to an intelligent appreciation of their strength, to the encouraging fact that they are a power for religious and social progress. Even in Rome their influence upon the Church is felt, if not always acknowledged, as a beneficial factor. Hitherto, the peculiar circumstances of the formative period of our thousands of Catholic congregations of various nationalities, the poverty of the faithful, the isolation of the priests, had left the great Catholic body in comparative ignorance of the healthful life suffusing itself through every member of it.

In years gone by, pastors devoted to the welfare of their flock, having the material as well as the spiritual interests of their people at heart, were afraid to let the energy and zeal of the laity turn into other than local channels of charity and benevolence. But the great majority of the then struggling missions are to-day flourishing parishes. God has prospered our Catholic

people, because they first sought His kingdom. All other things have been added unto them because they were true to the faith of their fathers in the midst of the temptations which a dishonest world held out to their needy longings. On our American continent the amalgamation of races is perhaps slowly yet securely moulding, under the life-giving influence of the Catholic Church, the many choice characteristics of various nationalities into a hitherto unequalled compound of civic, moral, and religious virtues. It is crystallizing into a generation already born, growing up around us and educated in our Catholic schools. This vigorous, manly people will soon tower far above the nations that once constituted the fairest jewels in the tiara of the Successor of Peter, by its intellect, its vitality, its earnestness, its adherence to truth, and its fidelity to the infallible Church of God. That generation is now ready for the enhanced power which wealth and education can secure. It has only to be shown the way, to render itself useful to the Church and to society at large. Our young people are full of the spirit of go-aheadness characteristic of the American temperament. If taken advantage of and turned to good account, it will work wonders for their own spiritual and temporal welfare. It will result in the good of the Church, the conversion of honest non-Catholics and the lasting fame of the United States.

To bring about these very desirable results is the aim and object of the Catholic University of America which the Fathers of the Third Plenary Council of Baltimore decreed to establish in Washington, under the shadow of the capitol dome of Liberty. It is the influence of that new religious and scientific creation on all classes of our people which I shall attempt to delineate.

Would that I could borrow the glowing word-colors of him who conceived the feasibility of the University scheme, secured the means that made it a reality, and who was its soul and intellectual prop—to paint it as our well-founded Catholic hopes picture it to our legitimate American pride! However, the bare mention of the effects of the Catholic University, far-reaching, universal, and lasting, as they will prove to be, is a fit substitute for the absence of eloquence adequate to its object.

THE UNIVERSITY AND THE CLERGY.

First in importance for the Church and society looms up the momentous effect of the University upon the Catholic priesthood.

Men of unusual vigor of mind and of rare holiness of life were the large-hearted priests who first came to the help of the patriot, Bishop Carroll, to plant the faith in the New World, or rather to keep alive and to fan into a warming flame the flickering spark lit little less than two centuries before. As criminal and reviling as ours was righteous and ennobling, the French Revolution had banished from the Continent the best men of the realm who had not left their heads on the scaffold. Such priests as Flaget, de Cheverus, Bruté, Richard, unconsciously forced the admiration of the American people by their learning, character, charity, and self-denial. They impressed it, notwithstanding the imperfect English utterance of some of them, with an exalted idea of the Catholic priesthood. Later on, when the people of Ireland and Germany—the down-trodden victims of the crown and the nobles, as the nobles and crown had been of the people of France—began to emigrate to America, the priests had all they could do to attend to the spiritual wants of this ever-increasing multitude. For a century the Church had to overtax the zeal and endurance of even the Catholic priests to merely prevent large numbers of the flock from going astray. Nobly has that army of missionary and native pastors labored in the cause of Catholicism to supply spiritual food to the sheep of the true fold. Overwhelmed by the number of the faithful, they were regrettably prevented from paying to non-Catholics the attention which their zeal prompted them to bestow upon them by word and pen. Yet, meanwhile, they upheld the old-time reputation for faith, piety, energy, and learning, which the Catholic clergy of America has uninterruptedly maintained from the days of her early pioneer priests and bishops down to our own day. Even now, up to the exigencies of the hour, our clergy multiply their exertions to do justice to a holy work ever growing in their consecrated hands. In the firmament of knowledge and of truth, such names as England, Kenrick, Spalding, Purcell, and Hughes,

are stars of no mean magnitude, to mention only those whom the Church chose to honor as leaders of men, and who have gone to their eternal reward.

But our numbers begin to be commensurate with the needs of the Catholic population. Our country, thank God! begins to supply a native clergy. Such a one is ever destined in the designs of God's providence to do the greater good to a nation. With holy longings do we sigh for the opportunity of bestowing the wealth of our holy faith upon the fair-minded thousands of non-Catholics whom we could not heretofore reach without neglecting our own. Disposing of more time, we shall keep our armor free from rust by the daily toil of study, and the influence of the Catholic University will spur us on. It will shed the lustre of its lights in theology, philosophy, science, medicine, and law, on the clergy, and will enlighten our minds with a keener sense and a better presentation of the truth. Thus will it pave the way to a more exact knowledge of truth and a readier manner of communicating it to others. We are all anxious to combat the spirit of rampant infidelity, the demoralizing influences of modern indifferentism, the studied ignorance or deliberate perversions of truth which pervade the leading secular and denominational press of the country. That warfare, or rather that intellectual missionary work, demands an able body of men whose time is not taken up wholly by the wearing task of the holy ministry. It calls for men whose inclinations, talents, and training of mind will enable them to lead the intellectual and scientific movements of the day, men who shall convince the world of sin, and of justice, and of judgment. Such men the Catholic University of America will supply.

Already now many dioceses of the East have so many vocations that their bishops accept none but the most talented of those who aspire to the honors of the sacerdotal life. Indeed, almost every diocese has, among the young clerics who prepare themselves for that responsible position in the various theological institutions of the country, a few students of more than ordinary ability. Hitherto they had to leave the seminary to take up the work of teaching or of the holy ministry as soon as they had completed their three or four years theological course. They did so regretfully, because they had the laudable ambition and the

necessary talents to take up more profound studies. Henceforth the brightest and best of them, having already learned how to study to advantage and having a general acquaintance with the various branches of knowledge, will now have opportunity to develop the special talent with which God has blessed them. At the Catholic University these young priests will be trained in knowledge and in the best use of it by professors who have had the advantage of a long university education and by specialists who have devoted their lives to the acquisition of technical knowledge in branches which the ordinary scholar cannot be expected to master. They have access not only to the well-selected libraries of the University, but to the museums, galleries, and Congressional Library of the city of Washington. The latter, already rich in historical and scientific material, are increasing daily in quality and extent; they are always accessible and their officials ready with suggestions and help. With such advantages our University students cannot help becoming all-round educated men, with an exact knowledge of many sciences and the thorough mastery of a few.

The theological, philosophical, literary, polemical, and scientific work of the professors of the Catholic University of America has already gained for them *droit de cité* in the American Republic of letters. The moulders of public opinion and the professors of Protestant or State universities have recognized their ability and realize that they may no longer ignore their work. With the increasing number of priests who devote themselves to literary and scientific pursuits, that very desirable recognition of sacerdotal scholarship will grow and spread. Some of our University graduates have already made their mark. Infidels will no longer dare to claim a monopoly of intellectual life and philosophical investigations. Advanced thinkers will no longer be quoted with applause when contending that the Church is opposed to science, art, progress, and civilization. Our University trained priests will meet them on their own chosen ground, in the ponderous quarterly, the learned monthly, the bright magazine; on the public rostrum and in the college chair. For every pretentious lecturer or shallow essayist who shall hereafter presume to attack the Divinity of Christ or to impugn the truth of the Catholic Church,

a dozen Catholic priests trained to polemics at the School of Theology and Philosophy of the Catholic University, will rise in the strength of their logic and the bravery of their knowledge and vindicate Christian truth. We do not set up the claim that this has not been done before, time out of mind; but we do contend that heretofore the learned world has paid little or no attention to it, and that the recognized scholarship of our University will compel non-Catholic lecturers and writers to take into account the intellectual work of its graduates.

It will not be out of place to call attention to another feature of Washington University life, which has not only its bearing upon the lives of its student priests, but its influence also upon the country at large. Washington is the centre of political life in its strongest and best aspects. The leading men of the United States spend much of their time at the capital. Questionable as local politics and uncertain as reward of true merit may be, many of the best men of each State, the men of brains, eventually gravitate to the Senate and the House. The ripest scholars find their way to the magnificently endowed institutions of the East and to the government positions, which give scientific men the opportunities and helps requisite to do the best work that is in them. Washington is therefore speedily becoming likewise the intellectual and social centre of America, unspoiled by the commercialism of our metropolitan cities. These bright men and women will meet our learned professors and priests at scientific conferences, literary meetings, and social gatherings. They will become acquainted with them and learn to appreciate their scholarship. Always eager for an intellectual or scientific treat, they will attend the special lectures at the University, and readily listen. They will learn to know Catholicism as it really is: not the mysterious bugaboo of the provincial town whence they came, but the rational, traditional, divinely-founded Church which, by Christ's will, embraces all those who believe in His Divinity. They will begin to understand and appreciate the Catholic Church when its highest expression of intellectual power, education, and influence for good is constantly exemplified before their eyes, in the brilliant teaching of the professors, and in the daily lives of both teachers and pupils. Do we realize the tremendous power for good which

such circumstances put at the disposal of our learned Catholic priesthood? Can we measure the amount of bigotry dispelled, of misunderstanding done away with? Just think of these Senators and Representatives, leading men and women, returning to their homes in their several States, with their prejudices thawed out, their ignorance enlightened, and their awe of the priest changed to respect! Why! there will not be a nook or corner left in the whole country where lying bigotry can hide its head, without being mercilessly exposed by the light of knowledge acquired by the better classes of our non-Catholic population, and, thanks to their innate sense of justice and bold assertion of fair play, communicated to the masses. And if the local pastors, in the home towns of these now cultured people have made the best of their opportunities by reading the publications of their university brethren and emulating their love of study, and in holy zeal for the salvation of souls cultivate the acquaintance of these well-disposed families, who shall adequately estimate the spiritual gains of the Catholic Church within the next twenty years?

The Religious Orders have not been slow in seeing the advantages to be reaped at this Catholic seat of learning and in availing themselves of its opportunities. A noble crown of monasteries already surrounds Caldwell Theological Hall. Learned theologians like the Society of St. Sulpice, famed teachers like the Congregation of the Holy Cross, eloquent preachers like the Dominicans and Franciscans, enlightened missionaries like the Paulists and Marists,—all are drinking, at the fountain head of theology and sacred sciences, from the stream of living waters which gushes forth from the Catholic University of America. Their buildings are in keeping with the architectural beauty of McMahon Hall, and their groves and lawns laid out on such generous scale that the Catholic University settlement will soon vie with old Catholic Oxford in beauty and adaptability.

When we reflect that the young members of these Religious Orders trained at the University are the future missionaries of our thousands of parishes, the popular lecturers of to-morrow on a hundred American platforms, the coming professors of our scores of Catholic colleges and theological seminaries—we may begin to appreciate the tremendous influence of the Catholic University upon the clergy of the United States.

The opportunity is offered to diocesan seminaries to be affiliated with the Catholic University, and one or another has already availed itself of the privilege. It will prove a great incentive to study for the most talented students of these theological institutions. Whether bound by such intimate relations of union or not, all our seminaries will be influenced by the masterly teaching of the University, and its pupils will eventually be their leading professors. Thus every diocese of the country will enjoy the beneficent fruits of riper scholarship, and its priests will reap the benefit of its intellectual activity.

On the spacious grounds of the University campus is being built, just now, a college which is the first cradle of American missionary endeavor. We account it a blessing that our University gives to the Church of the United States this historical pledge and promise that its people will keep the faith. True to the ideals of their saintly founders, the Paulist Fathers have undertaken to prepare diocesan young priests for the toilsome and heroic career of missionaries not only to our non-Catholic brethren on American soil, but also to the islands which the inscrutable designs of Providence have confided to the pastoral care of American Bishops. Thus do the noble sons of Father Hecker unselfishly share with the diocesan priests the glory of their vocation and broaden the field of their spiritual endeavor and intellectual apostolate. The young priests who form the nucleus of this pioneer corps will be inoculated with the zeal for souls which burns in the hearts of their spiritual guides. They will be trained in the best methods of communicating the truth of Jesus Christ to the American mind. The logical processes of right reasoning will be rendered more effective by scholastic formation and more attractive by the art of eloquent presentation. Within a few years every diocese of the United States will have its band of diocesan missionaries and its house of Catholic apostolate.

May we hope that every bishop and every priest in the United States will do his share toward the success of that promising and eminently Catholic work?

Placed under the vigilant care of the Sacred Congregation of Studies at Rome, a more than satisfactory guarantee of its orthodoxy, the Catholic University of America must and will forge its

way to the very first rank among educational and scientific institutions of learning. The creation of the Hierarchy of the United States, the child of predilection of the intellectual Leo XIII, the privileged daughter of the apostolic Pius X, the University appeals confidently to the support and love of the Catholics of the country. May we hope that it will find in every bishop and priest a benefactor, an advocate and friend !

CAMILLUS P. MAES,
Bishop of Covington.

THE SOCIAL ORDER BEFORE AND AFTER THE PROTESTANT REFORMATION.

IN my last article, I charged the Protestant Reformation with the main responsibility for the social evils of modern times. I propose to substantiate the indictment in the present paper, by contrasting the social order before the great upheaval in the sixteenth century with the subsequent changes in the different classes of society as the result of the Reformation. My thesis is this: A higher degree of civilization existed among Christian nations before the Reformation than at any time since; the social deterioration of which men complain is the direct result of the Reformation.

It will be well at the outset to define our terms. What is civilization? Not many years ago an American ambassador to a foreign court defined civilization as perfectly symbolized by the two words "a railroad station and a telegraph pole." There is truth in the definition, but it is not one that might be put in a dictionary.

By civilization we mean a condition of social well-being. That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical benefit of the people at large. Civilization is based on morality. When men of the twentieth century speak and write about civilization, we suppose them to mean the Christian civilization, the highest in the history of mankind—a civilization founded on

Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are: men are brothers; labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps, if we wish to be admitted into the kingdom of heaven. The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society. The Catholic Church had inculcated these principles among the nations which she formed and truly civilized in the Middle Ages; her doctrine was the very foundation on which the whole structure of mediæval society was reared. He who ignores the constitution and history of the Catholic Church can not comprehend how the Christian religion is both the keynote of mediæval intellectual life, and the basis of the entire mediæval system. All social unions, whether for agricultural pursuits or for trade and commerce, all guilds and convivial fraternities were of a religious character and part of the Church system. "A higher, spiritual side was thus given to the most every-day transactions of both business and pleasure. It was the Church which formed a link between man and man, between class and class, between nation and nation. The Church in the Middle Ages produced a unity of feeling among all men, by fostering a certain cosmopolitanism which is hard for us to conceive in these days of individualism and strongly marked nationalism. So long as the Church was powerful, so long as it could make its laws respected, it stood between workman and master, between peasant and lord, dealing out equity and binding oppression."¹

A healthy and happy condition of society is utterly impossible

¹ *Westminster Review*, January, 1884.

where two things are lacking, namely (1) stability of work, and provision for the temporal wants of the future; (2) a moral conviction that we shall enjoy a blissful eternity after life's troubles are ended. Nothing will satisfy the individual or society but the assurance of temporal and everlasting peace, and this boon was extended by the Church, and accepted by society of the Middle Ages. Men could surely perform their daily task, and confidently look into the future, fully convinced that ample provision was made by Holy Church for all possible wants of soul and body. Their transgressions were blotted out by priestly absolution, and their last hours were brightened with the consolation of religion, and a safe landing in the haven of eternity was promised to the faithful servants of Christ.

Those blessed with an abundance of earthly things were not regarded with jealousy as the fortunate rich, but as trusted stewards of the good things which God had given them for distribution among the needy. The care of the helpless poor was considered to be the sacred duty of all. The benefices and goods of Holy Church belonged, as a birthright, to the poorer classes. The members of the Church were imbued with the principle that all are the children of the same Father in heaven, all are descended from a common stock, all are members of the mystical body of Christ, who came to unite us all in one grand brotherhood. The Angel of the Schools, St. Thomas of Aquin, was not merely theorizing, but stating a living, actuating principle, when he taught: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty, when others are in need."

Another living principle which influenced the daily life of the rich in the ages of faith, was the bounden exercise of Christian charity in the service of the sick, and poor, and helpless, according to the new commandment of the Lord: "Love one another." Through the observance of this precept, the Church became the greatest charitable organization in the world; her history is the history of Christian charity. She abolished slavery, ransomed captives, sheltered widows and orphans, built hospitals and asylums for the sick and abandoned, erected homes for the aged poor,—in short, she provided means for the relief of every human

misery. In the third century there existed in Alexandria a brotherhood for nursing the sick.² Fabiola erected the first large hospital in Rome. St. Basil opened the first hospital in the East, near Cæsarea. St. John Chrysostom was also the founder of a hospital for the sick poor. St. Zoticus, a wealthy Roman, first a senator, then a priest, founded an orphanage at the beginning of the fourth century. St. Pachomius founded a hospice for pilgrims in the episcopal palace at the mouth of the Tiber; his example was followed by St. Augustine, who also ransomed the slaves. And as the Church progressed, she established innumerable orders of men and women to serve the sick in hospitals and at their homes. Monasteries and episcopal residences, colleges for chapters, were always built with provision for the pilgrims and the sick. The hospital of Santo Spiritu in Rome has done more for the sick poor than any other institution of its kind in the whole world. Such an institution is worthy of the great white father of Christendom, in whose heart is ever alive the fire which the Master came on earth to kindle.

It will not be out of place to mention here the Military Orders of the Church, such as the Knights of St. John, the Knights of the Cross, and the Knights Templar, who rendered an immense service to humanity by deeds of the most touching and sublime charity. They were not instituted to propagate the Gospel with the sword, but they became soldiers of Christ and marched under the protection of our Lady to safeguard the holy places and shrines, to clear the highways of brigands, to guard the pilgrim on his journey, to help the sick, the poor, the orphan, and the widowed. "It is beyond all doubt that chivalry has never appeared more worthy of admiration than in the military religious orders, in which it was necessary to make a sacrifice of all the affections, to renounce the glory of the warrior and the solitude of the cloister, to assume the responsibility of two states of life, to serve in the camp, and to discharge the duties of a monk, to be the terror of the enemy and the consolation of the afflicted. The Knights in Europe went in search of adventure; the religious Knights, in the name of poverty and misfortune. The Grand Master of the Hospitalers styled himself the guardian of the poor

² Stolberg, *Geschichte*, vol. xv.

of Jesus Christ. The poor were called by the Knights ‘our masters.’ Wonderful power of religion, which, at a time when the sword was everywhere victorious, taught the valiant to be humble, and showed that pride was not, as commonly believed, an essential element of bravery.” So far the Italian historian, Cesare Cantù, whose words carry the weight of profound learning. The celebrated German historian, Frederic Hurter, maintains that all the institutions of beneficence which mankind to-day possesses for the solace of the unfortunate, all that has been done for the protection of the indigent and the afflicted in all the vicissitudes of their lives, under all kinds of suffering, has come, directly or indirectly, from the Catholic Church.

This beautiful charity of the Church is not to be confounded with our modern philanthropy, that noisy counterfeit of Christian charity. “Philanthropy,” as Ozanam said, “is like a woman admiring herself; Charity is a mother with a child in her arms.”

One factor which essentially contributed to the social well-being in pre-Reformation times, and which has been lost sight of in our days, is the moral value and high esteem in which labor was held by all classes. It was firmly and universally accepted that all men are born to labor,—some with their hands, in fields and workshops; others, in learning and art; others, in war for the protection of home and country; again others, as servants of Christ and His people. All men were supposed to be laborers. Werner Rolewink, a learned Carthusian friar, wrote on the eve of the Reformation: “God and the laborer are the lords of all that serve for the use of man.”

A prayer-book, used by the people in the fifteenth century and called *The Christian Monitor*, says: “Let the societies and brotherhoods so regulate their lives according to Christian love in all things that their work may be blessed. Let us work according to God’s law, and not for reward alone, else shall our labor be without blessing, and bring evil on our souls. Men should work for the honor of God, who has ordained labor as our lot. Man should labor to earn for himself and his family the necessaries of life, and for what will contribute to Christian joy and also assist the poor sick by the fruits of his labor.” That this admonition was generally heeded, may be inferred from the prosperous condi-

tion of industry and the total absence of pauperism. Guilds and trades unions were flourishing, while peasants were continually acquiring land and rising to the state of freeholders. There were none of the extremes of wealth and poverty that presently cause so much strife and discontent and engender dangerous class hatred. Let me now describe more in detail, though briefly, the condition of the three branches of industry: agriculture, handicraft, and commerce.

AGRICULTURAL LIFE.

Janssen draws from authentic sources a charming picture of peasant life in Germany toward the close of the Middle Ages.³ He tells us that in the farmer's house the hearth was built in the middle; and the farmer's wife, from her elevated seat behind it, could keep her eye on the whole establishment at once, and could survey at a glance, children, servants, horses, cows, garret, cellar, and dwelling rooms. The seat by the hearth was the best in the house. The fire was kept burning on the hearth all day long, and smouldered on through the night, being put out only, according to an old custom, at the death of the head of the house.

A book on agriculture, written shortly before the Reformation, says: "The true farmer has no greater blessing than his house and wife and children. He loves his work and holds his calling in high esteem, for God Himself instituted it in Paradise." A popular song runs thus: "Said the Knight to the farmer, 'I am born of a noble race.' The farmer replied proudly, 'I cultivate the corn; that is the better part. If I did not work, you could not live on your heraldry.'"

Closely united and acting on their motto—"All for one, one for all," the farmers of those days were conscious of their dignity and importance as tillers of God's earth who furnished daily bread for all. Two principles prevailed everywhere among them on which their liberties, claims and responsibilities were based: one taken from the Church (Canon) law: *No man belongs to another*; the other, borrowed from the imperial law: *The people are God's and the tribute is the Emperor's*.

³ Cf. *History of the German People*, vol. i.

At the close of the Middle Ages the soil belonged chiefly to nobles, monasteries, and institutions of education and charity. There was, however, a respectable number of landed peasant proprietors. And as the land was constantly increasing in value, so the number of free farmers was steadily rising. The law of heredity protected land properties from being broken up: the eldest son inherited the farm, with the obligation to support the rest of the family. Tenant farmers of those times should not be confounded with serfs, for serfdom no longer existed. Besides the farmer there was the so-called house tenant, who was provided with a small cottage and garden and worked on the farm.

Tenant farmers, or those who paid rent on the land, could not leave the farm without the permission or knowledge of the landlords. But the leases of land were perpetual, and thereby secured one of the greatest boons to the agricultural classes—stability of existence. The rents were small, often nominal, especially on land owned by monasteries, which let their property simply to provide the people with shelter and work. Thus, in Austria, the payment of rent consisted in performing twelve days' service annually in the employ of the proprietor. During this kind of feudal service the landlord had to support the tenant farmers "with good cheer," so that the time of service frequently became a season of merriment and feasting, at which the tenants acknowledged the vested rights of the landowners and enjoyed their paternal bounty.

Peasants, as a rule, were well housed, finely clad, and abundantly fed, so much so that certain popular preachers of the time called them proud and luxurious, and denounced their dressing in silks and velvets, pearls and gold, their eating of dainty viands, and their drinking of strong and costly wines. Farm hands were well paid and fed. From labor contracts between farmer and helper we learn that the servants had two courses of meat for dinner, and were entitled to meat at supper.

The same condition of things among farming people prevailed in England before the Reformation, whence the country received the well-deserved title of "Merrie England." Domestic relations were still of a patriarchal character and sustained by religious fervor. Woman was the helpmate of her husband, his constant companion at home, the queen of the household. She looked

after the maids, instructed them in housekeeping, and taught them embroidery and spinning. She had to see to all the servants, keep her own keys, attend to the sick, and—spare her tongue, but not spare the rod.

The dissolution of convents, monasteries, and other ecclesiastical institutions, and the subsequent wholesale confiscation of Church and lands, to which we shall shortly advert, threw the peasant class into a state of unprecedented pauperism. The monks, who had been easy and indulgent landlords, were succeeded by selfish despots who introduced rack-rent for the tenants and brought them to that pitiable state of serfdom in which the nineteenth century—to the eternal shame of Protestant England!—found the tenant farmers of Ireland.

THE TRADE GUILDS.

Guilds, as societies of artisans and tradesmen for mutual aid and protection, were organized even in pagan times, as we learn from the Roman historians. A sense of insecurity as to the means of obtaining a livelihood and the fear of being pressed down to a slave-like condition have driven men, at all times, to the formation of associations for mutual assistance. The guilds of the Middle Ages, however, were not merely beneficial or mutual aid societies; they were essentially of a religious character, the product of the Church; they originated in the spirit of Christian charity and brotherly love which then flourished among the nations of Christendom.

L. Brentano, a most erudite and well-equipped scholar on this subject, in his masterly essay on *History and Development of Guilds*, is of opinion that the guilds of the Middle Ages, and as they still exist in Catholic countries, have their origin in a connection with monasticism, and in an imitation of it on the part of men who, though wishing to accumulate merits for the next world, yet would not renounce the present; and that this origin is to be sought in Southern lands, in which Christianity and monasticism were first propagated.

There were guilds for every trade and profession: guilds of jewelers and workers in metal, bakers and butchers, tailors and

cobblers, carpenters and masons, tanners, drapers, hatters, linen-spinners and wool-weavers, and many others. They were bound together by the strictest rules and customs, and had their special uniforms, corporate seal, and place of meeting. In many cities they lived together on the same street, or in the same quarter, around their guildhall, where they frequently assembled to discuss their common interests, to inquire into the observance of the statutes, or share in the joys of large and fraternal banquets. The type and image of the guild was the Christian family. They selected their own officers, who disposed of masterships, delivered patents, collected fees, visited the workshops, and imposed necessary fines. Those chosen by the guilds had to accept the office or pay a heavy fine. All disputes among the members were settled by the guilds, and not in court. The expenses of the guilds were provided for by entrance fees, regular contributions, and legacies. Each craft was independent and regulated its own affairs. The king's license was not necessary for the foundation of a guild. Indeed, guilds often fought kings and held them responsible for wrongs inflicted on their fellows. The by-laws of all the guilds breathe the spirit of reverence for law and of love of liberty. No ordinance could be made against the common law; the liberties of city and town were to be upheld; rebels against the law were expelled from the guild. Nearly every single guild was incorporated and subject to a uniform principle of government. The charter, with constitution and by-laws, had to be submitted to city and town authorities for approval.

It was the religion of Jesus Christ, as taught by the Catholic Church, that held the members of these various associations together in the spirit of brotherly love and in the sure hope of an eternal reward. Their essential nature is pointed out by the great Archbishop Hincmar as the *obsequium religionis*, which means prayer coupled with every exercise of charity. The purpose of divine service and prayer stands out prominently as the chief object of brotherhood. The guilds were under the special protection of popes and bishops, and enjoyed many spiritual privileges which were highly prized in the ages of faith.

The number of guilds was very large. At the beginning of the sixteenth century there were thirty thousand such organ-

izations spread over England, most of them well endowed with lands and houses. There were eighty in the city of Cologne in Germany, seventy at Lubeck, and over a hundred at Hamburg.

"The guild," as Brentano remarks, "stood like a loving mother, providing and assisting, at the side of her sons in every circumstance of life, cared for her children even after death; and the ordinances as to this last act breathe the same spirit of equality among her sons on which all her regulations were founded, and which constituted her strength. In cases of insolvency at death, the friends of poor members were to be equally respected with those of the rich." This reads like a romance in these days of greed and selfishness, but we must remember that religion had so permeated every feature of social and domestic life that all the guilds of craftsmen and merchants appear as so many religious confraternities. One of the first requisites, in fact the essential condition for the formation of a guild, was that they find a priest, "holy and learned," to act as their chaplain, in conducting special services for them and saying Mass for the living and dead members. His salary was determined at the outset and faithfully paid by the members. "In this respect," remarks Brentano, "the craft guilds of all countries were alike; and in reading their statutes one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. All had particular saints for their patrons, after whom the society was frequently called; and, when it was possible, they chose one who had some relation to their trade. They founded Masses, altars and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. We find also innumerable ordinances as to the support of the sick and poor; and to afford a settled asylum for distress, the London guilds early built dwellings near their halls." Such a condition of things ought to meet the unqualified approbation of Carroll D. Wright, who maintains that "an ideal state of society is to be found only when religious elements predominate."⁴

The Corpus Christi procession gave ample opportunity for the display of liveries, banners, insignia and emblems of the various guilds. It was, however, chiefly a religious act, a solemn and

⁴ Some Ethical Phases of the Labor Question.

public profession of Catholic faith in the Real Presence of Christ in the Holy Eucharist, as it may still be witnessed every year in Catholic cities, such as Vienna and others of the Old World.

The patronal feasts of the guilds were days of great rejoicing and display. Gorgeous processions in picturesque and costly robes, with lights and flowers and music, moved in perfect order, gaily, through the streets and delighted the hearts of young and old. All was religious. "Each guild's first steps were bent toward their church, where Solemn High Mass was chanted; thence went all the brotherhood to their hall for the festive dinner. The procession on the occasion and other amusements so dear to Englishmen, when their country was "Merrie England," were meant to be edifying and instructive; and helped religion to make her children both good and happy, through even their recreations. . . . Through such means, not only were the working-classes furnished with needful relaxation, but their very merry-making instructed while it diverted them."⁵

Public dinners, with music and song, at which all the guildmen assisted with wives or sweethearts, would follow the religious ceremonies. After dinner, theatrical representations of a semi-religious nature would amuse and instruct young and old. Thus both soul and body were regaled at the patronal feasts. It is true that feasting and drinking sometimes gave occasion to ecclesiastical interference, but a natural readiness to submit to and obey would prevent a universal abuse of the good things.

Nor were educational facilities lacking for the children of the guildmen, and out of the common treasury many colleges and schools were founded and supported. The constitutions and by-laws of the guilds of all countries were fundamentally the same. They were inspired and carried into effect by that Holy Church which all the nations of Europe venerated and loved as their common mother. "If a brother falls into poverty, if he incurs loss by fire or shipwreck, if illness or mutilation renders him unable to work, the brothers contribute to his assistance. If a brother finds another in danger of life on sea or in captivity, he is bound to rescue him, even at the sacrifice of a part of his own goods; for which, however, he receives compensation from the brother

⁵ *The Church of Our Father*, by Canon Rock, vol. ii, p. 418.

assisted, or from the community. English guilds' statutes frequently mention loans to be given to brothers carrying on trade, often with no other condition than the repayment of it when it should be no longer needed. The sick brother found in his guild aid and attendance ; the dead was buried ; for his soul prayers were offered, and services performed ; and not infrequently the guild gave a dowry to his poor orphan daughters. The numerous provisions as to the poor, as to pilgrims, and other helpless people, in the statutes of English guilds, prove that non-members in want found help from them as well.⁶

The duties of the guild-brothers consisted chiefly in the exercise of the corporal works of mercy. The principles and motives of the association were Christian charity, and not, like the beneficial organizations of our own day, personal gain and profit. It was something higher than material gain and personal advancement that led men into these associations. It was a lively faith and an ardent desire for the practice of Christian virtue, or, as an ancient guild of Exeter in England put it to its members, that they thus collected in assembly "for the love of God, and for our souls' need, both to our health of life here, and to the after days which we desire for ourselves by God's doom."

One of the principal objects of the craft-guilds relating to the temporal welfare of its members, was to render them secure in the independent earning of their living by means of their trade. Freedom of trade was stoutly opposed by legal enactments. All artificers and craftsmen had to choose their trade or craft, and after having chosen it, they could not use another. Legal provision was made to enable every one with a small capital to earn his daily bread in his trade, without fear or danger of being "run out of business" by a wily neighbor. This became a live principle in all the craft guilds of the Middle Ages. We find it put into form and shape in the so-called "Secular Reformation" of Emperor Sigismund, issued in the year 1434. Herein the ancient law is reinforced, prohibiting that one person carry on more trades than belong to him : "Will you hear what is ordained by imperial law ? Our forefathers have not been fools. The crafts have been devised for this purpose, that everybody by them should earn his

⁶ *On the History and Development of Guilds*, p. 39.

daily bread, and nobody shall interfere with the craft of another. By this the world gets rid of its misery, and everyone may find his livelihood. If there be one who is a wineman, he shall have to do with his wine trade, and shall not practise another thing besides. Is he a baker, the same, etc., no craft excepted. And it is to be prevented on imperial command, and to be fined with forty marks of gold, where it is heard that the imperial towns do not attend to this, that nobody of any trade whatever shall interfere with the craft of another."

The relations between masters and workmen were regulated by law. Incipient disputes and difficulties were settled by the warden of the guild as the deciding authorities. If a master failed to pay his workman the lawful wages, he had to stop working at his trade until he discharged his debt. On the other hand, "if any serving man shall conduct himself in any other manner than properly toward his master, and act rebelliously toward him, no one of the trade shall set him to work until he shall have made amends before the mayor and aldermen, and before them such misprision shall be redeemed."⁷ The Tailors' Guild of Vienna had this rule, that "no workman shall be allowed to leave his master fourteen days before a festival," generally at a time when there would be the greatest demand for work.

The ordinances of the guilds for the regulation of wages were supported by State law. Winter wages were lower than those paid in summer. A certain rate of wages was fixed in all the departments of industry. Nor was this considered to be an undue interference of the State in the Middle Ages; for the State's first duty consisted in protecting the weak against the strong, the poor against the rich. People believed not only in certain rights and privileges, but also in duties and obligations of individuals toward society. Every attempt to oppress or even to take unseemly advantage of the temporary distress of another was looked upon as usury and severely condemned. The rich who paid higher wages than the statute allowed and thus raised the rate of wages and who thereby prevented poorer men from having laborers, were punished. When in the year 1362, a destructive storm in London caused great havoc to the roofs of houses, a royal order decreed

⁷ Riley's Memorials.

that "materials for roofing, and the wages of tilers, shall not be enhanced by the reason of the damage done by the tempest."

The guild men were taught to look upon work as a sacred trust, a holy function, the complement of prayer, and the foundation of a virtuous life. Before their eyes were the luminous examples of those blessed toilers, the saints of God, whom they represented with the implements of the various trades; thus the Blessed Virgin Mary was represented as busy at the spinning wheel, and her holy spouse, St. Joseph, with hammer and saw. As every member of the guild had to be of legitimate birth and of an unblemished and spotless reputation, so his work was to be solid and faultless as the manifestation of his character. Sham and deceit were universally despised, and legal penalties were inflicted on work of inferior quality. To prevent fraud and deception, all trades were under the close inspection of the guild warders and local authorities. Thus the jewelry business, which presented a special temptation to cheating, was kept under vigilant eyes. To check the deceits which had crept into the jewelry trade, an Act was passed in 1403, providing that, "Whereas many artificers, imagining to deceive the common people, do daily make brooches, rings, beads, candlesticks, hilts, sword-pommels, powder boxes, of copper and lead, like to gold and silver," a penalty is decreed on those who pass for gold and silver what is but copper and lead. A man should see whereof a thing is made "for to eschew deceit." In their anxiety to secure the production of solid articles, silk was allowed to be imported into England only as raw material, because of its being in foreign lands "falsely and deceitfully wrought." Worsted goods were considered false work and false stuff, not being exclusively of real wool; for persons purchased goods "trusting that it shall be within as it sheweth without, where of truth it is the contrary."

The same strict supervision was exercised over food and provisions. Butchers and bakers were severely punished if they asked unfair prices or sold bad meat or bread. In some parts of Germany dishonest bakers, when caught, would publicly be placed in a basket attached to a long pole, and dipped in a puddle. The Bakers' Guild of Winchester ordained, that the bread should be white and well baked; each loaf should be of

full weight, under penalties according to the lack of weight. Bread could not be fetched from the baker's before noon. Every baker had to put his seal on every loaf, so that he could not disown it if it was not good. Every product from the hand of a member of a guild was to be perfect, "for the honor of God and the welfare of man." To insure the good qualities of their wares, men were not to work at night by candle-light, but only in full day-light. The vacation days of the guild brothers were many, and their hours of work were comparatively short, so as to give them plenty of time to attend to their many religious and domestic duties. Thus the weavers of London were forbidden to work between Christmas and Candlemas Day (from December 25th to February 2d). The cutlers of Hallamshire were not allowed to work from August 8th to September 5th, nor from Christmas to January 23d.

Every trade was divided into three classes: masters, companions (or journeymen), and apprentices. Apprenticeship lasted from two to seven years, and began between the ages of twelve and seventeen. A master was allowed only one apprentice besides his son; an exception was made in favor of butchers and bakers, who were allowed an unlimited number of apprentices. The admission of an apprentice was surrounded with impressive ceremonies; it took place in the town hall, in solemn session of the guild, and in presence of the town authorities. The apprentice was solemnly placed under the master's care, and thereby became a member of his family. The master stood to him in the place of father, and watched over his morals as well as over his work.

The nomination of a journeyman or companion was the next important event in the guildman's life, and followed the expiration of the term of a satisfactory apprenticeship. He reached the highest point of honor at his installation as a master. The journeyman who desired to become a master had to undergo a most trying ordeal: under the supervision of a competent judge, chosen by the guild, he had to produce his masterpiece, a faultless piece of workmanship.

Of all the guilds, it appears, the Weaver's Guild enjoyed the greatest honor and independence; its members distinguished themselves, especially in Flanders and Brabant, by wealth and

self-respect, and stood at the head of all other craftsmen. The other guilds were modelled after theirs.

The continual intercourse between the towns of the several trading countries, maintained chiefly through the so-called Hanse Towns, produced a general similarity in the development of the social order. It is not surprising, therefore, that the same religious fervor and spirit of charity are found in all the guilds of Europe. The same anxious solicitude for the repose of the faithful departed—hence the many Masses and constant almsgiving “for the soul and sake of the dead”—and the same helping endeavor for the widows and orphans characterize the guilds of all nations. Dowries were frequently given by the guilds to poor girls so as to enable them to become nuns or to marry. Thus a guild of London had this provision: “If any good girl of the guild, of marriageable age, cannot have the means found by her father, either to go into a convent or to marry, whichever she wishes to do; friendly and right help shall be given to her, out of our means and our common chest, towards enabling her to do whichever of the two she wishes to do.” A similar ordinance is made by the Guild of Berwick-upon-Tweed: “If any brother die, leaving a daughter true and worthy and of good repute, but undowered, the guild shall find her a dower, either on marriage or on going into a religious institution.”

Owing to the flourishing condition of the guilds, trade in all its various branches and products reached, particularly in Germany and England, a degree of perfection which it has not attained since the days of the Protestant Reformation. In many monasteries, architects, painters, and brass founders were living and working in large numbers. The religious calm and serenity which reigned in these holy places added to the serenity of existence and lent a cheerful energy and indomitable perseverance to the work of the artisan. The Church employed large numbers of artists and mechanics in the construction of her magnificent churches, schools, and monasteries. The bishops of the Middle Ages were the chief patrons of architects and builders, and the trowel was significantly placed into their coat of arms. The episcopal cities were the most prosperous. Fairs and markets, held around the grand cathedrals in connection with Church festivals

(frequently on the anniversary of the dedication of the churches, hence the word *Kermess* or *Kirchweihe*), gave a great impetus to trade and manufacture.

Toulmin Smith, after a careful examination of the statutes of English guilds, sums up for us their history, and points out how the ancient principle of association, for several centuries, had been an essential part of the social life of England, and that it had always worked well until they were forcibly meddled with. He believed that if the spirit in which those early fathers met together, prayed together, aided one another, their faith in law-abidingness and liberty, and their charity, could be shown to their brothers and sisters of these later days, it would not only bring closer to the present the hearts and hands of the past with profit to themselves, but that the work would also, by example, give invaluable hints to sincere men and workers now.⁸

COMMERCE.

In pre-Reformation times agriculture was held in the highest popular esteem; next to it came handicraft. Commerce came last and lowest in public estimation. Commerce, it was said, could not enrich the nation; for it only transferred goods from one hand to another, and what the merchants gained was at the cost of the people. The celebrated scholar of Rotterdam, Erasmus, did not speak in eulogistic terms of the merchants of his time: "Merchants are the vilest and most contemptible men; they lie, cheat, steal, and impose upon others."

But with the growth of industry commerce began to thrive and at the close of the fifteenth century we notice, with industrial prosperity, everywhere the signs of commercial opulence. The fishing trade and the coal trade developed considerably, and added to the national prosperity of England, while individuals rose from lowest conditions of life to immense wealth. Wool became the chief commodity and principal article of commerce in England. English wool was of the finest quality, and superior to any produced on the Continent. It was frequently exported into Flanders and Spain, to be sent back after it had been manufactured into cloth. The demand for wool exceeded the supply. It was on account

⁸ *English Guilds*, from Original MSS., London, 1870.

of the increasing value of wool that much arable land was converted into pasture; the raising of sheep became more profitable than the cultivation of corn and grain. Still there remained an abundance of cereals, and enough to supply foreign markets.

Germany, so rich in mines, was the Mexico and Peru of Europe. Some of the German cities carried on a European commerce. Nuremberg, a beehive of industry, sent abroad everywhere its almost priceless works in gold, silver, copper, bronze, stone, and wood. In 1458 *Aeneas Sylvius*, afterwards Pope Pius II, wrote: "We proclaim it aloud, Germany has never been richer or more prosperous than to-day. The German nation takes the lead of all others in wealth and power. The houses of the burghers of Vienna are roomy and richly decorated, built of freestone, with high, stately façades, painted within and without; they look like palaces of princes."

Christianity, as represented by the Catholic Church, always demands justice in commerce; it ever condemns usury, as diametrically opposed to justice. An universal delicacy in dealing justly with one's neighbor was manifest in pre-Reformation times, sometimes to such extent as to look unfavorably, and even condemningly, on the lending of money on interest. Under Henry VII, an act of parliament was passed "against usury," which then meant and was explained against all lending of money on interest. Janssen explains in his *History of the German People* how this fine sense of justice became prevalent in those ages: The ecclesiastical law⁹ insisted that no interest should ever be exacted from those in need, to whom money was lent as a help in immediate want; such exaction was considered disgraceful trading on the necessity of a fellow creature, and covetous appropriation of what belonged to another. This moral and religious code obtained judicial sanction from the State in the Middle Ages as being the embodiment of the Christian order of society; the ecclesiastical law against interest was treated as secular law, and ruled in the civil as well as in the Church courts of justice.

In the fifteenth century, impoverished Italians fell into the hands of Jews and unscrupulous Christians who lent money at

⁹ *Usura est, ubi amplius requiritur, quod datur. Corp. Iuris Can., C. 19, X de usura, 519.*

an exorbitant interest. Poor Franciscan Friars then collected a large sum of alms, opened a bank, and rescued the people from the fangs of usurers by lending out money on very little or no interest. This is the origin of the famous *Monts-de-Piété*. Disappointed Jews tried to crush this charitable undertaking, but the Church threw her protecting mantle over it and caused it to prosper.

To buy up commodities with a view of selling them again at a higher price, was considered the worst form of usury. "Whosoever buys up corn, meat, and wine," Trithemius says, "in order to drive up the price and to amass money at the cost of others, is, according to the laws of the Church, no better than a common criminal." Canon law forbade the arbitrary raising of the price of food and other commodities, and required the fixing of the right prices and the just wages for labor. Janssen justly concludes: "It was the casting aside of those principles that caused the ruin of the working classes and the rise of the proletariat of later times."

No wonder that non-Catholic writers have found themselves compelled to extol this phase of the social order in the Middle Ages. They marvel at the almost universal content of the working people and at the harmony and peaceful interchange of the different classes of society, and when reflecting on the chaotic condition that followed the outburst of the sixteenth century and the social unrest and dissatisfaction of modern times, they then in mournful remembrance bestow unstinted praise on the days of guild-life. "How beneficial," the Protestant Novalis says, "how well adapted to the exigencies of human nature, were these religious institutions, is proved by the vigorous expansion of all human energies; by the harmonious development of all moral and intellectual faculties which they promoted; by the prodigious height which individuals attained to in every department of art and science, and by the universally prosperous condition of trade, whether in intellectual or material merchandise, throughout the whole extent of Europe, and even to the remotest India. A vital Christianity was the old Catholic faith. Its all-presence in life, its profound humanity, the indissolubility of its marriages, its adaptation to human wants, its joy in voluntary poverty, obedience

and fidelity—as these are the primary traits of its institutions, so they undeniably stamp it as a genuine religion.¹⁰

AFTER THE PROTESTANT REFORMATION.

The great Spanish philosopher Balmes describes the condition of Europe before the religious revolt as most prosperous : “Europe everywhere displayed extreme activity ; a spirit of enterprise was developed in all hearts ; the hour had come when the nations of Europe were about to see open before them a new horizon of power and grandeur, the limits whereof were invisible to the eye.”¹¹

But dark clouds were steadily gathering, and soon covered that “new horizon” with a pall of nameless distress. The hour had come when “the wild boar” entered the blossoming vineyard of Christian civilization and caused indescribable havoc in God’s plantation. A priest lifted his hand against the Church that had educated him, and raised him to the sacerdotal dignity, after he had vowed obedience to her. The blow he dealt did not bring about the death of the Church, for she is immortal ; but it fell upon the nations of Europe, and opened an ugly gash from which their life-blood has been ebbing away ever since, and which will not close until their return to the unity of faith.

It is only of late years that the history of the Protestant Reformation is generally being studied from original sources, and that the so-called Reformers, divested of their fictitious greatness and fabulous heroism, are permitted to appear in their own apparel and speak in their own language. Martin Luther is no longer, in the eyes of scholars and solid historians, the “sublime hero” and “saintly reformer ;” his name will no longer be handed down to generations, except as a name of infamy and dishonor. Luther was not a reformer, but a wanton rebel, and the father of a fatal revolution. In the place of the spiritual hierarchy instituted by Christ, he put intellectual anarchy. Under the pretence of seeking freedom, men were induced to renounce allegiance to a divinely constituted authority, and to accept the opinions of the Reformers. Reason had as little to do with the

¹⁰ Cf. *Dublin Review*, vol. iii.

¹¹ Protestantism Compared with Catholicity.

Reformation as liberty. Wherefore Laurent remarks : " Protestantism ends with the denial not only of liberty, but also of reason."

Luther's teaching had a calamitous effect even upon the material condition of the German people, inasmuch as it rudely overturned the established social order. It consummated the degradation of the free peasant to the condition of the serf; it destroyed, or reduced to a mere shadow of their former selves, the innumerable guilds, by removing the old Church influence which gave them life and stability, and prevented their becoming selfish trade monopolies ; it broke up the entire German society by weakening the religious belief, and brought about the almost indescribable immorality and dissoluteness of the people in the middle and second half of the sixteenth century, which only found a parallel in the nigh complete disappearance of all true intellectual and artistic activity.¹²

Luther was anything but a liberator of the poor from the tyranny of the mighty. He was ever on the side of power and wealth. In 1898, Professor Harnack said at the Evangelical Social Congress in Berlin, that the founder of Protestantism had neither eye nor heart for the social improvement of his time. Indeed, Luther taught the most slavish doctrine of submission to the powerful, even "against knowledge and reason." He maintained that the abolition of slavery would be against the Gospel. He caused the riotous and bloody revolt of the country people in 1525, known as the Peasants' War. He openly incited the peasants into rebellion, but when he saw the enormity of the crimes committed under the sanction of his "new Gospel," he became the apostle of despotism, and preached the slaughter of the poor deluded peasants: "Prick ! Strike ! Strangle, whosoever is able to ! Well for thee if thou shouldst die doing so ; for a happier death thou couldst not obtain."¹³

After the Peasants' War, Germany presented a most dismal appearance. Over one thousand convents and castles lay in ashes ; hundreds of hamlets had been burned to the ground ; the fields were uncultivated, the ploughing utensils stolen, the cattle killed

¹² Cf. *Westminster Review*, January, 1884.

¹³ *Sämtliche Werke*. Vol. 24.

or carried away. The widows and orphans of more than one hundred and fifty thousand slain peasants were living in deepest misery. These were some of the fruits of Luther's preaching of which he seemed to boast: "I, Martin Luther, have slain all the peasants in the insurrection because I commanded them to be killed; their blood is upon my head. But I put it upon the Lord God, by whose command I spoke."¹⁴

Without a true conception of Luther's character and work, no one can form a correct estimate of the virulent nature and tragic importance of the so-called Reformation. The same is to be said of his fellow reformers: they were mischievous enemies of the people and the fiery propagators of despotism and absolutism. That lofty spirit of Christian democracy and popular liberties which flourished in the Middle Ages perished with them. "We have to keep the people in poverty, so that they may remain in subjection and obedience," Calvin says; and they are hard words in the mouth of one who claimed to bring liberty and prosperity to millions. In Geneva, he organized a reign of terror, and wherever his doctrine was accepted, people fell into a state of barbarism. During the two centuries in which Scotland bore the yoke of Calvinism, it was the poorest and most uncivilized country of Europe.

The disciples of the "Reformers" did not seek the good of the Church, but Church goods; they hungered and thirsted not after justice and purity, but after silver and gold. The petty rulers saw in the Reformation only an opportunity of increasing their own lands and revenues by seizing those of the Church. Zeal for religion was a plausible excuse for spoliation. "There is something unspeakably revolting to the human mind in the combination of petty dominion and boundless tyranny; but never did it assume a more odious form than when religion became the sport of such men's caprices. The people had so little to do with the movement that they may be said not to have comprehended its purport."¹⁵

Protestantism is, in its very essence, revolutionary: it is a protest of individual reason against divine authority as represented

¹⁴ *L. c.*, vol. 59.

¹⁵ *The Edinburgh Review*, October, 1880.

by the Church of Christ. It is the religion of individualism and as such prepares the way for socialism and anarchism. Rodbertus, one of the greatest national economists of Germany, confesses this truth when he writes: "Not individualism, but socialism closes the series of emancipations which began with the Reformation. Socialism gives individualism its final sanction." The Reformation was in fact a sinister emancipation: it unloosened the beast in man; it appealed to all that is low and degrading in human nature; it renounced obedience to God, and put man in His place. All modern uprisings against lawful authority; all rebellion of the public mind against the Divinity and the Church of the Incarnate Word are traceable to the Protestant Reformation as the prolific mother of spiritual and social anarchy.

A great English historian and philosopher corroborates these statements. Buckle, in the first volume of his *History of Civilization*, remarks: "The Reformation being an uprising of the human mind, was essentially a rebellious movement, and thus increasing the insubordination of men, sowed in the sixteenth century, the seeds of those great political revolutions which, in the seventeenth century, are noticeable in nearly every part of Europe. . . . Whatever the prejudices of some may suggest, it will be admitted by all unbiased judges, that the Protestant Reformation was neither more nor less than an open rebellion. . . . That same right of private judgment, which the early reformers had loudly proclaimed, was now pushed to an extent fatal to those who opposed it." This it was which, carried into politics, overturned the government, and carried into religion, upset the Church. Professor Laurent, of Ghent, who has never been accused of any love for the Catholic Church, says:

"The Reformation is a revolution, and every revolution brings misfortunes and ruins without number. The Reformation, more than any other revolution, was accompanied by blood and devastation; in France, the civil war and the terrible massacre of St. Bartholomew; in England, the scaffold permanently erected by the conqueror against the conquered; in Germany the Thirty Years' War that put back civilization for a century; everywhere disunion and hatred, dividing Christians among themselves up to the present day."¹⁶

¹⁶ F. Laurent, *Études dans l'histoire de l'Humanité*, vol. viii.

What Erasmus said of the effect of the "Reformed Religion" on literature, "Ubi regnat Lutheranismus, ibi litterarum est interitus," is equally true of the social condition.

Janssen gives a sad and ugly picture of the decadence of social and moral life in Germany from 1520 to 1570. He has proved beyond doubt, by an accumulation of historical facts, that the Reformation was principally a social and economic revolution, the rising of the rich against the poor, the violent seizure of the funds left by the generosity of centuries for the benefit of the needy, and the instruction of the ignorant, the suppression of hospitals, asylums and schools created by a lively faith.

For England, William Cobbett, in his *History of the Protestant Reformation*, proves that the Reformation was "a devastation of England, which was at the time when this event took place, the happiest country, perhaps, that the world had ever seen;" he shows how the Reformation "marched on plundering, devastating, and inflicting torments on the people, and shedding their innocent blood;" and he presents to "all sensible and just Englishmen" a list of abbeys, priories, nunneries, hospitals and other religious foundations confiscated by the Reformers, who brought to England the misery of pauperism "in exchange for the ease and happiness and harmony and Christian charity enjoyed so abundantly and for so many ages" by Catholic England; and he maintains that "the Reformation is the cause of misery, mendicity, nakedness, famine and the endless list of woes which we see and which stun our ears. England celebrated, when it was Catholic, as the land of hospitality, generosity, comfort, opulence and serenity, has become, under the Protestant yoke, the theatre of cold egotism, of the labor of the beasts of burden, of extreme misery and rapacity."

One of the best writers on the economic history of England, Thorold Rogers, who has never been suspected of any admiration for the Catholic Church, says in his *History of Agriculture*: "Since the Reformation a conspiracy, concocted by law and carried out by parties interested in its success, was entered into to cheat the Englishman of his wages, to deprive him of the means of providing for old age . . . and to degrade him into irreparable poverty." He points to the guilds of the Middle Ages

which obviated pauperism : " They assisted in steadyng the price of labor, and formed a permanent centre for those associations which filled the function that in more recent times trade unions have striven to satisfy." " The shameless confiscation of the entire property of the Craft Guilds is one of the worst kinds of wanton plunder in European history, perpetrated under Henry VIII and Edward VI to fill the royal purse, brought untold misery to the masses of the working people."

" Merrie England " died with the departure of the olden religion ; the working people, once so proud and noble, entered into a dreary servitude. One instance from London to show how desolate and hard became the lot of apprentices who enjoyed such paternal care and protection in the Catholic guilds. When Cromwell had abolished the feasts of Christmas, Easter and Whitsuntide and other festivals commonly called holidays, " as tending towards superstition," and had introduced the strict puritanical observation of Sunday, the apprentices, who by this " were not only deprived of the benefit of visiting their friends and kindred," but of the necessary recreation, petitioned Parliament in 1646 for the appointment by law of one day in every month for these purposes ; and Parliament thereupon set apart for them the second Tuesday in every month.

No sooner was the beneficent influence of the Church withdrawn from the craftsmen by the disestablishment of the guilds than they sank into disorder and weakness. Their isolated way of working left them to the hardness of grasping men.

" But," as Brentano remarks, " when the zeal against everything connected with Catholicity, influenced by the Reformation, had cooled down a little, the old associates felt painfully the want of their former convivial gatherings. Guilds were therefore re-established for social purposes, and from this probably originated our clubs and casinos of to-day. Of the essential nature of the old guilds there is, however, no other trace to be found in these modern representatives."

Are our modern trades unions the lawful successors of the old guilds ? They may be their dwarfed, legitimate heirs ; but they are only lopsided representatives of the Catholic guilds. Trade unionism is essentially different from the ancient guild sys-

tem. The master craftsman of the guild owned all: tools, raw material, workshop and product. The modern workman owns nothing of the machinery, raw material, or finished product: the former master has become a machine tender.

Shall the past come back? Will the guilds be revived? Pope Leo XIII pleaded for their return, but under a modified form: "Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of more numerous requirements in daily life." The guilds as they existed in the Middle Ages cannot be called back. Conditions under which a simplicity of industry could be carried on have entirely changed. Above all, the soul, the life of the ancient guild, has left the body of our working-classes: the one common faith in and an unquestioned obedience to Holy Mother Church are missing. We must look elsewhere for social reform in modern times.

WILLIAM STANG.

Providence, R. I.

IMMACULATA.

The Angels' Hymn.

WE, elder Sons of God, looked on with awe,
When spake Creating Might:
"Let worlds be made," and worlds were made. We saw
The swift-sprung light
Of flaming suns obey harmonious law,
Which swayed ten thousand spheres that whirled in orbits bright.

One world spun there enrobed in surging seas,
On which, with wings outspread,
The Spirit, brooding, moved: by whose decrees
The waters fled,
And dry land rose, where man, who sought to please
Through love his Maker, dwelt and ruled o'er all as head.

In God's own light of innocence and love
Was clad the smiling earth;
Sin's curse fell: then that light withdrew above.
Each human birth
Thenceforth was dark and stained—the Heavenly Dove,
Who yearned to save men, found of hope and grace sad dearth.

We longed to see of all that ill surcease,
 To see sin pass for aye ;
 And, as we hymned God's holiness and peace
 Joyous alway,
 Lo, broke the Heaven-sent dawn of earth's release,
 And glorious shone a star, the harbinger of day—

A maid, conceived immaculate, in grace
 Surpassing Seraphs pure,
 Through whom should come unto man's wounded race,
 That seemed past cure,
 The promised Saviour. We before God's Face
 Exulted in her birth, whence sprung Redemption sure.

MICHAEL WATSON, S.J.

Melbourne, Australia.

"THE ECCLESIASTICAL REVIEW" AT THE OPENING OF THE NEW YEAR.

With the next number THE ECCLESIASTICAL REVIEW begins its thirtieth (XXX) volume. Those readers who have secured the *Index* for the first twenty-five volumes can form some estimate of the wide range of information that is offered here to serve priest and pastor as an encyclopædia of ecclesiastical science and discipline.

Looking rapidly back over the work thus far accomplished we have little to regret, unless it be the lack of gratitude on our part to God who made the REVIEW possible, and who prevented errors which might have caused its collapse at any time. Perhaps few of our readers can without special thought enter into the realization of those difficulties and responsibilities which are involved in the task of publishing such a magazine as ours. The character and scope of the REVIEW demand the utmost care and all-sided conscientious attention to certain needs and demands entirely separate from the field of ordinary magazine literature.

THE WRITERS.

It is not simply the difficulty of procuring writers who have the information, the judgment, the power of expression and the superior position which are looked for in those who propose to offer advice or suggestion to the clergy. The number of writers

who possess all these qualifications is limited, perhaps more limited in the United States than in the old countries where literary habit and a certain traditional discipline of mind fit men for instructing others, whilst the less stringent demands for active missionary work allow them at the same time the leisure for study and writing denied to the average priest in missionary countries like ours.

Even if the writers were always to be readily found, the task of harmonizing their views and expressions, so as to lead to some common practical result, would remain the chief duty of an editor of a magazine that does not aim at merely publishing essays and items of ecclesiastical interest, but which seeks above all to serve as an organ for harmonizing views in order that they may move to combined action in the defence of Catholic interests. This makes the contents pages of each number and of each volume not simply a record of readable papers, but also a programme, a conference in which each part illustrates and supports the other by some underlying principle pointing toward unity of action. Writers express their astonishment at times to find their articles sent back to them with complimentary phrase indicating that the writing is excellent, the topic ecclesiastical, the author respectable—but the article unsuitable. Let such writers study our contents pages, and they may understand what we find it often difficult to explain. The REVIEW is not a collection of fine compositions by priests for priests; it is a constantly active manual pursuing some definite scheme of unification, often attained by means of seemingly harsh criticism. Hence nearly all our articles, many thousands, have thus far been written by special request of the Editor, who knows just what he wants. This does not imply that a careful reader of the REVIEW who proposes to write for it, may not also know what the Editor wants, and the number of those who do is happily growing, so that the excellence of our material is in a measure assured for a long time to come. And in this connection we may recall the fact that already eleven volumes have been separately published for the use of the clergy which have previously appeared as serials in our REVIEW. Books like the late Dr. Hogan's *Clerical Studies*, Dr. Sheehan's *My New Curate* and *Luke Delmege*, or Dr. MacDonald's *Symbol of the Apostles*, Fr. Mulligan's *Sick Calls*, and others of similar character, attest the fact that from a practical,

no less than from a literary point of view, THE ECCLESIASTICAL REVIEW furnishes its readers with material that acquires a permanent place on the shelves of every educated and active priest.

THE HUMOROUS SIDE.

There is, of course, as in all public work, a field for humor in the editor's estate. Not that he publishes it all—oh no; it might cost him his busy head if he did so during the lifetime of those who furnish him with the material for private enjoyment; and if it were not that our manager strongly objects to anything that may needlessly ruffle the plumage of a subscriber, we should feel inclined to give a few authenticated specimens of what is expected of us besides the editorial slaving A. M. D. G. To the latter we have of course no objection whatever, for there is a very good salary to be paid at a Bank more reliable than the fraudulent concerns which address their constant solicitations "to invest" to the young Catholic clergy. But we may keep within the just limits of giving a gentle hint to those of our readers who have been persuaded that the Editor of the REVIEW negotiates for swapping parishes by acting as secretary "at large," informing bishops in a sort of accidental way of the virtues of certain of their priests and of the mismanagement of "the other;" or that we accept tickets for fairs and euchres with the recommendation that these are to be handed to the manager of the REVIEW as payment for two years' subscription; or that we write an article about "parish enterprise," using the autobiographical notes and photograph of the young (so young) assistant as an illustration, or send it to Father Sheehan to work it up into a novel.

There are, of course, the cranks and the grumblers, and the poets with whom every editor comes in conflict. They write encyclicals by the yard, expecting the editor to publish their opinion that he has made a mistake and humbly confesses it; they give up their subscription because some sentences of an editorial might be construed into a statement that they or their friends have suffered from the effects of original sin and local climate. Sometimes a "conference" contravenes by accident some little scheme for grinding axes, and immediately demands are formulated to explain how we came by the facts and exposed them,

when in reality the case might fit a hundred localities without prejudice.

Happily all these things affect neither our liver nor our purse, and the REVIEW goes steadily on, with the approval of most excellent men, and the result that we are able continually to improve our magazine for the special benefit of the clergy.

This applies also to THE DOLPHIN, which, whilst its prospects gave us some anxiety in view of the opinion of many Philistine prophets that it could never live even one year, has done beautifully, and will do its work among the educated laity just as the REVIEW does among the Clergy. And indeed it is to the well-disposed readers of the REVIEW that we owe in large part the success of THE DOLPHIN, inasmuch as many high-minded priests not only patronized from the outset the new magazine, but recommended it to their intelligent parishioners.

OUR ADVERTISEMENTS.

As already intimated, it has been, from the very beginning of its foundation, the policy of THE ECCLESIASTICAL REVIEW to let its readers be the first to profit by its success. This has led to the constant improvement and a proportionate influence among the Clergy of all English-speaking countries on the part of our magazine. We have been able to secure, not only first-class material in the contents and "make-up" of the REVIEW, but have likewise found it possible to avoid the solicitation of indiscriminate advertising of goods, and of firms which are, on their face, of doubtful character, and which a conscientious Catholic publisher must, at all times, hesitate to recommend to his readers. On this discrimination in our advertising patronage we may justly lay stress, since it is generally supposed that a magazine depends for its support largely upon the income derived from the renting of its space to those who wish to secure attention to their business,

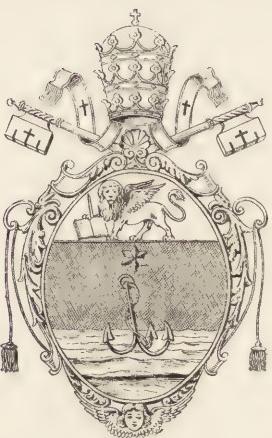
The REVIEW employs no agents to solicit advertisements, but it makes the publishing of a firm-name or business a distinct privilege which is not purchasable merely by money, but open only to persons and industries that are known or attested as reliable and respectable.

This has led to the REVIEW having patronage of a high-class

character, and a certain stability which guarantees the essential prosperity for maintaining so expensive a magazine. This prosperity we find it possible now to devote to an enterprise by which it is intended that the readers of THE ECCLESIASTICAL REVIEW are to profit exclusively.

OUR NEW HOMILETIC SUPPLEMENT.

With the first of the new year we expect to publish in conjunction with the REVIEW a periodical repertory for the preacher. The new department will contain almost exclusively original matter, and in such form that the priest who desires to use it is not bound to a given form of sermon. The verbal memorizing of another's thoughts is too often a hindrance to effective preaching, inasmuch as the mechanism is invariably apparent to any intelligent listener. The able and experienced editor of our new Homiletic Supplement, whilst he proposes to furnish abundance of material, constructed for actual use and suggestive, proposes to furnish not merely reprints of what others have preached and written, but to give also the methods of assimilating fruitful thought, by which a preacher becomes in time independent of his manuscript and increases his efficiency in pulpit eloquence by the natural conviction which must animate his expressions. The habitual practice of memorizing sermons from books is not only hurtful to the preacher because it weakens his mental energies and lessens the influence of sincerity which is so powerful a factor in delivery, but it becomes a danger that affects the preacher's influence when the sources of his borrowed eloquence happen to become known to any of his hearers. Homiletic literature occasionally falls into the hands of the laity, who read from it for their edification or for their sick as spiritual nurture on Sundays; a zealous Catholic drops into different churches on occasions of feasts or Forty Hours' Devotion in order that he may hear a good sermon, and has to listen to the same speech memorized twice or thrice in succession, so that he loses all reverence for the automatons who perform merely the functions of the modern phonograph. All this urges us to adopt methods in preparing for public speaking which evince greater independence, originality, and sincerity. And this the new *Homiletic Supplement* hopes to furnish its readers.



Analecta.

EX ACTIS PII PP. X.

APOSTOLIC LETTER OF PIUS X, P.M.

Addressed to their Eminences, Cardinals Vincenzo Vannutelli, Mariano Rampolla del Tindaro, Domenico Ferrata, and Giuseppe Vives.

My Lord Cardinals :

Since it is our duty to treasure in all things the teaching and example of our august predecessor, Leo XIII, of blessed memory, it becomes us especially to do so with regard to measures that tend toward the increase of faith and the preservation of pious customs. Now, the Venerable Pontiff, in view of the recurrence of the fiftieth anniversary of the dogmatic definition of the Immaculate Conception of the Blessed Virgin Mary, wishing to meet the desire of the faithful throughout the whole world by celebrating the occurrence with extraordinary solemnity, appointed in the course of last May a Commission of Cardinals who were to arrange and to direct the preparations for a worthy celebration of the auspicious event. We, filled with like sentiments of devotion toward the Blessed Virgin, and persuaded that amid the sad conditions of the present times there is no reliance

to be placed on any other resources than those of Heaven, and among these the powerful intercession of that Blessed one who has at all times been the Help of Christians, we confirm this appointment of you, Lord Cardinals, as members of the said Commission, in the assurance that your efforts will be crowned with most splendid success; with the aid, furthermore, of those excellent assistants who to their other great merits will gladly add that of placing themselves entirely at your disposal to carry out faithfully your behests.

Oh, may the Lord in this year of Jubilee hear the prayers which the faithful send up to Him through the intercession of Mary Immaculate, destined by the August Trinity to take part in all the divine mysteries of mercy and love, and constituted the dispenser of all graces!

In this dear hope we impart to you from our whole heart, my Lord Cardinals, the Apostolic Blessing.

Given at the Vatican, September 8, 1903.

E S. RITUUM CONGREGATIONE.

URBIS ET ORBIS.

I.

Adventante anno quinquagesimo ab auspiciatissima die 8 Decembris anni 1854, qua in maximo Templo Vaticano de Immaculata Concepcione B. M. V. dogmatica definitio a sa. m. Pio Papa IX solemniter pronunciata fuit, ut huiusce iubilei cursus in gloriam divini nominis, in eiusdem Deiparae Virginis honorem, atque in fidei et pietatis incrementum verteret, Leo Papa XIII, nuper vita functus et felicis recordationis, Commissionem ex quibusdam E. mis Patribus Cardinalibus compositam instituit, quae fidelium cuiusque ordinis et coetus studia et opera ad hunc specialem finem dirigendo et provehendo prospiceret.

Nunc vero haec sacrorum Purpuratorum Commissio, sub novis faustisque auspiciis Sanctae Matris Ecclesiae coelesti sponso et capiti perenniter iunctae, et post brevem viduitatis luctum, altero visibili sponso et capite iucunde decoratae, communia plurimum Pastorum et fidelium vota humilesque preces Apostolicae Sedi reverenter porrexit. Quas a subscripto Sacrae Rituum

Congregationis Secretario relatas Sanctissimus Dominus Noster Pius Papa X, pro eo quo erga Deiparam Virginem studio et amore flagrat, benignissime excipiens, indulxit ut, decurrente anno, a proximo die festo Immaculatae Conceptionis B. M. V. computando, die octava cuiusque mensis, vel, iustis de causis, Dominica eam immediate sequente, in Ecclesiis aut Oratoriis, ubi, approbante loci Ordinario, quaedam exercitia pietatis fiant in honorem B. M. V. Immaculatae, praeparatoria quinquagenariis solemnii enunciatae dogmaticae definitionis, unica Missa votiva, sive cum cantu sive lecta, de Ipsi SS. Virginis Immaculata Conceptione celebrari valeat, cum iisdem privilegiis quae competitunt Missae votivae solemini pro re gravi et publica Ecclesiae causa, iuxta Decretum N. 3922 de Missis Votivis, 30 Iunii 1896, § 2, quaeque concessa fuere Missae Votivae de S. Corde Iesu pro prima feria VI uniuscuiusque mensis ad normam Decreti N. 3712 "Urbis et Orbis," 28 Iunii 1888, et subsequentium declarationum: ita ut huiusmodi Missa dicatur cum *Gloria* et *Credo*, et unica Oratione, et dummodo non occurrat festum duplex primae classis aut Dominica item primae classis aliquod festum eiusdem B. M. V., feria, vigilia aut octava ex privilegiatis: in quibus solummodo Commemoratio fieri poterit per Orationem Missae Votivae post Orationem Missae de die, sub unica conclusione.

Insuper eadem Sanctitas Sua, supplici postulationi plene cumulateque satisfaciens, hoc etiam liberaliter concessit, ut in praefatis Ecclesiis aut Oratoriis, praeter memoratam Missam Votivam, qualibet die octava mensis vel Dominica proxime sequente indultam, ceteris Missis tunc addi possit Commemoratio Immaculatae Conceptionis B. M. V. ad instar festi duplicitis simplificati: servatis tamen in omnibus Rubricis. Contrariis non obstantibus quibuscumque. Die 14 Augusti 1903.

L. † S. MARIUS *Card. MOCENNI.*

D. PANICI, *Archiep. Laodicen., S.R.C. Secret.*

II.

On September 1st of the current year the S. Congregation of Rites discussed:

- (1) The concession and approbation of the Breviary offices and mention in the Martyrology of the recently declared *Irish Martyrs*.

(2) The concession and approbation of a special Office and Mass in honor of the *Patronage of St. Vincent de Paul*, Founder of the Vincentian Fathers, and of the Sisters of Charity.

(3) The concession and approbation of an Office and Mass under the Title of the *Bl. Virgin Mary, our dear Mother (Dulcis Matris.)*

III.

DE CANTU IN MISSA SOLEMNI.

Quo divini cultus decori prospiciatur et sacrae functiones recte ac rite peragantur, in dioecesi Plocensi, hodiernus Rev.mus Episcopus eiusdem dioecesis, S. R. Congregationi ea quae sequuntur, pro opportuna declarazione, humiliter exposuit, nimirum : In dioecesi Plocensi, sicut in aliis Poloniae dioecesibus, extat mos, ut in missis solemnibus, praesertim diebus per annum solemnioribus, canant *Gloria, Graduale, Credo*, et in choro super majorem Ecclesiae portam ubi organum est constituto, mulieres ac puellae, sive juvenibus et viris coniunctae, in quibus cantorum chorus mixtis vocem *soprano* exequuntur puellae. Quum huiusmodi morem quaedam ephemerides polonicae defendant contra plures Archaeologiae et Liturgiae cultores qui illum improbant, quaeritur :

I. An mos supradescriptus licitus sit et conformis legi et sensui Ecclesiae ?

II. Et quatenus negative ad primum, an saltem tolerari possit ?

Et Sacra éadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature persensa, respondendum censuit :

"Negative ad utrumque, et Decretum n. 3964 'De Truxillo'¹ 17 Sept. 1897 etiam ad hunc casum extendi declaravit."

Atque ita rescripsit die 19 Februarii 1903.

S. Card. CRETTONI, S. R. C. Praefectus.

D. PANICI, Archiep. Laodicen. Secret.

¹ N. B.—Decretum 3964 De Truxillo sic se habet : Quaeritur an servari possit mos in aliquam ecclesiam, etiam Cathedram, invictus ut mulieres ac puellae intraver extra ambitum chorii canant in missis solemnibus, praesertim diebus per annum solemnioribus? S. R. C. respondit : Invectam consuetudinem utpote Apostolicis et Ecclesiasticis praescriptionibus absonam, tamquam abusum esse prudenter et quamprimum eliminandum, cooperante clero ipsius ecclesiae curae et auctoritatib Rmi. sui Ordinarii. Die 17 Sept. 1897.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :

I. APOSTOLIC LETTER OF PIUS X confirming the appointment of the Commission of Cardinals to arrange for the suitable celebration of the fiftieth anniversary commemorating the solemn definition of the Dogma of the Immaculate Conception.

II. 1. THE S. CONGREGATION OF RITES recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming year, as a preparation for the solemn celebration of the fiftieth anniversary of the Definition of the Dogma.

For this purpose the Holy Father grants the following liturgical privileges to churches and chapels in which the aforesaid devotions are held publicly on the eighth day of each month, or (wherever legitimate reasons prevent this) on the Sunday immediately following, beginning with December 8th of the current year until December 8, 1904 :

That one votive Mass of the Immaculate Conception be celebrated (solemn or low), enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the first Friday of each month; that is to say, a votive Mass of the Immaculate Conception, having *Gloria* and *Credo* and *one oration* only, may be celebrated on any day except doubles of I Class, or Sunday of I Class, or a feast of the Blessed Virgin, or a privileged feria, vigil, or octave. On these last-mentioned days to be excepted, the oration of the votive Mass is to be added to the oration of the day, under one conclusion.

Moreover, the Holy Father grants that in those churches and chapels where the aforesaid devotions are performed on the eighth day of the month (or, for good reasons, on the following Sunday), besides the one privileged Mass, a Commemoration of the Immaculate Conception may be added in the ordinary Masses,

according to the rubrics to be observed in commemorations of simplified double feasts.

2. The S. Congregation discusses the approbation of the offices of the Irish martyrs recently canonized, of the feast of the Patronage of St. Vincent de Paul, and of the office of the Bl. Virgin under the title of "Dear Mother."

3. The S. Congregation refers to a former decision which recognizes as an abuse to be prudently remedied, the custom in certain Polish Churches of permitting a mixed choir of male and female voices to sing at High Mass.

CARDINAL GIBBONS AND THE CATHOLIC UNIVERSITY.

In conjunction with the article by the Bishop of Covington, in the current number of THE ECCLESIASTICAL REVIEW, we publish the following letter on the subject of our national University, addressed to the Hierarchy of the United States by the Chancellor of the University, His Eminence Cardinal Gibbons:

I would hesitate to address you this appeal in behalf of the Catholic University of America, were it not that I have been expressly requested to do so by several members of the American Hierarchy. trust that, in complying with this suggestion, I am not insisting too far on a subject which has already been brought to your attention by the recent letter of our Holy Father, in which he appointed the first Sunday of Advent, as the day on which the annual collection for the University was to be taken up in all the churches of each Diocese in this country.

This action of the Sovereign Pontiff renders more specific the decision reached by the Trustees at their meeting in April last, regarding the support and development of the University. The Trustees, according to the Constitutions granted the University by Leo XIII, are the representatives of the Bishops of the United States, and the University is placed by the same authority under the direct control and protection of the Hierarchy. It is an Institution for whose maintenance and further development we have assumed responsibilities, which we must fully discharge for the honor of the Episcopate, as well as for the reputation of the Church.

As the day appointed for the collection is at hand, I deem it my

duty, in behalf of the Trustees, to place before you the needs of the Institution, to meet which an appeal is now made to all the faithful of this country. That these needs are fully appreciated by the Holy Father is evident from the fact that one of the earliest measures of his pontificate is in favor of the University, and that his first communication to the Hierarchy of the United States expresses his concern for the welfare of this Pontifical Institution. The example which he thus gives of devotion to the interests of the Church is worthy of his exalted station, and it behooves us, in conformity with his express desire, to carry out the undertaking, which we unanimously recommended in our Plenary Council, and for which we asked and obtained the solemn approval of the Holy See.

The reigning Pontiff, no less than his illustrious predecessor, realizes keenly the necessity of so strengthening our system of Catholic education that the generosity of our people and the devotion of our clergy, in maintaining elementary and secondary schools, may reach its fitting consummation in the work of the University. It is plain that the sacrifices made in so many ways for the education of Catholic youth should not have as their final result the sending of those same young men, at the most critical period of their intellectual and moral formation, to institutions placed beyond Catholic control. On the other hand, if our schools and colleges are to serve successfully the purpose for which they have been founded, it is necessary that their teachers be fully as well prepared as the teachers in other institutions of like grade, and this preparation should be received under the salutary influence which only a well-equipped Catholic university can exert.

The generous endowment of educational institutions by non-Catholics is one of the most significant movements in our national life. That Catholics, who have contributed so freely to so many other needs of the Church, are ready, in respect of educational zeal, to rival their non-Catholic fellow-citizens, we may take as an assured fact. What is requisite to direct their generosity towards the work of higher education is clear perception of its importance and necessity.

Signal proofs of this willingness have been given already in the endowment, by individuals and by associations, of Chairs in our University, an evidence of generosity which the Holy See on various occasions has greatly approved. But, in justice to their founders and benefactors, the work which they began for the advantage of the entire Catholic body, should now be brought to completion by the united endeavor of all our people, and thus every Catholic in this country

may feel a direct and personal interest in the University, its work, and its success.

This work is of such a nature that it must progress: it cannot safely be allowed to remain stationary. The University has a plant and endowments, amounting in all to about \$2,000,000, contributed by the generosity of our clergy and laity. It is now necessary that we make good what has already been done, by adding such endowments as will complete the Faculties, meet extraordinary expenses, and place the institution on a self-sustaining basis. For the Church in our country to do this would not require such an extraordinary effort. And once fully equipped, the University would be the source of blessings innumerable for ages to come to the young and vigorous Church of the United States. New demands are made each year upon the University for better equipment of the existing departments, and even for the establishment of other departments, without which the several courses of instruction must be fragmentary, and for that reason in no condition to attract the large number of students for whom they are intended. An exhibit of the financial condition of the University is now being prepared, and will, as soon as possible, be placed in the hands of the Bishops, and this will be done hereafter annually.

How much good our University may do in the future, when it is thoroughly equipped for its work, we may infer from the good which it has already done in the short period of fifteen years, despite adverse circumstances, and its unfinished condition. How much good it may do for the Church in this country, we may also infer from what the Catholic University of Louvain has done for the Catholic people of Belgium. It is admitted that it has saved that nation to the Catholic faith;—a magnificent recompense for the annual collection which the Bishops order in the interest of that great school. It is an instructive fact that the Catholic University of Louvain, notwithstanding its vast student body, and the fees thence accruing, would be unable to prosecute its work, were it not for this annual collection. Leo XIII of happy memory, has publicly registered his hope that the Catholic University of America should be to the American people what the Catholic University of Louvain is to the people of Belgium,—the bulwark of religion and the crown of our Catholic educational system.

In all earnestness, therefore, as Chancellor of our University, I make this appeal to you, and through you to our clergy and people, in order that this first recommendation of our Holy Father, Pius X, may meet with such a generous response as to prove publicly our

loyalty to the Vicar of Christ, who has asked us to make a united effort on behalf of a work which is identical with the cause of the Catholic religion in the United States, and promises so much for the welfare of Church and country.

J. CARD. GIBBONS,
Chancellor of the Catholic University of America.

CATHEDRAL RESIDENCE, BALTIMORE,
November 12, 1903.

THE CATHOLIC UNIVERSITY AND THE HIERARCHY.

The following letter of Pope Pius X to His Eminence Cardinal Gibbons has already been made known through the Catholic Press :

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of Holy Roman Church with the title of Santa Maria in Trastevere, Archbishop of Baltimore, and Chancellor of the Catholic University at Washington.

BELOVED SON : Health and Apostolic Benediction.

The condition of the University at Washington has enlisted Our deepest sympathy and concern, inasmuch as the report recently submitted by Your Eminence deposes that its affairs are not altogether so encouraging as We could wish. It is meet that We should follow the example of Our Predecessor in the furtherance of noble projects, more especially such as are of great moment and hold out the promise of large advantage. In this spirit, We are pleased to continue, and, as far as may be, to increase in the exercise of the Apostolic office, the interest which We have ever cherished toward this distinguished American foundation. Wherefore, We learn with genuine satisfaction that the Bishops charged with the administration of this worthy institution have proposed, with the approval of all others interested in its welfare, that a collection be taken up in all the churches throughout the United States, annually for ten years, on the First Sunday of Advent, or the first convenient Sunday thereafter, with a view of enhancing the dignity and enlarging the influence of this noble seat of learning. This plan, the result of their joint deliberations, We consider most beneficial. It is, therefore, Our earnest wish and prayer that all the

Bishops of the country, as well as the faithful who have at heart the progress of learning and religion, should labor strenuously for the good of the University. That God may be pleased graciously to help this undertaking by His grace, We lovingly impart to you, and to the faithful committed to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, on the 9th day of September, 1903,
the first year of Our Pontificate.

PIUS PP. X.

DOES THE TEACHING OF THE ROMAN CHURCH MAKE FOR CRUELTY?

A lengthy article (October 15th) in *The Abolitionist*, "the Journal of the British Union for the Abolition of Vivisection," criticises an editorial in the September number of the *Journal of Zoophily* by Mrs. C. E. White, in which she defends the attitude of the Catholic Church against the unjust charge that "the teaching of the Roman Church makes for cruelty." This charge the writer in *The Abolitionist* seeks to uphold on the ground that Catholic theologians teach that "animals have no rights." *If the animal has no rights*, argues the editor, *you cannot do it any wrong*. And he confidently cites a number of passages from accredited Catholic authors to enforce his plea. "If this teaching," he urges—"the teaching of the Church of Rome—be not an encouragement of cruelty to animals, we know not what is. Against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers—teaching based on the primary false statement that animals have no rights."

Now, we should hardly feel called upon to point out the fallacy of such reasoning, if the writer in question did not go a step farther in his advocacy of it, and cite Pontifical Decrees and the example of the Spanish clergy attending bull-fights and similar cruel sports in Catholic countries, to show forth the iniquitous doctrine, in the hope, as he says, that he may thereby arouse Catholics who, like Mrs. White, are in sympathy with the antivivisection movement, to bring "to bear on the Roman Church that pressure from the outraged conscience of her children which might lead to some modification, if not the removal, of this evil doctrine."

Can any educated person actually be ignorant of the fact that the doctrine which *The Abolitionist* considers as the root of all the cruelty

practised against animals, has been and is the teaching of all sane philosophers, not only since the days of Christ and in Christian lands, but also wherever, since the beginning of human society, healthy ethical principles have taken shape in the world! Surely it is the height of naïveté to make the statement that "against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers." If *The Abolitionist* will take the pains to examine the ethical writings of any one of the great thinkers who have laid claim to the name of Christian, he will find therein the same teaching at which he is so shocked only because he deals with his subject in the superficial manner which catches at plausible expressions to enforce certain prejudices sustained apparently by reasoning, yet in reality only by feeling.

The statement in ethical language, that animals have no rights, simply means that animals are not endowed with a rational will, for the existence and assertion of rights presuppose rational cognition directing the intelligent will toward the attainment of a definite purpose. All Christian philosophers hold that man is superior to the animal by reason of the twofold capacity of intellect and will, and, although the instinct of animals resembles these two faculties in many respects, yet they are entirely different sets of agencies. Man constitutes a separate species from the animal solely by reason of this distinction, and the first scientific authorities of our time agree that there has been thus far no conclusive demonstration that the two have ever been related more closely by any connecting link in past ages.

When men speak in a loose sense of man having duties to the animal, they mean simply that we have duties *toward*, that is, *with regard to* animals, as we have duties with regard to any object created by God for our service and benefit. There are indeed degrees in which our sense of duty to God and our fellow-man demands from us respect and conservation of the things that come to us from God or belong to our neighbor. These degrees bear a proportion to the purpose and nature of the creatures which thus serve us. We call a man barbarous or cruel who wantonly mutilates a beautiful tree or a work of art, though the objects on which he practises his vandalism have no feelings. It is the violation of man's sense of order and feeling for what is beautiful, and the outraging of the right of God's proprietorship and purpose, which we censure in these cases. But we do not argue that because a man has "no right to do these things," therefore he attacks the rights of these things. In this precise and true

sense only does Catholic doctrine maintain the absence of rights in the animal. And herein the Church is seconded by all thoughtful teachers of Christian morals. "In this special and completed sense of the term," writes Professor Noah Porter of Yale (and no one pretends that his doctrine is Roman Catholic), "animals have no right; for the reason that they are not moral, having no sense of what is due to themselves, and no capacity to appeal to the consciences of others. The claims which they make, or seem to make, are accompanied by no conscious and fervid appeal on their part to our sense of duty, or by any conviction on their part that we ought to give them what they ask for. Hence the moral weakness of their appeals, which is imperfectly supplied by the utmost of the passionate rage and brute fury with which they sometimes turn upon men who cross their wishes or disappoint their expectations."¹

Nor is this merely the isolated teaching of professors of Christian morals who believe in the special elevation of man through the principles of Christianity. *The Abolitionist* will find it in any code of ethical or civil laws as the principle of differentiation between man and other creatures in the ethical order. No one writer on the subject of human duties ever conceived any classification in law or philosophy of duties to God, to one's fellow-man, to oneself, *and to the animals*. Admitting that the animals have feelings and suffer pain, we still draw the line between these and man when we speak of rights. It is conscience, not feeling, which argues and enforces rights. And in our very instincts of compassion we state the difference with regard even to the dead body when it comes to acting out the sense of duty. Wherever we find the corpse of a human being we bury it reverently, and this we deem a duty to man, even though he be dead. If we bury an animal, we do so perhaps from sentiment, or for sanitary reasons; we do not consider it a duty to the animal, but a duty to our neighbor.

Now all the legislation which *The Abolitionist* cites from the popes and theologians must be interpreted in this light; and any other interpretation is a violation of the rights of man. It is as unjust and odious as it is to say that the Roman Church alone teaches or encourages abominable cruelty against animals either directly or by the inferences to be drawn from her doctrine.

As for the examples drawn from bull-fights and similar sports prac-

¹ *Elements of Moral Science*, § 308.

tised in the Latin countries which have inherited Catholic doctrine, we have simply to repeat what the Church teaches, not what some of the children who belong to her practise. The practice is a remnant of that innate barbarism of human nature which makes the average child destroy everything it can lay its hands on ; and if priests enjoy such sport, they thereby profess their lack of certain virtues which are expected from their profession. But the barbarism is not so uncommon, even among cultured and benevolent people. Any one who knows the Spaniard to be a much more naturally refined being than his northern neighbors are, might testify to this. The sense of cruelty has various outlets, some better veneered than others, and it is not the exclusive prerogative of people who maltreat animals, though they ought not to do so. Calumny which misrepresents the religion of a people is very cruel, more so than the scalpel of a surgeon.

For the rest, the doctrine which Mrs. White defends is, as we have said, the wisdom of the best philosophers of all ages and especially Christian nations, and quite compatible with, nay suggestive of, the utmost consideration for the feelings of the animal that serves man for his good.

GROWTH OF THE ENGLISH-SPEAKING HIERARCHY UNDER LEO XIII.

During the reign of Leo XIII the Catholic Church gained probably more important additions to its missionary field than during any previous period within a single pontiff's life time. Besides two new Patriarchates, of Alexandria and East India, there were erected ten new Archiepiscopal Sees, among which were those of Edinburgh, Scotland (March 4, 1878), and Vancouver, U. S. A. (no date, 1903).

Of the twenty-five Bishoprics which were made Archiepiscopal Sees we have among wholly or partly English-speaking countries those of—

Adelaide, Australia, May 5, 1887.	Chicago, U.S.A., Sept. 10, 1880.
Antequera, Mexico, June 23, 1891.	Dubuque, U.S.A., June 15, 1893.
Bombay, India, Oct. 2, 1893.	Durango, Mexico (no date), 1895.
Brisbane, Australia, May 13, 1887.	Hobart, Tasmania, Aug. 3, 1888.
Calcutta, India, Sept. 1, 1886.	Kingston, Canada, Jan. 23, 1890.
Carthagena, Colombia (no date), 1901.	Linares, Mexico, June 23, 1891.
	Madras, India, Sept. 1, 1886.

- Medellin, Colombia (no date,) Popayan, Colombia, June 20,
1902. 1900.
- Montevideo, Uruguay, April 19, Rio de Janeiro, Brazil, April 27,
1897. 1892.
- Montreal, Canada, May 10, 1887. Wellington, New Zealand, (no
Ottawa, Canada, June 8, 1886. date), 1887.
- St. Paul, U. S. A., May 4, 1888.

Of new Episcopal Sees there are one hundred and thirteen, among which are the following American, Australian, and British:

- Aberdeen, Scotland, 1577, re-established March 4, 1878. Curityba, Brazil, April 27, 1892.
- Alagoas, Brazil, July 2, 1900. Dacca, British India, Sept. 1,
1886.
- Alexandria, Canada, Jan. 21, 1890. Dallas, U.S.A., July 15, 1890.
- Allahabad, British India, Sept. 1, 1886. Davenport, U. S. A. (no date),
1881.
- Altoona, U. S. A. (no date), 1901. Denver, U.S.A., Aug. 8, 1887.
- Amazones, Brazil, April 27, 1892. Duluth, U.S.A., Oct. 3, 1889.
- Argyll, Scotland, March 4, 1878. Dunkeld, Scotland, Mar. 4, 1878.
- Baker City, U. S. A. (no date), 1903. Fargo, U.S.A. (no date), 1889.
- Belleville, U. S. A., Jan. 7, 1887. Galloway, Scotland, Mar. 4, 1878.
- Bombay, India, Sept. 1, 1886. Geraldton, Australia, January 30,
1898.
- Campeche, Mexico, Dec. 2, 1895. Glasgow, Scotland, Mar. 4, 1878.
- Cheyenne, U. S. A. (no date), 1887. Grand Rapids, U.S.A. (no date),
1882.
- Chicoutimi, Canada, May 28, 1878. Helena, U.S.A. (no date), 1884.
- Chihuahua, Mexico, June 23, 1894. Ibagué, Colombia, June 20, 1900.
- Christchurch, New Zealand, May 5, 1887. Kansas City, U. S. A., Sept. 10,
1880.
- Saint-Cloud, U. S. A. (no date), 1889. Kombakonam, British India, Sept.
13, 1899.
- Colima, Mexico, Dec. 11, 1881. Lac Sale, U. S. A.; Jan. 27,
1891.
- Concordia, U.S.A., Aug. 2, 1887. Lahore, India, Sept. 1, 1886.
- Cuernavaca, Mexico, June 23, 1891. Lead City, U.S.A. (no date), 1903.
- Leeds, England, Dec. 20, 1878.
- Lincoln, U.S.A., July 27, 1887.
- Malacca, British India-China, Aug. 10, 1888.

- Manchester, U. S. A. (no date),
1884.
- Mangalore, India, Sept. 1, 1886.
- Manizales, Central America, April
11, 1900.
- Menevia, England, May 12, 1898.
- Middlesborough, England, March
4, 1878.
- Mismore, Australia, May 5, 1887.
- Mixtecas, Mexico, April 25, 1902.
- Montevideo, Uruguay, July 15,
1878.
- New-Westminster, Canada, Sept.
2, 1890.
- Nicolet, Canada, July 10, 1885.
- Omaha, U. S. A., Oct. 2, 1885.
- Parahyba, Brazil, July 27, 1892.
- Pembroke, Canada, May 4, 1898.
- Peterborough, Canada, July 11,
1882.
- Petropolis, Brazil, May 21, 1893.
- La Plata, Argentine Republic,
Feb. 15, 1897.
- Port-Augustus, Australia, May 5,
1887.
- Portsmouth, England (no date),
1882.
- Pouso-Alegre, Brazil, August 4,
1900.
- Rockhampton, Australia, Dec. 29,
1882.
- Sale, Australia, May 5, 1878.
- Saltillo, Mexico, June 23, 1891.
- Salto, Uruguay, April 14, 1897.
- Sante Fe, Argentine Republic,
Feb. 15, 1897.
- Sinaloa, Mexico, Jan. 27, 1884.
- Sioux City, U. S. A. (no date),
1902.
- Sioux Falls, U. S. A., Nov. 12,
1889.
- Soocoro, Colombia, March 20,
1896.
- Spirito-Sancto, Brazil, Nov. 15,
1895.
- Syracuse, U. S. A., Nov. 22, 1886.
- Tabasco, Mexico, May 25, 1880.
- Tehuantepec, Mexico, June 23,
1893.
- Tepec, Mexico, June 23, 1891.
- Trenton, U. S. A. (no date),
1881.
- Tuxson, U. S. A., March 4, 1897.
- Tucuman, Argentine Republic,
Feb. 15, 1897.
- Tunja, Colombia, July 20, 1880.
- Valleyfield, Canada, April 5, 1892.
- Wichita, U. S. A., July 28, 1887.
- Wilcannia, Australia, May 5, 1887.
- Winona, U. S. A., Nov. 26, 1889.
- Zulia, Columbia, July 28, 1897.

THE BISHOP OF BURLINGTON ON SINGING AT FUNERALS.

In a circular recently addressed to the clergy of his diocese, Bishop Michaud, of Burlington, gives some pertinent directions to the clergy and laity regarding the observance of the regulations of the Church in the matter of excluding from the liturgical service such singing as savors of worldliness, sentimentality or personal vanity. The Bishop writes:

The question of singing in the vernacular at funerals has often been brought to the attention of the clergy. As far as we know, our clergy desire the church regulations concerning this matter to be observed strictly and to the letter. But among the laity there are many filled with vain notions not calculated to improve on Church Ritual, desiring only to have a concert or musical of their own over the dead. Frequently, too, it is the work of an over-zealous singer, who wishes for his or her own glory to acquire a little notoriety in entertaining a church audience, by throwing in here and there a piece of music more suitable for a concert hall. From continuous pressure brought on the priest, he tires in his opposition and allows the singing of hymns or songs in the vernacular. With all the authority vested in us, we forbid such abuses and direct our clergy not to allow any such in the church or in cemetery. The Roman Ritual and Gradual are complete, and need no addenda for funerals, either from us or from the people.

CAN THE ABSOLUTION FOR THE DEAD BE GIVEN ON SUNDAY?

Qu. A year ago one of our prominent parishioners died, and the funeral was for good reasons fixed for Sunday. It being the first Sunday in Advent, and there being no other Mass in the same church, I said the Mass of the day, the coffin remaining in the church during the Mass, but no other service taking place except at the grave. A brother priest suggested afterwards that I could have performed the Absolution for the Dead in black vestments immediately after the Mass. Is this permissible on Sunday?

Resp. The S. Congregation having been asked, *An fieri possit post Missam solemnem absolutio ad tumulum occurrente in die Dominica,* answered—*Negative.* (Decr. auth. 20 Mart. 1869, n. 3201.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

"Back to Christ" is the simple and clear answer which Father Godehard Geiger, O.S.B., gives to the numberless questions about social reform. And what is more surprising, it is not Christ the prophet, or Christ the conqueror of sin and death, whom the Reverend author points out as the solution of our social problems; but Christ in His poverty, and humility, and suffering. This statement may seem to be a paradox; but the sincere believer in Christ will be quite convinced by the considerations advanced in Father Geiger's pamphlet.¹—The most effective means to bring about in ourselves this salutary return to Christ's lowliness consists in meditation and prayer. Dr. Michael Joseph Pohl, Director of the Gymnasium in Kempen, deserves our gratitude for facilitating these pious practices by issuing a new edition of the work entitled *Orationes et Meditationes de Vita Christi*.² The reader will understand our high esteem for the work, if he learns that it came from the pen of Thomas Hemerken of Kempen, the author of the *Following of Christ*. Those who are called to bring others back to Christ will be aided by Father Cornet's new work, entitled *Cor Iesu prædicandum*;³ it contains forty-two treatises on the invocations in the Litany of the Sacred Heart. The author satisfies both heart and mind; the love and amiability of our Lord are the special objects of his considerations.—But not every one can meditate, nor has every one incapable of meditation the opportunity to listen to instructive sermons on the sacred person of Christ. It seems to be especially for the convenience of this class of persons that our age has produced its numerous, almost numberless, books

¹ Zurück zu dem armen, demütigen, gekreuzigten Heiland Jesus Christus. Ein Wort an die Priester der katholischen Kirche. Donauwörth, 1903. Auer; 8vo.; pp. 48.

² Freiburg: B. Herder.

³ Cor. Iesu prædicandum seu expositio oratoria litaniarum ss. cordis Iesu; Romæ, 1903. Desclée; 8vo; pp. 512.

on the life of Christ. Some of them treat of the entire life of our Lord, while others are special treatises on some particular epochs or incidents of the same.

1. *General Lives of Christ*.—Our readers are acquainted with the fact that a certain Doctor of Divinity writes stories under the name of Ian Maclaren, and religious books under that of the Rev. John Watson. It is under this last name that he has published *The Life of the Master*.⁴ The author could boast almost a year ago that thirty-two thousand copies of his theological work had been sold. Mr. Watson distinguishes four Christs: the historical Christ, the poetical Christ, the theological Christ, and the Living Christ. We cannot here enter into a minute description of each one of these Christs, partly for want of space, and partly for lack of a clear insight into the author's meaning. Suffice it to say that Dr. Watson apparently intends to portray the Living Christ; but though he professes the most profound admiration for his subject, he somehow never brings us into the presence of Jesus as God. We become acquainted with Christ's divine mission, with His human perfection, with His miracles, His inspiration, and even His resurrection from the dead; and yet Christ the God-Man is not there. Thus it comes to pass that Ian Maclaren's *Beside the Bonnie Brier Bush* is preferable to Dr. Watson's *Life of the Master*.—Another picture of Christ's human perfections has been drawn by the Rev. Jesse Bowman Young, D.D., of Cincinnati, O., in a little volume entitled *Our Lord and Master*.⁵ Christ's character, we are told, blended into one the courage of the soldier, the fortitude of the martyr, the dignity of the commander, the simplicity of the child, the tenderness of womanhood, the majesty of the king. All this may go far to secure for our Lord a unique position among men, but it can never supply the lack of His Divine Nature.—The supernatural element in the life and mission of Christ is more insisted on by Mr. Frank Ballard in his pamphlet entitled *Jesus Christ, His Origin and Character*.⁶ The writer is convinced that it is more difficult to explain away the divine elements in Jesus than it is to accept them. "It were a much

⁴ London: Hodder and Stoughton.

⁵ New York: Eaton & Mains. Pp. 99.

⁶ New York: Charles Scribner's Sons. Pp. 32.

greater and more staggering miracle that the Christ of the gospels should be either a deceiver or deceived, than that He should be a worker of real miracles and a teacher of eternal truth." But granting all this, it is one thing to be the worker of real miracles, and an infinitely higher thing to be God incarnate.—Professor W. H. Bennett, D.D., publishes in *The Expositor*⁷ a series of studies on *The Life of Christ According to St. Mark*. The last instalment brings us up to Mark 2: 28, so that it would be premature to pronounce a definite opinion on the work. It is not the intention of the writer to give an adequate historical or doctrinal account of Christ. He only describes the impressions which the Gospel of St. Mark would make upon a reader who had no other source of information about Christ and His doctrine. We are quite convinced, however, that Professor Bennett's picture of these impressions is inaccurate. Thus it is the Professor and not St. Mark who suggests that on a certain evening "Jesus' powers failed Him as time went on," or that Jesus was in doubt about His mission and character; or again, that Jesus first touched the leper near Capharnaum through an impulse of generosity and then suffered something like a revulsion of feeling.—C. A. Witz-Oberlin has attempted to give us a picture of Christ according to three chapters of the Fourth Gospel.⁸ He presupposes the literal authenticity of the text, and avoids critical investigations. But, from the nature of the case, the writer does not give us a complete and satisfactory picture of our Divine Master.—Equally unsatisfactory as a Life of Christ is Paul Ewald's pamphlet entitled *Der Christ und die Wissenschaft*.⁹ The reader will gain a more complete insight into the writer's opinion concerning Christ's person and teaching by having recourse to his former pamphlets entitled *Religion und Christentum* and *Wer war Jesus?*

No Catholic reader will feel satisfied with any of the foregoing representations of Christ; but all of them may be called real works of piety in comparison with the Lives of Christ published by Oskar Holtzmann, Bernhard Weiss, and Konrad Furrer.

⁷ August, October, 1903.

⁸ *Jesus Christus nach dem Evangelium Johannis. Exegetisch-homiletische Reden über die Worte des Herrn, Kap. 5-7.* Berlin 1902, C. A. Schwetschke und Sohn; 8vo, pp. iv—238.

⁹ Leipzig, 1903, A. Deichert; 8vo, pp. 45.

Holtzmann's views concerning the supernatural element in the life of Christ have changed considerably during the course of the last fifteen years. In 1888, he explained all the accounts of supernatural events as later developments growing out of the answer Jesus gave to the messengers of John the Baptist;¹⁰ in 1901, he explained most of the Gospel miracles by means of suggestion, or allegory, so that only a few remained due to legendary development;¹¹ in 1903, the Professor comes to the conclusion that Jesus was subject to religious exaltation or fanaticism, so that in Him we have only another example of an oriental ecstatic.¹² —Professor Weiss pretends to consider the life of Christ from a much more conservative point of view.¹³ He admits the possibility of miracles, and the historicity of the Fourth Gospel. But he denies that Christ Himself worked any so-called miracles of omnipotence; it is sufficient to grant Him the power of intercessory prayer and to admit in His case so-called miracles of providence. These latter consist in the mere coincidence of purely natural circumstances. They are no miracles at all. Finally, in spite of all his sweet words, Professor Weiss does not view Christ as God; his faith is satisfied with a purely human idea of Jesus.—Professor Furrer proposes to write with the intention of making the Christian people acquainted with the real historical Christ.¹⁴ He writes with more plausibility than any of the preceding authors, because he is intimately acquainted with Palestine. But inspiration, and Christ's divinity, and miracles, and the whole supernatural order are simply relegated out of court. The principles of the rationalists, past and present, are faithfully adhered to throughout the Professor's lectures.—By way of transition to more conservative works, we may mention Schumacher's Life of Christ which appeared almost simultaneously in a Catholic and a Protestant edition. Philipp Schumacher is the artist who painted the series of pictures that are destined thus to find their

¹⁰ Das Ende des jüdischen Staatswesens und die Entstehung des Christentums; Berlin, 1888; in Bernhard Stade's *Geschichte des Volkes Israel*, Bd. II, 2, pp. 560–625.

¹¹ *Leben Jesu*, Tübingen, 1901.

¹² *War Jesus Ekstatiker?* Tübingen, 1903. Mohr.

¹³ *Leben Jesu.* Vierte Auflage, Stuttgart und Berlin, 1902.

¹⁴ *Verträge über das Leben Jesu Christi.* Zürich, 1902.

way into both Catholic and Protestant families. The Protestant edition places the Good Shepherd on the front page instead of the Good Samaritan; it gives the picture of the preaching of John the Baptist instead of the representation of the death of St. Joseph; finally, the body of Christ after the resurrection stands in the entrance to the sepulchre without the appearance of any angel, while the Catholic edition exhibits Christ's body as floating in the air, and an angel is seen. The text of the Catholic edition has been added by Prof. Joseph Schlecht, and the work has been published by the *Leogesellschaft* of Vienna. The text of the Protestant edition is the work of John Kessler, and the work has been published by Martin Oldenburg, Berlin.

Among recent conservative Lives of Christ, the works of Blanc, Schell, and Sepp, deserve special mention. F. Blanc has made the attempt, not less ambitious than hazardous, of framing the life of our Lord into an epic poem.¹⁵ The author is an orthodox Protestant. He may, at times, go wrong in his dogmatic views, but he invariably treats the sacred persons of the gospel-history with respect and reverence. He has made a mistake, however, in the choice of his metre; though his lines be ever so smooth, the hexameter is not popular among German readers. Besides, his expression lacks the warmth and the life of the Gospels; finally, the God-Man, who ought to be the hero of the whole poem, is not brought out with sufficient prominence.—In the next place, we must mention Sepp's Life of Christ which has been completed only during the course of the past year, when its former parts had reached their fourth edition.¹⁶ The work is full of suggestive thoughts, and will greatly assist the studious reader. Questions of topography and chronology are constantly kept in view, and the Talmudic resources are laid under due contribution. It would have been of great advantage, however, if the author had been more careful about the references to the sources of his statements. In many cases, too, the reader would be grateful to the author for more detailed proofs of his conclusions; moreover, the recent

¹⁵ *Christus*. Episches Gedicht in 28 Gesängen; Erlangen 1900. Junge; 8vo, pp. 164.

¹⁶ *Leben Jesu*. München-Regensburg, 1898-1902; 5 Bände; Kommissions-Verlag der Verlagsanstalt vorm. F. J. Manz.

literature on the subject has not been utilized sufficiently. But all these are minor defects; they will be pardoned without difficulty in view of the many good qualities of the venerable author's work. But Sepp's views concerning the promise and the actual grant of the primacy cannot be overlooked; nor can his animosity against the "infallibilists" be justified.—Finally, we must mention Schell's *Christus*, seeing that it is probably the most important of all recent contributions to the literature on the life of our Lord.¹⁷ A great number of reviewers bestow unbounded praise on the work; but others point out considerable defects in the same. The author seems to have written under the influence of a double aim; he intends to refute the position taken by Harnack in his *Wesen des Christentums*, and at the same time he tries to conciliate the critics so as to win them back to Christ. Dr. Schell's intention is, therefore, praiseworthy, whatever may be said of his work. But any real friend of the sacred person of our Lord will be painfully touched by the fact that the Reverend author does not bring out Christ's Divinity more prominently. This fundamental dogma of Christianity is not, indeed, denied by Schell; it is simply kept out of sight. Besides, the author appears to maintain wrong views concerning the Gospels, the miracles of Christ, the Church, and the necessity of grace. He hesitates about the historicity of the Fourth Gospel; he does not seem to acknowledge the apologetic value of Christ's miracles; he appears to derive the need of ecclesiastical authority from the questionable principle *la médiocrité fonda l'autorité*; he barely escapes the errors of the Pelagians or the Semipelagians as to the relation of free will to the supernatural life. Finally, many passages of the work are so obscure that they must be simply riddles to the ordinary reader. Perhaps the trained theologian may succeed in guessing at the author's real meaning after scanning the same page a second and a third time.

2. Special Questions in the Life of Christ.—The virgin-birth of our Lord has been the subject of the keenest controversy for the past year. Canon Hensley Henson has written a pamphlet entitled *Sincerity and Subscription*,¹⁸ in which he recommends a

¹⁷ *Christus. Das Evangelium und seine weltgeschichtliche Bedeutung. Weltgeschichte in Characterbildern*; Mainz, 1903. Kirchheim.

¹⁸ Macmillan. 1s. net.

Private Declaratory Act to all those who do not believe in Christ's virgin-birth, and are still obliged to say "I believe in . . . born of a virgin." The writer believes that "it is now admitted by all fair-minded persons that the language of the Anglican formularies cannot in all cases be pressed in an exact or literal sense." Dr. Armitage Robinson, the Dean of Westminster, has published a book on the virgin-birth, which he calls *Some Thoughts on the Incarnation*.¹⁹ He proceeds on the principle that criticism must be met by criticism, and arrives at the conclusion that it is unscientific to admit the incarnation and deny the virgin-birth, seeing that the miracle of the virgin-birth is part of a greater miracle than itself. Dr. Hoben, of Chicago, has published a pamphlet entitled *The Virgin Birth*,²⁰ in which he endeavors to establish the sources we have to go upon in our study of the question. We do not vouch for the soundness of the Doctor's logic; his conclusion is certainly wrong. He believes that the doctrine of the virgin-birth is irreconcilable with the account of Christ's birth known to the author of the Fourth Gospel. Dr. Wilhelm Soltau thinks that the virgin-birth was suggested to the New Testament writers or to their sources partly by the Old Testament and partly by the myths of the Greeks and Romans. Consequently, he disbelieves the Gospel narratives concerning this miracle. His publication is known as *The Birth of Jesus Christ*.²¹ Professor Lobstein disposes of Dr. Soltau and his arguments in a work entitled *The Virgin-Birth of Christ*.²² He believes that the aversion of primitive Christianity for polytheistic paganism was too radical to allow us the assumption that Christians should have taken any belief from pagan sources. Again, if the Old Testament be made the source of the virgin-birth, then the account must have been written by Jewish Christians, and there is no likelihood that Jewish Christians ever copied any pagan myths.—No doubt, the reader remembers that we have referred him to other publications on the virgin-birth in a previous number of the REVIEW.²³

*The Expository Times*²⁴ contains an instructive column on the question "Was Jesus Born in a Cave?" Christ's early life in His

¹⁹ Macmillan. 1s. 6d. net.

²² Williams and Norgate. 3s.

²⁰ University of Chicago Press. 50 cents.

²³ May, p. 585 f.

²¹ A. and C. Black. 1s. 6d. net.

²⁴ May, 1903, p. 384.

family is described in the same magazine;²⁵ but we are sorry to say that the description is as false as it is irreverent. The influence of mountains on the life of our Lord is insisted on by Professor Ramsay in his new book *The Education of Christ: Hillside Reveries*.²⁶ Is it not curious that the Professor, who is otherwise an accurate historian, allows his imagination to ramble when there is question of Gospel-history? The life of prayer of our Lord has been specially dealt with by Jakob Margreth in his thoughtful work *Das Gebetsleben Jesu Christi*.²⁷ In the September number of *The Expository Times*²⁸ Professor Briggs considers again the vexed question, "When did Jesus begin His Ministry?" The June number of the same publication²⁹ deals with Christ's temptation in the wilderness, considering it as the temptation of Jesus as man. The writer gives us more fiction than truth.

In a former number we have considered the Abbé Loisy's views concerning the teaching of Christ. We said that the writer had made his submission to the verdict of the proper ecclesiastical authority. It is now stated on good authority that in a later letter to His Eminence the Cardinal, the Archbishop of Paris, Loisy added the declaration: *De ce qui est dans le livre même, je ne retire pas un point.*³⁰—Th. Steinmann treats in general of divine revelation through Jesus Christ.³¹ If we understand the involved ideas of the author aright, he simply destroys all revelation. Professor Swete contributes to *The Expositor*³² a series of articles on "The Teaching of Christ;" he supplements this series with a paper on the "Teaching of Christ in the Gospel of St. Luke," and another on "The Teaching of Christ in the Fourth Gospel."³³ To these papers must be added an article on "The Teaching of Jesus concerning Himself," contributed by the Rev. George Jackson to *The Expository Times* for July,³⁴ and also a study on "Christ's Teaching about Divorce," contributed to the same magazine³⁵ by the Rev. W. C. Allen. The apologetic value of

²⁵ P. 8.

²⁶ Hodder and Stoughton. 2s. 6d.

²⁷ Münster, 1902, Aschendorff.

²⁸ P. 538 ff.

²⁹ P. 389.

³⁰ Cf. *Zeitschr. für kath. Theol.*, 1903, ii, p. 320.

³¹ *Die geistige Offenbarung Gottes in der geschichtlichen Person Jesu*. Göttingen, 1903. Vandenhoeck und Ruprecht; 8vo, pp. viii—125.

³² February, April, June.

³³ *The Expositor*, Aug., Oct.

³⁴ P. 467 ff.

³⁵ Oct., p. 45 ff.

the miracles of Christ is discussed by Walter R. Cassels in the October number of *The Nineteenth Century*.³⁶ Our readers are too well acquainted with the bravado style of the author of *Supernatural Religion* to need any further description. Professor Briggs has contributed an article on "The Twelve and the Seventy" to *The Expository Times* for October,³⁷ and the same magazine contains interesting papers on the Transfiguration³⁸ and the Lord's Supper.³⁹

Passing on to the last period of our Lord's life, we find that His foreknowledge of His own death has been considered by Pfleiderer in an article contributed to the book entitled *Evolution and Theology*.⁴⁰ Prof. J. Belser has published a history of the passion and death, of the resurrection and ascension of our Lord.⁴¹ The Rev. N. J. D. White has discussed "The Johannine View of the Crucifixion"⁴² and Dr. James Denney has written a work entitled *The Death of Christ*,⁴³ the same author has contributed a series of articles to *The Expositor*⁴⁴ in which he studies the "Atonement and the Modern Mind." Recent contributors to *The Expository Times* have repeatedly touched upon the apologetic value of the Resurrection,⁴⁵ and the comparison between Christ and St. Paul, or rather between the teaching of Christ and that of St. Paul, has received more than its due attention.⁴⁶ But even a cursory perusal of the principal works on the life of Christ we have indicated will convince the reader that the newest is not the best. According to present appearances, it will take a long time before our well-known standard works on the life of our Lord will yield their place to new arrivals.

³⁶ P. 595 ff.

³⁷ Pp. 14 ff.

³⁸ Pp. 442; 462.

³⁹ Pp. 242; 435.

⁴⁰ Pp. 178-204; Messrs. A. and C. Black.

⁴¹ *Die Geschichte des Leidens und Sterbens, der Auferstehung und Himmelfahrt des Herrn*; February, 1903. B. Herder; 8vo, pp. viii—524.

⁴² *The Expositor*, June, p. 434 ff.

⁴³ *The Death of Christ. Its Place and Interpretation in the New Testament*; Hodder & Stoughton.

⁴⁴ August, September, October.

⁴⁵ 1903, pp. 215, 245, 433.

⁴⁶ *Jesus Christus und Paulus*. Von D. Paul Feine; Leipzig: J. C. Hinrichsche Buchhandlung; Taylor Smith: Jesus Christ and Paul; *Expository Times*, October, p. 16 ff.

Criticisms and Notes.

THE PAPAL MONARCHY FROM ST. GREGORY THE GREAT TO
BONIFACE VIII. (590-1303.) By William Barry, D.D. London:
T. Fisher Unwin. New York: The Macmillan Co. Pp. xxviii—435.

Dr. Barry's extensive reputation as a popular novelist made us doubtful whether we would find the less attractive, but more solid, qualities proper to the ecclesiastical historian in his contribution to Mr. Fisher Unwin's "Story of the Nations." It only needed to read a few pages for us to be agreeably undeceived. In spite of much vivid word-painting and many "purple patches," the book abounds in accurate analysis of the motives which lie behind history, in judicial summing-up of the lights and shadows of prominent persons, and in concise yet full recapitulation of the events which have changed, gradually but surely, the face of Europe at a critical epoch—the whole framed in the right spirit of philosophical detachment. Dr. Barry is neither a romanticist, who makes historical figures the veriest puppets, bending this way and that way in obedience to his imaginative fancy, with a sublime disregard for facts and things as they are; nor a controversialist¹ determined to read his own theological theories into the stubborn records of the past, unchanging as truth itself. His one concern is a presentment of actual phenomena in their relation to one another, and, by tracing their origin, growth, and consequences, he makes it his business (we may add, with conspicuous success) to interpret them rightly in their larger bearing on the development of human history, and on the evolution, in the slow but sure march of events, of civilization.

We feel that we can trust the author's inferences and deductions because we find that he is to be relied upon for his facts.² There has been too much "making of history" in the past by the Macaulay and Froude school of picturesque but wofully inaccurate historians, and it is a welcome sign of the times that a Catholic Doctor of Divinity

¹ For example, his treatment of [the lives of such Popes as John XII, "a mediæval Elagabalus," is as unsparingly severe as that of any Protestant historian.

² We miss, however, a detailed treatment of the celebrated "Forged Decretals."

should set the example of writing a work on one of the most difficult and hotly debated periods of history in such a broad, fair-minded, and scrupulously honest manner that the Protestant, no less than the Catholic, reader cannot fail to be fascinated by its charm.

Dr. Barry defines his theme to be an inquiry into the causes and outcome of the clash of the three great world-facts or forces—the Roman, the Christian, the Teutonic—from which modern civilization, in all its complexity, is derived. How, in other words, did “the Pontifex Maximus, heir of old Rome and now its Christian Bishop, deal with the peoples which invaded the Western Empire?” We think that the author is inclined to exaggerate the tenacity of the Pagan religion and its virtual incorporation in the Church of the West. He rejects Tertullian’s testimony as that of a fiery partisan, but does not tell us whose authority he would substitute for it. No doubt the Christian Church, like her Divine Founder, gathered into its garner every ear of wheat, wherever sown on the soil of human nature; but the “fan” also was in her hand to “thoroughly purge the floor” from all defilement of idolatry and superstition. Dr. Barry seems to admit this in one place only to deny it in another. We would like him to have laid more stress on the vital distinction between harmless titles, festivals, and rites, and those so imbued with Pagan ideas, religious and moral (one might better call them “irreligious and immoral”), as to make it impossible for a Church with any pretensions to purity of faith and sanctity of life to adopt them.

The next chapter is a singularly clear sketch, drawn by a master-hand, of the gradual development of the realization of the “privilege of Peter” from the days of the Fisherman of Galilee to those of St. Leo the Great. At first the Church of Rome was linked with its Bishop: Pope St. Soter, as late as 170 A.D., speaks as the representative of a community. Later, the Church is merged in its chief pastor. St. Cyprian, in the third century, recognizes in the Imperial City the Chair of Peter, “the root and womb of ecclesiastical unity”—and in that conception Dr. Barry rightly sees the *Magna Charta* of the Papacy. As Rome is the centre and fountain-head of secular authority, so St. Peter, living in his successors, is the first among his brethren, the veritable vicegerent of Christ.

No doubt the transference of the Roman ideas of law, order, centralization of government, to the Christian mind (to which St. Clement in the second century bears witness) was responsible in some measure for this growth in the apprehension of the prerogatives of the

Apostolic See. “Not individual genius, but an endemic ‘custom of the City,’ ” enabled the Church of Rome at the centre of the world to grow in preëminence. “In the list of thirty-two Popes before Constantine there is only a single illustrious name, that of Clement.”

Also the trend of secular events had its influence. The abdication by the Emperors of the Imperial City, in the beginning of the fourth century, left the Popes in possession. When Constantine made over to the Papacy Rome and Italy with the Isles of the West, he virtually installed a Christian Bishop on the throne of the Cæsars. We miss in Dr. Barry’s impartial summary of the causes that, humanly speaking, led to the permanent establishment of the See of Peter as the central authority of Christendom and the arbiter of its doctrinal fate, a recognition of the Divine purpose that employed human instruments to bring about a predestined end. Protestant historians like Dean Milner (quoted effectively, more than once, in support of the Catholic claims, in the present volume) are fond of asserting that the pretensions of the Papacy are no more than the noxious upgrowth of the ages—the purely natural results of a chain of fortuitous historical events;—they need to be reminded that God Himself stands behind history, directing circumstances, however unpropitious, in accordance with His designs, shaping human ends, “rough-hew them how we will.”

Most instructive is Dr. Barry’s account of the beginnings of the Photian schism. The Pope in the age of the great heresies—Apolinarian, Macedonian, Arian, Nestorian, Eutychian—had played the philosopher, statesman, governor from afar. While the Eastern Bishops wrangled over Greek terms, he insisted, with the grand superiority of a ruler whose word was law, that that must be believed which had been handed down from the beginning.⁸ He recognized no superior on earth, not deigning to meet the arguments of heretics with counter-arguments; deciding controversies (*e. g.*, St. Celestine at Ephesus, St. Leo at Chalcedon, Hormisdas making 2500 bishops throughout Asia sign his creed), but declining peremptorily to reason the matter out. This judicial attitude of the Roman See raised its preëminence to a pitch that naturally excited jealousy elsewhere. Constantinople as “New Rome” aspired to an independence based on its Imperial dignity. The popes, true to their traditional position

⁸ Cf. Pope St. Stephen’s quaint phrase to St. Cyprian on the Baptismal controversy (A. D. 254)—“Let there be none such, but only what has been delivered.”

as conservative guardians of the primitive faith and polity, raised the cry of Erastianism. St. Damasus, in language which anticipates Hildebrand, opposes to the temporal majesty of the Empire the voice of the Lord Himself who has given to Rome the primacy in Peter. In this declaration, and in the acts to which it was a reply, the historian perceives the origin of the unhappy schism still unhealed that has rended Christendom in twain. "Constantinople is Erastian; Pope Damasus is Ultramontane. The answer to Constantinople was the Papal Monarchy."

Dr. Barry shows his genius in such pregnant sentences, giving the key to a maze of perplexities. He can place his finger unerringly on the remote cause of a widespread disease, review dispassionately the vicissitudes of centuries of stormy conflict, and pronounce judgment upon the real historical issue.

He sees in St. Gregory the First, the best, the greatest of the long line of mediæval Pontiffs, who reanimated the qualities of lawgivers, rulers, judges (once the heritage of the old Roman Empire), who conciliated the Lombard hordes, rebuked the scandals of "the Gaulish (*sic* Church," reconciled Spain, overthrew the squadrons of Arianism, planted the Faith in England. That life of stern, strenuous activity was the earnest and the incentive of the subsequent lives of the Popes, till their zenith was reached in Hildebrand. Pope Zachary reaped where Gregory had scattered when Pepin was anointed King of France in his name and by his authority. The same Pepin was the real founder of the Temporal Power by his "never-to-be-forgotten Donation" of the territories of Comacchio and Ravenna, with all the country between the Apennines and the Adriatic, from Forli in the north to Jesi and Sinigaglia in the south—a Donation which paved the way for that of Charlemagne at his memorable meeting with Pope Hadrian in St. Peter's on April 6, 774. In this transaction the author discerns the birthday of modern Europe.

Looking "before and after" from the very garden at Lausanne where Gibbon wrote his *Decline and Fall of the Roman Empire*, Dr. Barry beholds Innocent III, the Catholic Augustus, smiting kingdoms with interdicts, hewing down the Albigenses, sending forth Dominic and Francis "to announce a Gospel rich in mercy yet terrible in vengeance," wielding both swords, temporal and spiritual, reigning "when the new Rome stood at its highest point above kings and peoples." And he sees, looking forward, that Innocent aimed at making the Calvins, Voltaire, Gibbons, and Rousseau impossible.

At a later period, he discusses with consummate skill the life of Hildebrand. In that great Pope the world commonly sees but the high-water mark of Papal pretensions and autocratic power. Dr. Barry shows us indeed the Emperor Henry IV (who had once proudly cried “to thee, Gregory, down, down !”) prostrate at Canossa, but he reveals to us in the figure of Hildebrand a reformer of the Church, a cleanser and renewer of the corrupt Hierarchy, enforcing celibacy among the clergy, raising the standard of a lofty morality among the laity in an age that rivalled the Augustan in its corruption, and setting the Bride of Christ free from its bondage to Emperor and noble. He only abased the Empire because it endeavored to enslave the Church.

A similar defender of the Church's rights was Thomas, the martyr of Canterbury. “This champion of his order and the people, a saint in self-denial, an Athanasius against the world, who had overcome his king by sheer tenacity of principle, and conquered the venality, the waverings of Cardinals in Rome and Bishops in England; at whose feet the country lay prostrate in a trance of worship and religious dread; shone forth in one moment with a martyr's crown. . . . In his death Thomas had subdued friends as well as enemies. But it is only the historian who, looking back, can perceive that the great popular saint and churchman had delayed the Reformation in England by more than 300 years.”

Space fails us to particularize, as we should like, Dr. Barry's sympathetic treatment—remarkable in a secular priest—of St. Benedict, the patriarch of Western Monachism; of the gentle Francis (living still in the idylls of the *Fioretti*; “in the legends of his tender dealing with bird and beast; in his *Canticle of the Sun*”; in the memory of his journeyings to convert the Soldan of Cairo; “in his fraternity with the poor; and at last in his ecstatic visions on Monte Alvernia which stamped him with the living sign of Christ”; of the militant Dominic, the St. Ignatius of his age.

He shows here as elsewhere the mind of a true historian in separating the wheat of genius from the chaff of failure, and in not allowing admiration for high ideals to prevent him from criticising their non-attainment as the result of a lowering of aim.

It is possible that at times he allows his commendable spirit of detachment to carry him too far. The ostentatious refusal to give the prefix of “Saint” to those whom the Church has canonized—he more than once goes out of his way to depreciate them—strikes one as an affectation, to put no harsher construction upon it; and there is a

tendency to accept the latest dogmatizing of criticism (*e.g.*, as regards the authenticity of an epistle of St. Ignatius) without weighing its value.

Lastly, it is irritating to the student to find no references given for the many interesting quotations that stud the pages of the volume.

Beyond these slight points of criticism, we have nothing but praise for Dr. Barry's work. It would be superfluous to say anything of its literary form in the case of a past-master of style like the talented author. We can promise the reader many hours of intellectual enjoyment in perusing the story of the growth and decline of the Papal Monarchy, written in all the glowing colors of a novel, on whose canvas the figures and scenes stand out with lifelike reality, and yet possessing the wealth of material, the sobriety of treatment, and accuracy of detail characteristic of the practised historian.

We should add that the many beautiful illustrations (some sixty-five in number) of persons and places give the book an additional value. It is in every respect a remarkable volume for its price.

THE CAMBRIDGE MODERN HISTORY. Edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., Stanley Leathes, M.A. Volume I. The Renaissance. Cambridge University Press (England). New York: The Macmillan Company. 1903.

The Cambridge Modern History, to be completed in twelve volumes, of which the one before us forms the first, will ever remain a monument to the name of the late Lord Acton. As Professor of History at Cambridge University he made his all-too-brief tenure of that important office remarkable by his inception of the novel scheme of writing a comprehensive history of modern Europe on the coöperative plan. Although his actual work, if we except some passages in the editorial preface, was *nil*, his influence may be traced throughout the work whose several authors were chosen by his judgment; and it is no empty compliment in the mouths of the three celebrated Cambridge scholars, Dr. Ward, Dr. Prothero, and Mr. Leathes, when they express, in terms that would seem extravagant about another, the greatness of the debt they owe to the late Regius Professor of Modern History.

This monumental undertaking is not merely sectional in its treatment (in so far as special periods are entrusted to different writers); it is also conceived in conformity with the view that historical facts must be coördinated in relation to some central idea which gives them

their true coherence and meaning. Thus in each period of modern history passed in review a prominent event is chosen as typical of the contemporaneous thought which formed its setting, and round it individual developments are grouped, not accidentally, but of reasoned purpose. The present volume takes the Renaissance as its centre of organic unity. Its successors are similarly to be concerned with "The Reformation," "The United States," "The French Revolution," and "Napoleon."

The editors explain their purpose so fully in the following passage that we quote it at length, in view of its importance in guiding the student to a right comprehension of the kernel of the History :

"The subject—the Renaissance—possesses a unity of subject-matter rather than of time. Neither the anterior nor the posterior limits of the movement are precisely marked. Again, the History of the United States of America, although intimately connected with that of Europe, and with that of Great Britain in particular, has an inner coherence of its own, which is best preserved by a distinct and continuous treatment. In another part of this work, dealing with the same events from a British or French point of view, the American War of Liberation will again find its place, in so far as it affected the national progress or interests of either country. What in one volume or in one chapter constitutes the main subject, in another may form a digression or furnish an illustration. But, throughout the varied treatment of successive periods, each in its turn dominated by historic ideas or movements of prominent significance, we shall consistently adhere to the conception of modern history, and of the history of modern Europe in particular, as a single entity. This conception has regulated the choice and the distribution of matter and the assignment of space to each division. . . . Our first volume is not merely intended to describe and discuss the Renaissance as a movement of European history. It is also designed as an introductory volume whose business it is, as it were, to bring upon the stage the nations, forces, and interests which will bear the chief parts in the action. Each chapter of this volume includes as much of antecedent, especially of institutional history, as seemed necessary for the clear understanding of the conditions with which it is concerned.

In pursuance of this scheme, Professor Bury is entrusted with the Ottoman Conquest, Mr. Stanley Leathes with the general history of France and Italy during the period, Mr. H. Butler Clarke with that of Spain, Professor Tout with that of Germany, Dr. Ward with that of Holland, Dr. E. Reich with that of Slavonia; while Mr. Armstrong gives a succinct account of Savonarola's meteoric career, and Mr. Arthur Burd, Dr. James Gairdner, Dr. Richard Garnett, and Dr. Horatio Brown write respectively on Machiavelli, early Tudor history, Rome, and Venice. Other notable contributors are Sir R. Jebb, who writes with much distinction of style on the literary side of the Renaissance—a foil to his chapter being provided by Dr. M. James'

companion essay (full of out-of-the-way learning) on the *religious* aspect of the movement, with special reference to Roger Bacon and Bishop Grosseteste of Lincoln ;—Mr. E. J. Payne whose monographs on “The Age of Discovery” and “The New World” will prove of special interest to American readers ; Dr. William Barry and Mr. H. C. Lea, who write from different points of the compass on the origin of the Reformation. Nor must we forget the first of the brilliant galaxy of writers, for the *ethos* of the whole book is nowhere more apparent than in the brief but pregnant introduction, penned during his last illness by the late Bishop of London, Dr. Mandell Creighton.

The Catholic reader will turn first to the two chapters that strive to explain the dawn of the Reformation. Mr. H. C. Lea is well known as a learned but biased writer. His previous work on the Inquisition justifies his claim as a representative Protestant champion. In the present case he has chosen “The Eve of the Reformation” as a suitable peg on which to hang a maximum of controversial invective with a minimum of historical fact.¹ He makes the most of sundry scattered cases of clerical immorality, not very difficult to discover in an age so near to barbarism, so flooded with Pagan ideals of conduct, so rich in material possessions, so sensuous, so luxurious—an age in which Catholicism, left to itself with no healthy *stimulus* of opposition, was most prone to slumber ; but he is discreetly silent about the growth of the fairest flowers of sanctity reared by the Church on the most unpromising soil.

If, however, Mr. Lea exaggerates the dark colors of the shadows of his picture, it must be candidly confessed that Dr. Barry, the Catholic apologist, spoils his case by accentuating unduly the lights. There is surely no need to deny almost entirely the existence of grave scandals in monasteries, convents, the houses of priests, even the palaces of bishops, well verified by contemporaneous evidence, or to minimize to the vanishing point the telling significance of the indictment (afterwards proved up to the hilt) lodged before Cardinal Morton in 1489 against the great Abbey of St. Albans. If the Church be human as well as divine—human as to her members, divine as to her Head and indwelling Spirit ;—if she be truly a net gathering fish of every kind, a field in which good and bad grow side by side until the day of the

¹ The following unfair generalization is a sample of Mr. Lea’s controversial *animus* : “(The Priesthood was immersed in) formalism which had practically replaced the ethical values of Christianity, secure that its supernatural attributes were unaffected by the most flagitious life.”

harvest it need not be a cause of scandal to the weakest brother to learn that at times her representatives wofully failed in their mission to be the moral salt of the earth, exchanging the "sweet yoke" of Christ for the galling slavery of sin. Dr. Barry would have done more service to the Catholic cause if he had remembered the present Pope's advice to Dr. Pastor when, throwing open to his search the archives of the Vatican, he bade him leave out nothing in his *History of the Popes* that might seem superficially to cast discredit upon the occupants of Peter's chair, for the Church was stronger than her children, and "God had no need of our lie."

It would be unfair, however, not to mention that Dr. Barry throws many interesting sidelights on Catholic traditions, customs, and manners during the period of which he writes; e.g., he defends brilliantly and, we think, conclusively, Abbot Gasquet's view as to the pre-Reformation English Bible, and it need scarcely be said that the literary setting of his monograph is as artistic as the subject-matter is well arranged. It may also be argued in his defence that his arguments, drawn from the *Imitation* of Thomas à Kempis, the religious works in the German vernacular circulating among the poorest classes, the Brethren of the Common Life, and the constant if spasmodic efforts of the Reformation, do much to justify his main conclusion (with which we are naturally in complete agreement) that: "no demand for revolution in dogma was advanced save by individuals; that the daily offices and parochial ministrations were fulfilled with increasing attention, . . . that the Bible was open . . . [and that] an immense provision of charity [was] laid up for the sick, the indigent, the industrial classes, for education and old age." Our only complaint against him is that he overstates his case by ignoring unfortunate scandals which prove by their very magnitude that the Church that survived them must have been Divine.

The best chapters in the book are undoubtedly those by Professor Bury on "The Ottoman Conquest," and by Mr. H. B. Clarke on the Spanish history of the period. In the former no single point of interest is omitted, and the successive phases of Turkish aggrandizing power are brought out with all the vividness of a great historical painting. Mr. Bury's learning is encyclopædic, whether Pindar, or Mohammedan writings, or obscure Greek and Russian history be in question. We are surprised nevertheless to read that Athens "had reason to be pleased with the change from the rule of Catholic princes to that of unbelievers," and that the "only new burden was the tribute of children."

Mr. Clarke's contribution is of permanent value. Seldom if ever has the complicated history of the reign of the "Most Catholic Kings" during the Middle Ages been better written. The accurate description of the constitution of the several Spanish kingdoms is on a par with the brilliant sketch of the early part of the reigns of Charles I and Charles V. Both are models of historical writing. There is not a word too much, and yet the reader can follow the author with ease and with a confident assurance that he has heard the last word that can be said on the subject.

The at first sight disproportionate space assigned to Italian history is successfully justified by the editors on the ground that "from Italy proceeded the movement which aroused the mind of Europe to fresh activity; in Italy this movement bore its earliest and, in some branches, its finest fruit. Moreover, in the general play of forces before the Reformation, it was on Italian soil that nearly all the chief powers of Europe met for battle and intrigue. If to these considerations are added the importance of Rome as the capital of the Catholic world, and that of Venice as the capital of commercial Europe [we may remark parenthetically that Mr. Horatio Brown's chapter on the latter city contains some of the finest passages in the book], it will be seen that there is nothing disproportionate in the share allotted to Italy and Italian affairs in this volume."

The student will complain with some reason at the absence of all footnotes and references,—a serious defect in a work containing so much controversial matter that calls preëminently for the exercise of the critical faculty of the reader who wishes to form a complete judgment from a study of authorities at first hand.

A still graver defect is the lack of unity occasioned by the peculiar plan of the History. The adopted method of *ultra* specialization has the obvious disadvantage of sacrificing the actual sequence of events to a preconceived unity of idea. The mental perspective of the various writers is allowed to warp and distort the facts of which they are, after all, the narrators, not the creators. It has also the companion fault of occasioning a repetition of material: more than once, one essayist overlaps another.

Whether the advantages of the method outweigh the disadvantages must be left to the individual reader to decide.

When all is said and done, the History remains a permanent memorial of industry, scholarship, and learning in every way worthy of the University from which it proceeds, and of the Catholic peer and pro-

fessor to whose genius it owes its origin. The distinguished authors have amply fulfilled their promise of providing a history for the modern world embodying the sum of the "mass of new matter which the last half century has accumulated," and breaking forever "the long conspiracy against the revelation of truth."

GLIMPSES OF TRUTH. With Essays on Epictetus and Marcus Aurelius.
By the Right Rev. J. L. Spalding, Bishop of Peoria. Chicago: A. O. McClurg & Co. 1903. Pp. 249.

Aphorisms contain more truth, and convey it more directly to the mind, and lay hold more fixedly upon our convictions, than do lengthy arguments, though these demonstrate to perfection. Bishop Spalding has the gift which belongs only to the philosopher of letters, that is to say, to the cultured mind within whose spiritual workshop original thought is developed and then coined to give it currency, rounded, bright, clear-cut in the thought-moulding of its die, and with the poetic ring of pure metal to its cadence as it falls upon the ear.

Thus these reflections, called *Glimpses of Truth*, combine definition and precept with the persuasive charm of elevating thought. But their main value lies in the power that they bestow to purchase further thought to open the gates whence the light of truth issues and reveals us to ourselves. The author himself suggests this when, speaking of the "chief virtue of vital books," he tells us that it consists of the power "to show us that we possess potentialities of ability of which we were not conscious; and so to stimulate us to effort in the direction of our talents." Everywhere in these pages we find the genius of the teacher, the man whose aim reaches out to loftier things, casting a bridge from earth by which he bids us ascend. He knows how to gauge the forces of nature, and above all of man, and this makes him avoid the vulgar aspirations and views which wait on popular notions of good, of success, of influence. "If we have genuine powers, they who throw doubt on our ability, stimulate us even more effectually than the expectations and urgency of friends; for real strength, like heroic courage, loves the face of foes." Again note the axiomatic force of expression which vindicates the self-denying life of the religious of whom the world supposes that he buries his talent:

Creative force secretes itself. It grows in solitude and hiding; craves silence and obscurity; wraps itself in mystery. Where it works, the soul bows in awe and holy shame, and from those who live in the glare and noise of the clamorous world,

its sacred power departs . . . The negative exists for the positive. Rest is for the sake of action. If night buries us in darkness, it is that we may be all alive when day breaks. Silence and solitude are for refreshment of spirit. Continence is for self-control and strength; humility for good sense; abstinence for health. Self-denial is for greater ability to help others, voluntary poverty is for their enrichment; obedience is for the sake of liberty and the common welfare.

To our reading, these *Glimpses of Truth* are the fruitful outcome of a keenly observant mind, and they are singularly characteristic of Bishop Spalding's individuality. There is in them a personal reflex which separates them from the standards of popular wisdom represented by the popular collectors of maxims, apothegms, and sayings of the great. The two brief essays on Epictetus and Marcus Aurelius are quite suitable accompaniments to these reflections, for they illustrate the native powers of the soul as exhibited in its struggle to regain the path of perfection which is its ultimate destiny, but from which the body with its inherited concupiscence and the pride of life have made it deviate. We love to think that Epictetus had been taught Christian principles without perhaps knowing the name and source whence the wisdom came to him. As for Marcus Aurelius, there is indeed a note of fatalism in his teaching which, if it does not explain all his nobility of character, gives us the key to most of the principles that shaped his moral life. It is difficult to understand his attitude toward the Christians in view of such apologists at the time as Justin; but Bishop Spalding does not touch this point.

SICK CALLS; or, Chapters of Pastoral Medicine. By the Rev. Alfred Manning Mulligan, Birmingham, England. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 174.

Among the different volumes for the clergy that were first published as serials in THE ECCLESIASTICAL REVIEW, we consider as one of the most useful this collection of Chapters of Pastoral Medicine by Father Mulligan, who gives us therein the fruits of an experience gained during long years of service as chaplain of probably the largest hospital in England. It does not indeed pretend to cover the entire field of priestly ministration to the sick, but it deals with what are the most common phases of disease in which a priest is often called to form a judgment as to the condition of the patient, so that he may treat his soul and prepare it for eternity. We have at present no manual of its kind in English. Capellmann's *Pastoral Medicine*, of which Pustet's published an English translation nearly twenty-five years ago, has been

out of print for a long time, and it would require a very thorough revision to be made serviceable for the student of to-day. Hence we have good reason to welcome a manual which takes us at least over part of the ground, in the hope that the author or some one else qualified for the task may furnish us in good time with the complementary parts of a good medical work serviceable to the student of theology and the priest on the mission.

The author discusses in simple and practical language—first, the signs of probable danger of death by sickness; next, the symptoms of sudden seizures called “emergency cases,” such as angina pectoris, epilepsy, apoplexy, uræmia, and syncope. The third chapter treats of the priestly ministration in the sick ward: the last rites—that is, the manner of hearing confession, under all kinds of circumstances, including the deaf and dumb, the ignorant and simple; absolution *in extremis*, Viaticum, Extreme Unction. The conditions of surgical operations, contagious diseases, etc., are all noted in connection with this pastoral function. In two other chapters the author explains certain phases of febrile diseases accompanied by delirium or coma, which require special precautions on the part of the priest. There are some charts which illustrate the progress of fevers, and indicate the points of danger as they are noted by professional nurses for the guidance of the physician. All these features render the manual, which is not bulky, but singularly well printed, and made more useful by marginal indications of the topics, of practical service to the priest. It is eminently a volume wanted in every, even the smallest, library of one who ministers to the sick.

LAURA BRIDGMAN. Dr. Howe's famous Pupil, and what he taught her.
By Maude Howe and Florence Howe Hall. With illustrations from drawings by John Elliott. Boston: Little, Brown & Co. 1903.

SILVER LININGS. By Nina Rhoades. Illustrated by Margaret Eckerson. New York: McClure, Phillips Co. 1903. Pp. 347.

It is thirty years since the death of Dr. Howe, director of the Perkins Institute, the first New England institution for the education of the blind. For more than forty years he devoted himself to the training of those who had to rely exclusively on the senses of touch and hearing for the development of those finer and higher faculties to which the eye is ordinarily the most effective guide. But in Laura Bridgman's case he had to deal with a much more difficult problem. She was not only blind, but also deaf and dumb, “without that distinct

consciousness of individual existence which is developed by the exercise of the senses." Extremely delicate from birth, at the age of two she had lost completely the already defective sense organs which could make her responsive to any normal educational efforts. She was taken under Dr. Howe's care at the age of seven, and for thirty-eight years he patiently guided her to the attainment of those resources of intellectual and moral enjoyment from which those would seem wholly debarred whom neither light nor sound can reach to suggest by their eloquent harmonies the higher life of the soul. She attained gradually a knowledge of things, of letters, of the thousand little industries by which she could employ her time usefully, creating order and contentment in her immediate surroundings. Her journals, when she was about eighteen years old, show a considerable development of imagination. She not only read with intelligence and communicated her thoughts on paper or by signs, but as well she cultivated a certain style of poetry in which she expressed noble emotions, similar to those found in the Psalms and prophetic writings of the Hebrews. It is needless to say that she was fond of the Scriptures, and in her latter days (she died in 1889) she loved to have the *Imitation of Christ* by Thomas à Kempis read to her,—the "peaceful book," as she termed it.

The entire account is most interesting; and of its fruitfulness we are assured by the fact that the book is published by the two daughters of Dr. Howe, who have merely edited the notes which their versatile and self-sacrificing father had already collected for publication.

The general reader may question the good taste of the editors when occasionally they betray their biased religious convictions in speaking of "the narrow limits of dogma," and "those human inventions, hell, damnation, and the devil." We fancy that Dr. Howe, if he was a "follower of Christ," as is claimed for him, must have admitted that these "human inventions" were taught by Christ Himself. No doubt there is much in the method of bringing home such truths to a mind like that of Laura Bridgman which might have rendered her morose and unhappy if forced upon her by injudicious zeal; but there are very gentle and joyous people in the world who do believe these truths without finding them narrow or out of harmony with the idea of justice.

Silver Linings is ostensibly the autobiography of a blind girl who

passes through various stages of misfortune which are induced by her orphaned and sightless condition, combined with a sensitive temperament that is not always guarded by the government of the tongue. Brought up during the years of her childhood in comparative comfort by a married aunt who bestows upon her all the affection which the memory of a beloved sister and the helplessness of an invalid child are apt to provoke in a noble woman's heart, she finds herself suddenly deprived of all protection by the death in a railway accident of both her foster-parents. The will by which provision had been made for her future is missing and the bulk of her step-father's fortune accordingly goes to an elder daughter married to a man who is suspected of having done away with the missing testament. The blind girl, unable to vindicate her claims and wholly dependent on the mercy of her false brother-in-law, is first tolerated by her step-sister, then, after expressing in a moment of angry resentment her suspicion of the brother-in-law, she is consigned to a wretched private institution for cast-offs. Thence she flees, and, aided by a faithful servant of the house, she finds a home in an asylum for the blind. Here she is discovered by a brother who had been the occasion of her blindness in infancy by discharging a gun before her face, and who having fled his home was supposed to have died in the burning of a vessel at sea.

The story is told with vividness and excellent grace, and produces in the reader a genuine sympathy for those whom the privation of the organ of sight renders in many respects helpless. At the same time we learn a good deal of the psychology of such a condition and of the benefits which certain virtues cultivated by a blind person can produce in others.

A CATECHISM OF VIVISECTION. The whole question argued in all its Details. By Edward Berdoe, M.R.C.S., L.R.C.P. London: Swan, Sonnenschein & Co. 1903.

The Antivivisection Societies find in Dr. Berdoe a strong because intelligent and professional advocate. Facts, that is to say, the results of demonstrations in surgical schools, show that the scientific services which vivisection renders in the medical profession are greatly exaggerated. On the other hand the harm which these practices do, not merely in needlessly torturing the animals, but above all in brutalizing the men who become accustomed to their exercise, is infinitely greater than any benefit that can accrue to suffering humanity from the professional knowledge with which it supplies or is supposed to supply the surgeon.

THE MUSICAL GUIDE. Edited by Rupert Hughes, M.A. Two volumes. New York: McClure, Phillips & Co. 1903. Pp. viii—xiii—807. Price, \$6.40.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus.Doc., B.A., Royal University of Ireland. London: Walter Scott Publishing Co.; New York: Chas. Scribner's Sons. 1903. Pp. 241.

FOR EVERY MUSIC LOVER. A Series of Practical Essays on Music. By Aubertine Woodward Moore (Auber Forestier), author of "Echoes from Mist Land," etc. New York: Dodge Publishing Co. Pp. 259.

FOR MY MUSICAL FRIEND. A Series of Practical Essays on Music and Music Culture. By Aubertine Woodward Moore (Auber Forestier). New York: Dodge Publishing Co. Pp. 206.

The first two volumes at the head of this notice are distinct. The first comprises a Dictionary of Musical Terms, and has an Introduction explaining the character of the different schools of Music—Italian, German, French, English, Russian, American, together with illustrations, literary and lithographic, of orchestral instruments, methods of production, etc. The second volume is a Biographical Dictionary of Musicians, with supplementary necrology, tables of pronunciation, etc.

A neat volume (of "The Music Story Series" edited by Mr. Crowest) which gives the reader a fair appreciation of the origin and development of the Oratorio as the highest musical art-form. There are numerous valuable reflections interwoven with the story of these tone-creations, or "tone-cathedrals," as they are often styled. The choral services introduced at the time of the Lutheran Reformation movement are credited with a participation in this development, and there is no doubt that congregational singing fostered in the Protestant Church services greatly helped to stimulate the public to the appreciation of the Scriptural *cantata*. That St. Philip Neri was really the originator of the Oratorio is of course admitted on all sides.

Of the two usefully conceived volumes by Mrs. Moore the first helps the ordinary aspirant to culture toward a knowledge of the functions and benefits of music. An intelligent faculty of listening to and interpreting good music is a valuable possession which enhances not only the enjoyment of life but ennobles the character. It is a characteristic of most truly religious minds that they love harmony, and

harmony understood in its sources and methods is like the knowledge of mysteries—a great power as well as a great joy.

The volume entitled *For My Musical Friend*, addresses itself to the performer or the student who would produce harmony. It deals with technique, methods, sight-reading, practice, time-keeping, and some special instruments, such as the harp, guitar and mandolin. There is an interesting chapter on "Music as Medicine," which is not at all over-estimating the virtue of music as a restorer of the weakened faculties of body and mind.

These volumes have a special meaning during the Christmas season, and are thus suitable as modest gifts from friend to friend.

A PRACTICAL COURSE IN SPANISH. By H. M. Monsanto, A.M., and Louis A. Langueillier, LL.D. Revised by Freeman M. Josselyn, Jr., Docteur de l'Université de Paris. New York, Cincinnati, Chicago: American Book Company. Pp. 398.

A good Spanish grammar has become a necessary adjunct to our educational curriculum, owing to the incorporation of the colonies formerly under Spanish dominion, into our national body. Monsanto's Course is already well known to students of the Spanish tongue, but it required new adaptation to the recent advance of linguistics, especially since the revision of Spanish accentuation by the Academy in 1888, and the introduction of new rules of orthography. One of the features which recommends this grammar is the fact that the statements of rules, exceptions, etc., have been reduced to the smallest compass compatible with clearness, whilst stress has been laid upon exercises and repetitions in Spanish, by which the practice of speech and writing in that tongue is facilitated. The typography and arrangement of parts are in accordance with the modern progressive school-methods.

Literary Chat.

The *New Carmelite Review*, formerly published in Canada as a religious organ of the Carmelite Order, has entered a new field in Chicago. Its claim to popularity is expressed in the announcement that it is "the only Religious Magazine that aims at expressing the wishes of the people." May the Lord help it!

Dr. Richard Henebry, the well-known Celtic scholar who occupied first the Chair of Celtic literature at the Catholic University, has published an interesting sketch of Irish Music, in which he examines the peculiar character of the scales, modes, and keys, in traditional use among the Irish people. The instrument by which he illustrates his instruction is the violin, or "fiddle" as he styles it.

The *Allgemeine Verlags-Gesellschaft* in Munich, to whose intelligent enterprise Catholics owe the "Illustrated History of German Literature," which has been already favorably noticed in these columns, have begun the publication of an *Illustrierte Geschichte der Katholischen Kirche* under the combined editorship of Dr. J. P. Kirsch of Freiburg (Switzerland) and Professor V. Luksch of Leitmeritz. The first number in which the struggles of the early Church against the forces of paganism are sketched, give indication of the superior character of the volumes. The work will be issued in about twenty-five fasciculi, to appear within probably one year, at the small cost of one mark for each number.

The *New York Times* (October 25th and 26th) published the letters of the French Bishop and parish priest who were concerned in the celebration of the marriage, about two years ago, of an American non-Catholic gentleman to a Catholic lady in France. The Catholic ceremony had in this case been anticipated by a civil ceremony before the American Consul, Mr. Van Buren. When the matter became public property there followed much discussion in the papers as to the lawfulness of a Catholic consenting to what is called a "duplicated wedding." An American priest undertook to write to the Bishop and to the *court* in France, both of whom admitted the fact that the proceeding was unlawful. Both pleaded ignorance. And so did the party whose "duplicated wedding" had taken place in compliance with what seems to be a frequent enough occurrence in some parts of "Catholic" France.

Two students of Bryn Mawr College (Class 1901) have taken a novel method of assisting the Students' Building Fund of their Alma Mater by publishing a collection of verses "gathered from old and scarce Lanterns and Philistines" which might otherwise be lost. The volume bears the title of *A Book of Bryn Mawr Verses* (Gillins Press, N. Y.). It is a dignified way of appealing to the public for the fur-

therance of education. There is any amount of opportunity for eclectic work of a similar character which might justly take the place of the imposition of literary blackmailing that forces College journals upon those who do not appreciate unripe fruit. The production of such a book only needs direction and active search among old literary treasures.

Dr. Edward S. Holden, the Librarian of the United States Military Academy, West Point, New York, will be remembered as the writer who recently put the Galileo controversy on its proper basis from the standpoint of the scientist. In an article which appears in *The Popular Science Monthly*, for November, entitled "The Renaissance of Science," Dr. Holden states very definitely his contradiction of the opinions which consider the Mediaeval times to have been intolerant in matters of science. He says: "During the whole of the Middle Ages there was never a time when the philosopher was not free to put forth his scientific conclusions—hypothetically—as theories to account for observed phenomena. He could not, however, directly attack religion, or even roughly handle received opinions on religious matters. At many epochs the first breath of heresy was fatal. Our own age is not very tolerant to attacks upon cherished beliefs. It is in a great degree its indifference to a certain class of inquiries that gives us our present liberty. Had Copernicus lived, his doctrine would not have given rise to scandal in the Church, because it was put forth as a distinctly scientific opinion quite detached from theological suggestion. It was not until 1616 that his book was placed upon the Index and then only as a consequence of the personal enmities that Galileo's bitter satires had excited."

Professor Holden does justice to the Middle Ages in another way also. He says the advancement of Europe from the sixth to the sixteenth century is an amazing phenomenon, and no one can study it closely without a sense of wonder that so much was achieved. "Its interest did not lie in the direction of science: its ideal was not comfort. At the beginning of the Dark Ages the problem of Europe was to tame the hordes of barbarians who had possessed themselves of the land—to contrive workable compromises between the customs, laws, ideals, institutions of northern and southern races. Given the point of starting progress is not slow. When we sum up what was accomplished the period is seen to be full to overflowing."

It is, indeed, gratifying to find that at last the misunderstood Middle Ages are coming in so many various ways to their deserved mead of praise for the wonderful work they did and the marvellous progress of the human race at whose accomplishment they assisted.

In his newest story, *The Heart of Rome*, Mr. Marion Crawford has the following racy contribution to the psychology of womankind and mankind: "Women are in a sense the embodiment of practice, while men are the representatives of theory. In practice, in a race for life, the runner who jumps everything in his way is always right, unless he breaks his neck. In theory, he is as likely to break his neck at the first jump as at the second, and the chances of his coming to grief increase quickly, always in theory, as he grows tired. So theory says that it is safer never to jump at all, but to go round through the gates, or wade ignominiously through the water. Women jump; men go round. The difference is everything. Women believe in what often

succeeds in practice, and they take all risks and sometimes come down with a crash. Men theorize about danger, make elaborate calculations to avoid it, and occasionally stick in the mud. When women are at a stone wall they scream. When men are stuck in a bog they swear. The difference is fundamental."

In the preface to the *Crimson Fairy Book*, Mr. Andrew Lang amiably explains that although custom exacts the production of such a piece of literature it is useless, as far as ladies and children are concerned; and that in spite of it he is besieged by questions as to how he can possibly invent so many stories. As the number contained in the series is considerably larger than the inventions of Dickens and Dumas combined, he has more than once entered a disclaimer pointing out the improbability of his performing such a feat. "But the children do not understand this," he says, "or their dear mothers either," he adds, thrusting a good sharp pin into the "dear, darling" style affected by some writers for children. The reason probably is that he has a new set of readers every Christmas, and that his fifteenth volume will probably come into the hands of many a child whose mother had the first.

Books Received.

THEOLOGY AND ASCETICA.

ORDO DIVINI OFFICII recitandi Missaeque celebrandae juxta rubricas emendatas Breviarii Missalique Romani, cum officiis votivis ex Indulto. Pro Clero Saeculari Statuum Foederatorum Officiis generalibus hic concessis utente concessus. Pro Anno Domini MCMIV. New York and Cincinnati: Fr. Pustet & Co. Price, \$0.30.

ORDO DIVINI OFFICII recitandi Missaeque celebrandae (*ui supra*) tam pro Clero Saeculari Statuum Foederatorum Officiis generalibus hic concessis utente quam pro iis quibus *Kalendarium Proprium Clero Romano* concessum est. Pro Anno Domini MCMIV. New York and Cincinnati: Fr. Pustet & Co. Price, \$0.50.

OFFICIA VOTIVA per Annum, pro singulis Hebdomadae feriis. A SS. D. N. Leone XIII per Decretum Urbis et Orbis die 5 Julii 1883 concessa. Cum Psalmis et Precibus in extenso. Cum Approbatione S. Rit. Congregationis. Editio Quinta. Ratisbonae, Romæ, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1903. Pp. 216. Price, \$0.75.

OFFICIA PROPRIA MYSTERIORUM ET INSTRUMENTORUM PASSIONIS D.N.J.C. Juxta Breviarium Romanum, cum psalmis et precibus in extenso. Cum Approbatione S. Ri. Congregationis. Ratisbonae, Romae, New Eboraci et Cincinnati: Friderici Puste. 1903. Pp. 204. Price, \$0.75.

ECCLESIOLOGIA; or, The Doctrine of the Church. Outline Notes based on Luthardt. By Revere Franklin Weidner, D.D. LL.D., Professor, Lutheran Theological Seminary, Chicago. Chicago, New York, Toronto: Fleming H. Revell Company. Pp. 115.

REPERTORIUM CHRISTIANO-CLASSICUM. Unser christlicher Klassiker-Schatz. Der gebildeten katholischen Welt gewidmet von Dr. A. Förster. Verlag "Selbstbildung" in Augsburg (Bayern; H 324). Pp. 44.

GESCHICHTE DER EHESCHEIDUNG im Kanonischen Recht. Vol. I.—Uunauflöslichkeitprincip und Vollkommene Scheidung. Von Dr. Ignaz Fahrner, Prof. Universit. Strassburg. Freiburg Brisg.: B. Herder (St. Louis, Mo.). 1903. Pp. 340. Price, \$2.00.

DER LITURGISCHE CHORAL. Von Dr. Benedictus Sauter, O.S.B., Abt von Emaus in Prag. Herausgegeben von seinen Mönchen. Freiburg Brisg.: B. Herder (St. Louis, Mo.). 1903. Pp. 86. Price, \$0.45.

SAINTE COLETTE DE CORBIE. 1381-1447. Par Alphonse Germain. Paris: Librairie Charles Poussielgue. 1903. Pp. 333. Price, \$0.40.

CATHOLIC PRAYER BOOK. Pp. 96. San Francisco: Catholic Truth Society. 1903.

CHURCH OR BIBLE. Which was appointed by Christ to teach mankind the true Religion? By Rev. Arnold Damen, S.J. Brooklyn, N. Y.: International Catholic Truth Society. \$3.00 per hundred.

CONSCIENCE AND LAW; or, Principles of Human Conduct. By William Humphrey, S.J. Second Edition. London: Thomas Baker. 1903. Pp. 225.

MORNING AND EVENING PRAYERS. Compiled by William Thornton Parker, M.D., Oblate O.S.B. Northampton, Massachusetts. A. D. 1903. Pp. 19.

L'HEURE DU MATIN, ou Méditations Sacerdotales. Par L'Abbé E. Dunac, Chanoine honoraire de Pamiers. Avec une Introduction par Mgr. Elie Méric, Professeur à la Sorbonne. Troisième Édition, Revue et Considerablement Augmentée par l'Abbé J.-B. Gros, Licencié en Théologie, Docteur en Droit Canonique, Ancien Directeur de Grand Séminaire. Tomes premier et second. Paris: Victor Retaux. 1903. Pp.: Tome I.—xx—392; Tome II.—431. Prix, 6 frs.

NAMEN UND SACHREGISTER ZU WETZER UND WELTE'S KIRCHENLEXIKON, oder Encyclopädie der katholischen Theologie und ihrer Hilfswissenschaften. Zweite Auflage. In neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten, begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Dr. Franz Kaulen, Hausprälaten Sr. Heiligkeit der Papstes, Professor der Theologie zu Bonn. Von Hermann Joseph Kamp, Pfarrer der Erzdiocese Köln. Mit einer Einleitung: zur Benutzung des Kirchenlexikons von Dr. Melchior Abfalter, k. k. o. o. Professor der Theologie in Salzburg. Freiburg im Breisgau: Herdersche Verlagsbuchhandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp., xxxviii—604.

DEVOTIONS IN HONOR OF ST. FRANCIS. Compiled by a Franciscan Sister of the Convent at Woodchester. Edited by Father Bede (Wrigley), of the same Order. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 84. Price, \$0.30 net.

THE VIRTUES OF MARY. With a short dissertation on the "Salve Regina." By L. Lanzoni, General of the Institute of Charity. London: R. & T. Washbourne; New York: Benziger Brothers. 1903. Pp. 138. Price, \$0.50.

A PRAYER BOOK FOR SUNDAY-SCHOOLS. With a Method of Conducting the Children's Mass. New York: Cathedral Library Association. 1903. Pp. 91. Price, \$0.20.

EDUCATIONAL.

READING AND THE MIND. With Something to read. (Eleventh thousand.) By Rev. J. F. X. O'Conor, S.J. Sixth edition, revised and enlarged. John Joseph McVey: Philadelphia. 1903. Pp. 209.

LE SENTIMENT DE L'ART et sa formation par l'étude des œuvres. Par Alphonse Germain. Paris: Librairie Bloud & Cie. Pp. 385. Price, 4 francs.

THE DREAM OF GERONTIUS. By Cardinal Newman. With Introduction and Notes by Maurice Francis Egan, A.M., LL.D., Professor of English Language and Literature in the Catholic University of America, Washington, D.C. New York, London and Bombay: Longmans, Green, & Co. 1903. Pp. 69. Price, \$0.30.

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1902. Volume I. Washington: Government Printing Office. 1903. Pp. cxii—1176.

A SERIES OF DONT'S FOR MOTHERS, who may, or may not, stand in need of them. By Gabrielle E. Jackson. Boston: Lee & Shepard. 1903. Pp. 128. Price, \$0.50.

LADY ANNE'S WALK. By Eleanor Alexander. London: Edward Arnold; New York: Longmans, Green, & Co. Pp. viii—248. Price, \$2.50.

IRISH MUSIC. Being an Examination of the Matter of Scales, Modes, and Keys, with Practical Instructions and Examples for Players. By Rev. Richard Henebry, Ph.D. 1903. Pp. 37.

A PRIMER OF HEBREW. By Charles Prospero Fagani. New York: Charles Scribner's Sons. 1903. Pp. x—119. Price, \$1.50 net.

CARROLL DARE. By Mary T. Waggaman, author of *Corinne's Vow*. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 161.

LITTLE FOLK'S ANNUAL for 1904. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 84. Price, \$0.10.

THE MONTHLY BULLETIN OF THE DIVISION OF ZOOLOGY. Vol. I, No. 7. Issued Monthly from the Pennsylvania Department of Agriculture, by the Editor of the *Economic Zoologist*, Harrisburg, Pa. Sent free upon application to the *Economic Zoologist*. November 1, 1903. Pp. 32.

IDEALS IN PRACTICE. With some account of Women's Work in Poland. By the Countess Zamyska. Translated from the French by Lady Margaret Domville. With a Preface by Miss Mallock. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 126. Price, \$0.75.

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HISTORY OF IRELAND, from the earliest times to the year 1547. By the Rev. E. A. D'Alton, C.C. With a Preface by the Most Rev. John Healy, D.D., LL.D., M.R.I.A., Archbishop of Tuam. Dublin : Sealy, Bryers & Walker. 1903.. Pp. 460.

INTRODUCTION TO THE HISTORY OF MODERN PHILOSOPHY. By Arthur Stone Dewing. Philadelphia and London : J. B. Lippincott Co. 1903. Pp. 346. Price, \$2.00 net.

THE BEGINNINGS OF CHRISTIANITY. By the Very Rev. Thomas J. Shahan, S.T.D., J.U.L., Professor of Church History, Catholic University of America. New York, Cincinnati, Chicago : Benziger Brothers. 1903. Pp. 445. Price, \$2.00.

MEDIÆVAL AND MODERN HISTORY. Part. II—*The Modern Age*. By Philip Van Ness Myers, formerly Professor of History and Political Economy in the University of Cincinnati ; author of *A History of Greece*, etc. Boston and London : Ginn & Co. The Athenæum Press. 1903. Pp. viii—650. Price, \$1.25.

LA CRISE SCOLAIRE ET RELIGIEUSE EN FRANCE. Par J. Fontaine. Paris : V. Retaux. 1903. 1 volume in—12 de 126 pages. Prix, 1 fr.

GEOGRAPHIC INFLUENCES IN AMERICAN HISTORY. By Albert Perry Brigham, A.M., F.G.S.A., Professor of Geology in Colgate University. Boston : Ginn & Co. 1903. Pp. xiii—366. Price, \$1.25 ; by mail, \$1.40.

GESCHICHTE DES VATIKANISCHEN KONZILS. Von seiner ersten Ankündigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S.J. Herausgegeben von Konrad Kirch, S.J. Vol. I.—Vorgeschichte. Mit Titelbild. Pp. 533 ; Vol. II.—Von der Eröffnung des Konzils bis zum Schlusse der dritten öffentlichen Sitzung. Mit Titelbild und drei Plänen. Freiburg Brisg. (St. Louis, Mo.) : B. Herder. 1903. Pp. 758.

THE LIFE OF FATHER DOLLING. By Charles E. Osborne, Vicar of Seghill, Northumberland. Popular Edition. London : Edward Arnold ; New York : Longmans, Green, & Co. 1903. Pp. xv—334. Price, \$2.00.

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